



M.A. PALI COURSE

PART II

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LAKKHAṆA-SUTTANTA

(*Dīgha Nikāya*)

16. 'Yam pi bhikkhave Tathāgato purimaṃ jātimaṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussa-bhūto samāno catūhi saṃgaha-vatthūhi janamaṃ saṃgahitā abosi dānena peyya-vācena attha-cariyāya samānattatāya, so tassa kammassa katattā upacittatā ussannattā vipullattā kāyassa bhedaṃ paraṃ maraṇā sugatimaṃ seggaṃ lokamaṃ uppajjati. So tato cuto itthattaṃ āgato samāno imāni dve Mahā Purisa-lakkhaṇāni paṭilabhati, mudu-taluṇa-hattha-pādo hoti jāla-hattha-pādo ca.

17. 'So tehi lakkhaṇehi samannāgato, sace agāraṃ ajjhāvasati, Rājā hoti Cakkavatti . . . pe . . . Rājā samāno kiṃ labhati? Susaṃgahita-parijano hoti, susaṃgahitā 'ssa honti brāhmaṇa-gaḥapatikā negama-jānapadā gaṇaka-mahāmattā anikaṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā. Rājā samāno idamaṃ labhati . . . pe . . . Buddho samāno kiṃ labhati? Susaṃgahita-parijano hoti, susaṃgahitā 'ssa honti bhikkhū bhikkhuniyo upāsakā upāsikāyo devā manussā asurā nāgā gandhabbā. Buddho samāno idamaṃ labhati.'

Etamaṃ atthamaṃ Bhagavā avoca.

18. Tattha' etamaṃ vuccati:

Dānaṃ pi ca attha-cariyatamaṃ pi ca
 piya-vadattaṃ ca samāna-chandattaṃ ca
 Kariya kariya sasaṅgamaṃ bahunnaṃ
 anavamatena guṇena yāti saggaṃ.
 Caviya punar idhāgato samāno
 kara-carana-muduttaṃ ca jālino ca,
 Atirucira-suvagga-dassaneyyamaṃ
 paṭilabhati daharo susu kumāro.
 Bhavati parijanassa vo vidheyyo,
 mahimaṃ āvasiko sasaṃgahito,
 Piya-vadu hita-sukhatamaṃ jigimsamaṃ
 abhirucitāni guṇāni ācarati.
 Yadi ca jahati sabba-kāma-guṇa-bhogaṃ
 kathayati dhamma-kathamaṃ Jino janassa,

Vacana-ppaṭīkarassābhīppasannā
suttvā dhammānudhammaṃ ācarantīti.

19. 'Yam pi bhikkhave Tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussa-bhūto samāno bahuno janassa atthūpasamhitam dhammūpasamhitam vācam bhāsītā ahosi, bahujanam nidamseti, paṇīnam hita-sukhāvaho ahu dhamma-yāgi, so tassa kammassa katattā upacitattā . . . pe . . . So tato cuto itthattam āgato samāno imāni dve Mahā Purisa-lakkhaṇāni paṭila-bhati, ussaṅkha-pādo ca hoti uddhagga-lomo ca.

20. 'So tehi lakkhaṇehi samannāgato, sace agāram ajjhāvasati, Rājā hoti Cakkavattī . . . pe . . . Rājā samāno kiṃ labhati? Aggo ca hoti seṭṭho ca pāmokkho ca uttamo ca pavaro ca kāma-bhogīnam. Rājā samāno idaṃ labhati . . . pe . . . Buddho samāno kiṃ labhati? Aggo ca hoti seṭṭho ca pāmokkho ca uttamo ca pavaro ca sabba-sattānam. Buddho samāno idaṃ labhati.'

Etam attham Bhagavā avoca.

21. Tatth' etaṃ vuccati:

Attha-dhamma-sahitam pure giram
erayam bahujanam nidamsayi
Paṇīnam hita-sukhāvaho ahu
dhamma-yāgam assaji amacchari.
Tena so sucaritena kammunā
sugatiṃ vajati tattha modati,
Lakkhaṇāni ca dve idh' āgato
uttama-sukhāni samvindati.
Ubbham uppatita-loma-vāsaso
pāda-gaṇṭhi-r-ahu sādhu saṇṭhitā
Mamsa-lohitācitā tacotatā
upari ca pana sobhaṇā ahu.
Geham āvasati ce tathā-vidho
aggatam vajati kāma-bhogīnam.
Tena uttaritaro na vijjati,
Jambudīpam abhibhuyya iriyati.
Pabbajam pi ca anoma-nikkamo
aggatam vajati sabba-pāṇīnam.
Tena uttaritaro na vijjati,
sabbam lokam abhibhuyya viharatīti.

22. 'Yam pi bhikkhave Tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussa-bhūto samāno sakkaccaṃ vācetaṃ ahosi sippaṃ vā vijjaṃ vā caraṇaṃ vā kammaṃ vā, "Kinti me khippaṃ ajāneyyūṃ, khippaṃ vijāneyyūṃ, khippaṃ sampaṭipajjeyyūṃ, na ciraṃ kilisseyyun ti", so tassa kammassa katattā upacittattā . . . pe . . . So tato cuto itthattaṃ āgato samāno imaṃ Mahā Purisa-lakkhaṇaṃ paṭilabhati, eṇi-jaṅgho hoti.

23. 'So tena lakkhaṇena samannāgato, sace agāraṃ ajjhāvasati Rājā hoti Cakkavattī. Rājā samāno kiṃ labhati? Yāni etāni rājārahāni rāj-aṅgāni rājūpabhogāni rājānucchavikāni, tāni khippaṃ paṭilabhati. Rājā samāno idaṃ labhati . . . pe . . . Buddho samāno kiṃ labhati? Yāni tāni samaṇārahāni samaṇaṅgāni samaṇūpabhogāni samaṇānucchavikāni, tāni khippaṃ paṭilabhati. Buddho samāno idaṃ labhati.'

Etam atthaṃ Bhagavā avoca.

24. Tatth' etaṃ vuccati:

Sippesu vijjā-caraṇesu kammasu
 'Kathaṃ vijāneyya lahūti? icchati,
 Yatūpaghātāya na hoti kassaci
 vāceti khippaṃ, na ciraṃ kilissati.
 Taṃ kammaṃ katvā kusalaṃ sukhudrayaṃ
 jaṅghā manuññā labhate susaṅghitā,
 Vaṭṭā sujātā anupubbam uggatā
 uddhagga-lomā sukhuma-ttacotatā.
 Eṇeyya-jaṅgho ti taṃ āhu puggalaṃ,
 sampattiyā khippaṃ idh' āhu lakkhaṇaṃ,
 Ekeka-lomāni yadābhikaṅkhati,
 apabbajaṃ khippaṃ idhādhiḡacchati.
 Sace ca pabbajjam upeti tādiso
 nekkhamma-chandābhirato vicakkhaṇo,
 Anucchavikassa yadānulomikaṃ
 taṃ vindati khippaṃ anoma-nikkamo ti.

25. 'Yam pi bhikkhave Tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussa-bhūto samāno Samaṇaṃ vā Brāhmaṇaṃ vā upasaṃkamitvā pari-pucchitā ahosi: "Kiṃ bhante kusalaṃ, kiṃ akusalaṃ? Kiṃ sāvajjaṃ, kiṃ anavajjaṃ? Kiṃ sevitaṃ, kiṃ na sevitaṃ? Kiṃ me kayiramaṇaṃ dīgharattaṃ ahitāya dukkhāya assa? Kiṃ vā pana me kayiramaṇaṃ

dīgha-rattam ahitāya sukhāya assāti?" So tassa kammassa katattā upacitattā pe So tato cuto itthattam āgato samāno idam Mahā Purisa-lakkhaṇam paṭilabhati, sukhuma-ecchavī hoti, sukhumattā chaviyā rajojallam kāye na upalippati.

26. 'So tena lakkhaṇena samannāgato, sace agāram ajjhāvasati, Rājā hoti Cakkavattī pe Rājā samāno kiṃ labhati? Mahā pañño hoti, nāssa hoti koci paññāya sadiso vā viṣiṭṭho vā kāmabhogīnam. Rājā samāno idam labhati pe Buddho samāno kiṃ labhati? Mahā-pañño hoti, puthu-pañño hāsu-pañño javana-pañño tikkha-pañño nibbedhika-pañño, nāssa hoti koci paññāya sadiso vā viṣiṭṭho vā sabba-sattānam. Buddho samāno idam labhati.'

Etam attham Bhagavā avoca.

27. Tatth' etam vuccati:

Pure puratthā purimāsu jātisu
 aññātu-kamo paripucchitā ahu,
 Sussūsitā pabbajitam upāsītā
 atthantaro atthakatham nisāmayi
 Paññā-paṭilābha-katena kammunā
 manussa-bhūto sukhuma-ecchavī ahu.
 Vyākamsu uppāda-nimitta-kovidā,
 'Sukhumāni atthāni avecca dakkhati.
 Sace na pabbajjam upeti tādiso
 vatteti cakkam paṭhavim pasāsati
 Atthānusiṭṭhīsu pariggahesu ca
 na tena seyyo sadiso va vijjati.
 Sace pabbajjam upeti tādiso
 nekkhamma-chandābhirato vicakkhaṇo,
 Paññā-viṣiṭṭham labhate anuttaram
 pappoti bodhim vara-bhūri medhaso ti.'

28. 'Yam pi bhikkhave Tathāgato purimam jātim purimam bhavam purimam niketam pubbe manussa-bhūto samāno akkodhano ahosi anupāyāsa-bahulo, bahum pi vutto samāno nābhisajji na kuppi na vyāpajji na patiṭṭhayi na kopañ ca dosañ ca appaccayañ ca pātvākāsi, dātā ca ahosi sukhumānam mudukānam attharaṇānam pāpuraṇanam khoma-sukhumānam kappāsika-sukhumānam koseyya-sukhumānam kambala-sukhumānam, so tassa kammassa pe So tato cuto itthattam āgato samāno imam Mahā Purisa-lakkhaṇam paṭilabhati, suvaṇṇa-vaṇṇo hoti kañcana-sannibha-ttaco hoti.

29. 'So tena lakkhaṇena samannā-gato, sace agāraṃ ajjhāvasati, Rājā hoti Cakkavattī. Rājā samāno kiṃ labhati? Lābhī hoti sukhumānaṃ mudukānaṃ attharaṇānaṃ pāpuraṇānaṃ khoma-sukhumānaṃ kappāsika-sukhumānaṃ koseyya-sukhumānaṃ kambala-sukhumānaṃ. Rājā samāno idaṃ labhati pe Buddho samāno kiṃ labhati? Lābhī hoti sukhumānaṃ mudukānaṃ attharaṇānaṃ pāpuraṇānaṃ khoma-sukhumānaṃ kappāsika-sukhumānaṃ koseyya-sukhumānaṃ kambala-sukhumānaṃ Buddho samāno idaṃ labhati.'

Etam atthaṃ Bhagavā avoca.

30. Tatth' etam vuccati:

Akkodhañ ca adhiṭṭhahi adāsi ca
dānaṃ vatthāni ca sukhumāni succhavīni.
Purimatara bhava t̥hito abhivissajji
mahim iva suro ābhivassaṃ
Taṃ katvāna ito cuto dibbaṃ
uppajja sukata-phala vipākaṃ.
Anubhotvā kanaka-tanu-sannibho
idha bhavati sura-varataro-~~n~~iva indo.
Geham āvasati naro apabbajja
micchaṃ mahati mahim anusāsatī,
Pasayha abhivasana-varataraṃ paṭilabhati
vipulaṃ sukhumañ ca succhaviñ ca.
Lābhī acchādana-vattha-mokkha-pāpuraṇānaṃ
bhavati yadi anagāriyataṃ upeti,
Sahī purima-kata-phalaṃ anubhavati,
na bhavati katassa paṇāso ti.

31. 'Yam pi bhikkhave Tathāgato purimaṃ jātīṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussa-bhūto samāno cira-ppanaṭṭhe sucira-ppavāsino ñāti mitte suhajja sakhino samānetā ahosi, mātaram pi puttena samānetā ahosi, puttam pi mātaraṃ samānetā ahosi, pitaram pi puttena samānetā ahosi, puttam pi pitarā samānetā ahosi, bhātaram pi bhātaraṃ samānetā ahosi, bhātaram pi bhaginiyā samānetā ahosi, bhaginim pi bhātaraṃ samānetā ahosi, samaggaṃ katvā ca abbhanumoditā ahosi, so tassa kammaṣṣa katattā pe So tato cuto itthattaṃ āgato samāno imaṃ Mahā Purisa-lakkhaṇaṃ paṭilabhati, kosohita-vattha-guyho hoti.

32. 'So tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati Rājā hoti Cakkavattī. Rājā samāno kiṃ labhati? Pahūta-putto hoti, paro sahaṣṣaṃ kho pan' assa puttā bhavanti sūrā vīr-aṅga-rūpā parasena-ppamaddanā. Rājā samāno idam labhati pe Buddho samāno kiṃ labhati? Pahūta-putto hoti, aneka-sahaṣṣaṃ kho pan' assa puttā bhavanti, sūrā vīr-aṅga-rūpā parasena-ppamaddanā. Buddho samāno idam labhati.'

Etam atthaṃ Bhagavā avoca.

33. Tatth' etaṃ vuccati:

Pure puratthā purimāsu jātisu
cira-ppanaṭṭhe sucira-ppavāsino
Ñāti-suhajje sakhino samānaya,
samaggi katvā c' anumoditā ahu.
So tena kamma divaṃ samakkami,
sukhaṃ ca khiḍḍā-ratiyo ca ānubhi.
Tato cavitvā puna-r-āgato idha
kosohitam vindati vattha-chādiyaṃ.
Pahūta-putto bhavati tathā-vidho,
paro sahaṣṣassa bhavanti atujā,
Sūrā ca vīrā ca amitta-tāpanā
gihissa pīti jananā piyaṃ vadā.
Bahuttarā pabbajitassa iriyato
puttā bhavanti vacanānucārino
Gihissa vā pabbajitassa vā puna
taṃ lakkhaṇaṃ bhavati tadattha-jotakan ti.

Paṭhamaka-Bhānavāraṃ.

1. 'Yam pi bhikkhave Tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussa-bhūto samāno mahājana-saṃgahaṃ samekkhamāno saṃjānāti, sāmaṃ jānāti, purisaṃ jānāti, purisa-visesaṃ jānāti: "Ayam idam arahati, ayam idam arahatīti," tattha tattha purisa-visesa-karo ahosi, so tassa kammaṣṣa katattā pe So tato cuto itthattaṃ āgato samāno imāni dve Mahā Purisa-lakkhaṇāni paṭilabhati, nigrodha parimaṇḍalo ca hoti tṭhitako ca anonamanto ubhohi pāṇi-talehi jannukāni parimasati parimajjati.

2. 'So tehi lakkhaṇehi samannāgato sace agāraṃ ajjhāvasati Rājā hoti Cakkavattī pe Rājā samāno kiṃ labhati? Aḍḍho hoti mahaddhano mahā-bhogo pahūta-jātarūpa-rajato pahūta-

vittupakaraṇo pahūta-dhana-dhañño paripuṇṇako sakotṭhāgāro. Rājā samāno idaṃ labhati pe Buddho samāno kiṃ labhati? Aḍḍho hoti mahaddhano mahā-bhogo. Tass' imāni dhanāni honti, seyyathidaṃ saddhā-dhanam sīla-dhanam hiri-dhanam ottappa-dhanam suta-dhanam cāga-dhanam paññā-dhanam. Buddho samāno idaṃ labhati.'

Etam attham Bhagavā avoca.

3. Tatth' etaṃ vuccati:

Tulaya paviceyya cintayitvā
mahājana-saṃgahatam samekkhamāno,
Ayaṃ idam arahatīti tattha tattha
purisa-visesa-karo pure ahosi.
Sa hi ca pana tṭhito anonamanto
phusati karehi ubhohi jannukāni,
Mahiruha parimaṇḍalo ahosi
sucarita-kamma-vipāka-sesakena.
Bahu-vividha-nimitta-lakkhaṇaṇṇu
abhinipupā manujā vyākariṃsu:
Bahu-vividha-gihīnaṃ ārahāni
paṭilabhati daharo susu kumāro,
Idha mahi-patissa kāma-bhogā
gihī patirūpakā bahū bhavanti,
Yadi ca jahati sabbam kāma-bhogam
labhati anuttaram uttamam dhanaggaṃ ti.

4. 'Yam pi bhikkhave Tathāgato purimaṃ jātimaṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussa-bhūto samāno bahunō janassa attha-kāmo ahosi hita-kāmo phāsu-kāmo yogakkhema-kāmo—"kinti me saddhāya vaḍḍheyyam, sīlena vaḍḍheyyum sutena vaḍḍheyyum, cāgena vaḍḍheyyum, dhammena vaḍḍheyyum, paññāya vaḍḍheyyum, dhana-dhaññaena vaḍḍheyyum, khattavatthunā vaḍḍheyyum, dipada catuppadehi vaḍḍheyyum, putta-dārehi vaḍḍheyyum, dāsakammakara-porisehi vaḍḍheyyum, ñātīhi vaḍḍheyyum mittehi vaḍḍheyyum, bandhavehi vaḍḍheyyun ti,"—so tassa kammassa katattā upacitattā ussannattā vipulattā kāyassa bhedā param maraṇā sugatimaṃ saggaṃ lokaṃ uppajjati pe So tato cuto ittha-ttaṃ āgato samāno imāni tīni Mahā Purisa-lakkhaṇāni paṭilabhati, sīha-pubbaddha-kāyo ca hoti cit-antaraṃso ca samavatta-kkhandō ca.

5. 'So tehi lakkhaṇehi samannāgato sace agāraṃ ajjhāvasati Rājā hoti Cakkavattī. Rājā samāno kiṃ labhati? Aparihāna-dhammo hoti, na parihāyati dhana-dhañña-khetta-vatthunā dipada-catuppadehi putta-dārehi dāsa-kammakara-porisehi ñāti-mittehi bandhavehi, na parihāyati sabba-sampattiyā. Rājā samāno idaṃ labhati pe Buddho samāno kiṃ labhati? Aparihāna-dhammo hoti, na parihāyati saddhāya sīlena satena cāgena paññāya, na parihāyati sabba-sampattiyā. Buddho samāno idaṃ labhati.'

Etam atthaṃ Bhagavā avoca.

6. Tatth' etaṃ vuccati:

Saddhāya sīlena sutena buddhiyā cāgena dhammena bahūhi sādhuhi,

Dhanena dhañña-khetta-vatthunā puttehi dārehi catuppadehi ca,

Ñātihi mittehi ca bandhavehi balena vaṇṇena sukhena cūbhayaṃ,

'Kathaṃ na hāyeyyūṃ pare ti' icchati attha-ssamidhī ca pañābhikaṅkhati.

Sasīha-pubbaddha-susaṇṇhito ahu samavatta-kkhandho ca citantaraṃso,

Pubbe suciṇṇena katena kammunā ahāniyā pubba-nimittamassataṃ.

Gihī pi dhañña-khetta-vatthunā puttehi dārehi catuppadehi ca,

Akiñcano pabbajito pi anuttaraṃ pappoti bodhiṃ asahāna dhammatan ti.

7. 'Yam pi bhikkhave Tathāgato purimaṃ jātimaṃ purimaṃ bhavaṃ purimaṃ nīketaṃ pubbe-manussa-bhūto samāno, sattānaṃ avihethaka-jātiko ahosi pāṇinā vā leḍḍunā vā daṇḍena vā satthena vā, so tassa kammassa katattā upacitattā ussannattā vipulattā kāyassa bhedā param maraṇā sugatimaṃ saggaṃ lokaṃ uppajjati pe So tato cuto itthattaṃ āgato samāno imaṃ Mahā Purisa-lakkhaṇaṃ paṭilabhati, rasaggas-aggī hoti, uddhaggassa rasa-haraṇiyo gīvāya jātā honti samabbhivāhinivo.

8. 'So tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati Rājā hoti Cakkavattī. Rājā samāno kiṃ labhati? Appābādho hoti appātaṅko sama-vepākiniyā gahaṇiyā samannāgato nātisītāya nāc-cuṇhāya. Rājā samāno idaṃ labhati pe Buddho samāno

kiṃ labhati? Appābādho hoti appātaṅko sama-vepākiniyā gabaṇiyā samannāgato nātisītāya nāccuphāya majjhimāya padhāna-kkhamāya. Buddho samāno idaṃ labhati.'

Etam atthaṃ Bhagavā avoca.

9. Tatth' etaṃ vuccati:

Na pāṇinā na ca pana daṇḍa-leḍḍunā satthena vā maraṇa-vadhena vā puna,

Ubbādhanāya paritajjanāya vā na heṭhayi jantum abeṭhako ahu.

Ten' eva so sugatim upecca modati sukha-pphalaṃ kariya sukhāni vindati,

Sampajjasā rasa-haraṇi susaṇṭhitā idh' āgato labhati rasaggasaggitaṃ.

Ten' āhu naṃ abhinipuṇā vicakkhaṇā: 'Ayan naro sukha-bahula bhavissati,

Gihissa vā pabbajitassa vā puna taṃ lakkhaṇaṃ bhavati tadattha-jotakan ti.'

10. 'Yam pi bhikkhave Tathāgato pe pubbe manussa-bhūto samāno na visaṭaṃ na ca visācitāṃ na pana viceyya-pekkhitā uju tathā pasaṭaṃ udu-mano piya-cakkhunā bahujaṇaṃ udikkhitā ahosi, so tassa kammaṣṣa katattā upacitattā ussannattā vipulattā kāyassa bhedaṃ param maraṇā sugatim saggamaṃ lokamaṃ uppajjati pe So tato cuto itthattaṃ āgato samāno imāni dve Mahā Purisa-lakkhaṇāni paṭilabhati, abhinīla-netto ca hoti go-pakhuma ca.

11. 'So tehi lakkhaṇehi samannāgato, sace agāraṃ ajjhāvasati Rājā hoti Cakkavattī. Rājā samāno kiṃ labhati? Piya-dassano hoti bahuno janassa, piyo hoti manāpo brāhmaṇa-gahapatikānaṃ negama-jānapadānaṃ gaṇaka-mahāmattānaṃ anikaṭṭha-dovārikānaṃ amaccānaṃ pārisajjānaṃ rājūnaṃ bhogiyānaṃ kumārānaṃ. Rājā samāno idaṃ labhati pe Buddho samāno kiṃ labhati? Piya-dassano hoti bahuno janassa, piyo hoti manāpo bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ devānaṃ manussānaṃ asurānaṃ nāgānaṃ gandhabbānaṃ. Buddho samāno idaṃ labhati.'

Etam atthaṃ Bhagavā avoca.

12. Tatth' etaṃ vuccati:

Na ca visaṭaṃ na ca visācitāṃ
na ca pana viceyya-pekkhitā

Uju tathā pasaṭaṃ udu-maṇo
 piya-cakkhunā bahujaṇaṃ udikkhitā.
 Sugatisu so phala-vipākāṃ
 anubhavati tattha modati,
 Idha ca pana bhavati go-pakhumo
 abhinīlanetta-nayano sudassano.
 Abhiyogino ca nipunā
 bahū pana nimitta-kovidā
 Sukhuma-nayana-kusalā manujā
 'piya-dassano ti abhiniddisanti nam.
 Piya-dassano gihī pi santo
 bhavati bahunnaṃ piyāyito,
 Yadi ca na bhavati gihī Samaṇo hoti
 Piyo bahunnaṃ soka-nāsano ti.'

13. 'Yam pi bhikkhave Tathāgato . . . pe . . . pubbe manussa-
 bhūto samāno bahujaṇa-pubbaṅgamo ahosi kusalesu dhammesu
 bahujaṇa-pāṃmakkho kāya-sucarite vaci-sucarite mano-sucarite dāna-
 saṃvibhāge sīla-samādāne uposathūpavāse metteyyatāya petteyyatāya
 sāmāññatāya brahmaññatāya kule-jeṭṭhāpacāyitāya aññatar-aññata-
 resu adhikusalesu dhammesu, so tassa kammaṣa katattā upacitattā
 ussannattā vipulattā kāyassa bhedaṃ param maraṇā sugatiṃ saggaṃ
 lokāṃ uppajjati . . . pe . . . So tato cūte itthattaṃ āgato samāno
 imaṃ Mahā Purisa-lakkhaṇaṃ paṭilabhati, uṇhisa-siso hoti.

14. 'So tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati
 Rājā hoti Cakkavattī. Rājā samāno kiṃ labhati? Mahā 'ssa jano
 anvāyiko hoti, brāhmaṇa-gaḥapatikā negama-jānapadā gaṇaka-mahā-
 mattā anīkaṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā.
 Rājā samāno idaṃ labhati . . . pe . . . Buddho samāno kiṃ labhati?
 Mahā 'ssa jano anvāyiko hoti bhikkhu bhikkhuniyo upāsakā upāsikāyo
 deva manussā asurā nāgā gandhabbā. Buddho samāno idaṃ labhati.'

Etam atthaṃ Bhagavā avoca.

15. 'Tatth' etaṃ vuccati:

Pubbaṅgamo sucaritesu ahu
 dhammesu dhammacariyābhirato,
 Anvāyiko bahujaṇassa ahu,
 saggesu vedayittha puñña-phalaṃ.
 Veditvā so sucaritassa phalaṃ
 uṇhisa-sisattaṃ idh'ajjhagamā,

Vyākamsu vyañjana-nimitta-dharā,
 'Pubbaṅgamo bahunnaṃ hessatāyaṃ.
 Paṭibhogiyāni manujesu idha
 pubbe va tassa abhiharanti tadā.
 Yadi khattiyo bhavati bhūmi-pati
 paṭihārakam bahunane labhati.
 Atha ce pi pabbajati so manujō
 dhammesu hoti paṇḍo visavī.
 Tassānusāsaniṃ guṇābhirato
 anvāyiko bahunano bhavatīti.'

16. 'Yam pi bhikkhave Tathāgato . . . pe . . . pubbe manussa-
 bhūto samāno musā-vādaṃ pahāya musā-vādā paṭivirato ahosi
 sacca-vādī sacca-sandho theto paccayiko avisaṃvādako lokassa, so
 tassa kammaṃsa katattā upacitattā ussannattā vipulattā . . . pe . . .
 So tato cuto itthattaṃ āgato samāno imāni dve Mahā Purisa-lakkhaṇān
 paṭilabhati, ekaka-loma ca hoti uṇṇā ca bhamuk-antare jātā hoti
 odātā mudu-tūla-sannibhā.

17. 'So tehi lakkhaṇehi samannāgato sace agāraṃ ajjhāvasati
 Rājā hoti Cakkavattī. Rājā samāno kiṃ labhati? Mahā 'ssa jano
 upavattati brāhmaṇa-gahapatikā negama-jānapadā gaṇaka-mahā-
 mattā anīkaṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā.
 Rājā samāno idaṃ labhati . . . pe . . . Buddho samāno kiṃ labhati?
 Mahā 'ssa jano upavattati bhikkhu bhikkhuniyo upāsakā upāsikāyo
 devā manussā asurā nāgā gandhabbā. Buddho samāno idaṃ
 labhati.'

Etam atthaṃ Bhagavā avoca.

18. Tatth' etam vuccati:

'Saccappaṭiñño purimāsu jātisu
 advejjha-vāco alikam vivajjayi,
 Na so visaṃvādayitā pi kassaci
 bhūtena tacchena tathena tosayi.
 Setā susukkā mudu-tūla-sannibhā
 uṇṇā sujātā bhamuk-antare ahu,
 Na loma-kūpesu duve ajāyisum,
 ekeka-lomūpacit-aṅgavā ahu.
 Taṃ lakkhaṇaṇṇu bahavo samāgatā
 vyākamsu uppāda-nimitta-kovidā:

Uṇṇā ca lomā ca yathā susaṇṭhitā
upavattati edisakaṃ bahujjano.
Gihim pi santaṃ upavattati jano
bahu puratthā pakatena kammunā,
Akiñcanaṃ pabbajitaṃ anuttaraṃ
Buddham pi santaṃ upavattati jano ti.'

19. 'Yam pi bhikkhave Tathāgato purimaṃ jātiṃ . . . pe . . . pubbe manussa-bhūto samāno pisunā-vācam pahāya pisunāya vācāya paṭivirato ahosi, ito sutvā na amutra akkhātā imesam bhedāya, amutra vā sutvā na-y-imesaṃ akkhātā amūsam bhedāya, iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppādātā samaggārāmo samaggarato samagga-nandī samagga-karaṇiṃ vācam bhāsītā ahosi so tassa kammassa katattā upacitattā ussannattā vipulattā kāyassa bhedā param maraṇā sugatiṃ saggaṃ lokaṃ uppajjati . . . pe . . . So tato cuto itthattaṃ āgato samāno imāni dve Mahā Purisa-lakkhaṇāni paṭilabhati, cattārīsa-danto hoti avivara-danto ca.

20. 'So tehi lakkhaṇehi samannāgato sace agāraṃ ajjhāvasati Rājā hoti Cakkavattī. Rājā samāno kiṃ labhati? Abhejja-pariso hoti abhejjā 'ssa honti brāhmaṇa-gahapatikā negama-jānapadā gaṇaka-mahāmattā anikaṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā. Rājā samāno idaṃ labhati . . . pe . . . Buddho samāno kiṃ labhati? Abhejja-pariso hoti abhejjā 'ssa honti bhikkhu bhikkhuniyo upāsakā upāsikāyo devā manussā asurā nāgā gandhabbā. Buddho samāno idaṃ labhati.'

Etam atthaṃ Bhagavā avoca.

21. Tatth' etam vuccati:

Vebhūtiyaṃ sahita-bheda-kāriṃ
bheda-ppavaḍḍhana-vivāda-kāriṃ
Kalaha-ppavaḍḍhana-akicca-kāriṃ
sahitānaṃ bheda-jananiṃ n' abhaṇī.
Avivāda-vaḍḍhana-kāriṃ ciraṃ
bhinnānusandhi-jananiṃ abhaṇī,
Kalaham janassa panudi samaṅgī
sahitehi nandati modati ca.
Sugatisu so phala-vipākaṃ
anubhavati tattha modati,
Dantā idha honti avivarā sahitā
caturo dasa 'ssa mukhajā susaṇṭhitā.

Yadi khattiyo bhavati bhūmi-pati,
aviheṭhiyā 'ssa parisā bhavanti,
Samaṇo ca hoti virajo vimalo,
parisā 'ssa hoti anugatā acalā ti.'

22. 'Yam pi bhikkhave . . . pe . . . pubbe manussa-bhūto samāno pharusam vācam pahāya pharusāya vācāya paṭivirato ahosi, yā sā vācā nelā kaṇṇa-sukhā pemaṇiyā hadayaṃ-gamā porī bahujana-kantā bahujana-manāpā, tathā-rūpiṃ vācam bhāsītā ahosi, so tassa kam-massa katattā upacitattā ussannattā vipulattā kāyassa bhedā param maraṇā sugatiṃ saggam lokam uppajjati . . . pe . . . So tato cuto itthattam āgato samāno imāni dve Mahā Purisa-lakkhaṇāni paṭila-bhati, pahūta jivho ca hoti brahmassarō ca karavīka-bhāṇī.

23. 'So tehi lakkhaṇehi samannāgato sace agāram ajjhāvasati Rājā hoti Cakkavattī. Rājā samāno kiṃ labhati? Ādeyya-vāco hoti, ādiyanti 'ssa vacanam brāhmaṇa-gahapatikā negama-jānapadā gaṇa-ka-mahāmattā anikaṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā. Rājā samāno idaṃ labhati . . . pe . . . Buddho samāno kiṃ labhati? Ādeyya-vāco hoti, ādiyanti 'ssa vacanam bhikkhu bhikkhuniyo upāsakā upāsikāyo devā manussā asurā nāgā gandhabbā. Buddho samāno idaṃ labhati.'

Etam attham Bhagavā avoca.

24. Tatth' etam vuccati:

Akkosa-bhaṇḍana-vihesa-kāriṃ
ubbāyikaṃ bahujana-pamaddanam,
Abālham giram so na 'bhaṇi pharusam,
madhuram bhaṇi susamhitam sakhilam
Manaso piyā hadayaṃ-gāminiyo
vācā. So erayati kaṇṇa-sukhā,
Vācā suciṇṇa-phalam ānubhavi,
saggesu vedayatha puñṇā-phalam.
Veditvā so sucaritassa phalam
brahma-ssarattam idha-m-ajjhagamā,
Jivhā 'ssa hoti vipulā thūlā,
ādeyya-vākya-vacano bhavati.
Gihino pi ijjhati yathā bhaṇato,
atha ce pi pabbajati so manujo,
Ādiyanti 'ssa vacanam janatā
bahuno bahum bhaṇitam bhaṇato ti.

25. 'Yam pi bhikkhave Tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussa-bhūto samāno samphappalāpaṃ pahāya samphappalāpā paṭivirato ahosi, kāla-vādī bhūta-vādī attha-vādī dhamma-vādī vinaya-vādī nidhāna-vatiṃ vācaṃ bhāsitaṃ ahosi kālena sāpadesaṃ pariyantavatiṃ attha-saṃhitam, so tassa kammaṣṣa katattā upacitattā ussannattā vipulattā kāyassa bhedaṃ paramaṃ maraṇā sugatiṃ saggaṃ lokaṃ uppajjati... pe... So tato cuto itthattaṃ āgato samāno imaṃ Pahā Purisa-lakkhaṇaṃ paṭilabhati, siha-hanu hoti.

26. 'So tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati Rājā hoti Cakkavattī. Rājā samāno kiṃ labhati? Appadhamasiko hoti kenaci manussa-bhūtena paccattatthikena paccāmittena. Rājā samāno idaṃ labhati.... pe... Buddho samāno kiṃ labhati? Appadhamasiko hoti abbhantarehi vā bāhirehi vā paccatthikehi paccāmittehi rāgena vā dosena vā mohena vā Samaṇena vā Brāhmaṇena vā Devena vā Mārena vā Brahmaṇā vā kenaci vā lokasmiṃ. Buddho samāno idaṃ labhati.'

Etam atthaṃ Bhagavā avoca.

27. Tatth' etaṃ vuccati:

Na samphappalāpaṃ na muddhatam
avikīṇṇa-vacana-vyappatho va ahosi,
Ahitam pi ca apanudi hitam pi ca
bahujana-sukhaṃ ca abhaṇi.
Taṃ katvāna ito cuto dībbaṃ uppajji,
sukata-phala-vipākaṃ anubhosi,
Caviya punar idh' āgato samāno
dvidu-gama-varatara-hanuttam alattha.
Rājā hoti suduppadhamasiyo manuj-into
manujānādhipati mahānubhāvo,
Tidiva-pura-vara-samo bhavati
sura-varataro-r-iva into.
Gandhabbāsura-sakka-rakkhasehi
surehi na hi bhavati suppadhamasiyo.
Tathatto yadi bhavati gihī tathā-vidho
idha disā ca paṭidisā ca vīdisā cāti.

28. 'Yam pi bhikkhave Tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussa-bhūto samāno micchā-jīvaṃ pahāya sammā-ājīvena jīvikaṃ kappesi tulā kūṭa-kamsakūṭa-

mānakūṭa-ukkoṭana-vañcana-nikati-sāci-yogā chedana-vadha-bandhana-viparā-mosa-ālopa-sāhasākārā paṭivirato ahosi, so tassa kammassa katattā upacitattā . . . pe . . . So tato cuto itthattam āgato samāno imāni dve Mahā Purisa-lakkhaṇāni paṭilabhati, sama-danto ca hoti susukka-dāṭho ca.

29. 'So tehi lakkhaṇehi samannāgato sāce agāraṃ ajjhāvasati Rājā hoti Cakkavattī dhammiko dhamma-rājā cāturanto vijitāvi janapada-tthāvariya-ppatto satta ratana samannāgato. Tass' imāni satta ratanāni bhavanti, seyyathidaṃ cakka-ratanam hatthi-ratanam assa-ratanam maṇi-ratanam itthi-ratanam gahapati-ratanam pariṇāyaka-ratanam eva sattamam. Paro sahasam kho pan' assa puttā bhavanti sūrā vīr-aṅga-rūpā parasena-ppamaddanā. So imaṃ paṭhavim sāgara-pariyantaṃ akhilam animittam akaṇṭakam iddham phītaṃ khemaṃ sivaṃ nirabbudaṃ adaṇḍena asatthena dhammena abhivijjiya ajjhāvasati. Rājā samāno kiṃ labhati? Suci-parivāro hoti, suci ssa honti parivārā brāhmaṇa-gahapatikā negama-jānapadā gaṇaka-mahāmattā anikaṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā. Rājā samāno idaṃ labhati.

30. 'Sace kho pana agārasmā anagāriyaṃ pabbajati, araham hoti Sammā-Sambuddho loke vivatta-cchaddo. Buddho samāno kiṃ labhati? Suci-parivāro hoti, suci ssa honti parivārā bhikkhū bhikkhuniyo upāsakā upāsikāyo devā manussā asurā nāgā gandhabbā. Buddho samāno idaṃ labhati.'

Etam attham Bhagavā avoca.

31. Tatth' etaṃ vuccati:

Micchājīvaṇ ca avassaji samena
vuttim sucinā so janayittha dhammikenā,
Ahitam pi ca apanudi hitam pi ca
bahujana-sukhaṇ ca ācari.
Sagge vedayati naro sukha-pphalāni
karitvā nipuṇehi viduhi samabhi
Vañṇitāni tidiva-pura-vara-samo
abhiramati rati-khiḍḍā-samaṅgi.
Laddhā mānusakam bhavam tato caviya
na sukata phala-vipāka sesakena,
Paṭilabhati lapanajam saman api
suvisuddham suvisukkam.

Tam veyyañjanikā samāgata bahavo
 vyākamsu nipuna-sammata manuj-indā
 Suci-jana parivāra gano bhavati
 dijā sama-sukka-suci-sobhana danto.
 Rañño hoti bahunano suci-parivāro
 mahati mahim anusāsato.
 Pasayha na ca janapada tudanam
 hitam pi ca bahunana-sukham caranti.
 Atha ce pabbajati bhavati vipāpo samaṇo
 samita-rajo vivatta cchaddo,
 Vigata-daratha-kilamatho
 imam pi ca param pi ca passati lokam.
 Tass' ovāda-karā bahu-gihī ca pabbajitā ca
 asucim vigarahitam dhunanti pāpam.
 Sa hi suci parivuto bhavati,
 mala khila-kali kilese panudetīti.

Lakkhaṇa-Suttantaṃ nīṭhitam.

SIṄGĀLOVĀDA-SUTTANTA

(Dīgha Nikāya)

Evam me sutam.

1. Ekaṃ samayaṃ Bhagavā Rājagahe viharati Veḷu-vane Kalandaka-nivāpe. Tena kho pana samayena Siṅgālako gahapati-putto kālass' eva vuṭṭhāya, Rājagahā nikkhamitvā, alla-vattho alla-keso pañjaliko puthuddisā namassati puratthimaṃ disaṃ dakkhiṇaṃ disaṃ pacchimaṃ disaṃ uttaraṃ disaṃ heṭṭhimaṃ disaṃ uparimaṃ disaṃ.

2. Atha kho Bhagavā pubbaṇha-samayaṃ nivāsetvā patta-civaraṃ ādāya Rājagahaṃ piṇḍāya pāvīsi. Addasā kho Bhagavā Siṅgālakaṃ gahapati-puttaṃ kālass' eva vuṭṭhāya Rājagahā nikkhamitvā alla-vattham alla-kesam pañjalikaṃ puthuddisā namassantaṃ puratthimaṃ disaṃ dakkhiṇaṃ disaṃ pacchimaṃ disaṃ uttaraṃ disaṃ heṭṭhimaṃ disaṃ uparimaṃ disaṃ. Disvā Siṅgālakaṃ gahapati-puttaṃ etad avoca:

'Kin nu tvaṃ gahapati-putta kālass' eva vuṭṭhāya Rājagahā nikkhamitvā alla-vattho alla-keso pañjaliko puthuddisā namassasi puratthimaṃ disaṃ . . . pe uparimaṃ disaṃ ti?'

Pitā maṃ bhante kālaṃ karonto avoca—“Disā tāta namasseyyā-sīti”. So kho ahaṃ bhante pitu vacanaṃ sakkaronto garu-karonto mānento pūjento kālass’ eva vuṭṭhāya Rājagahā nikkhamitvā alla-vattho alla-keso pañjaliko puthuddisā namassāmi puratthimaṃ disaṃ pe uparimaṃ disaṃ ti.’

‘Na kho gahapati-putta Ariyassa vinaye evaṃ chaddisā namassitabbā ti.’

‘Yathā kathaṃ pana bhante Ariyassa vinaye chaddisā namassitabbā? Sādhū me bhante Bhagavā tathā dhammaṃ desetu yathā Ariyassa vinaye chaddisā namassitabbā ti.’

‘Tena hi gahapati-putta suṇāhi sādhukaṃ manasikarohi, bhāsi-ssāmīti.’

‘Evam bhante ti’ kho Siṅgālako gahapati-putto Bhagavato paccassosi. Bhagavā etad avoca:

3. ‘Yato kho gahapati-putta ariya-sāvakassa cattāro kamma-kilesā pahīnā honti, catūhi ca ṭhānehi pāpa-kammaṃ na karoti, cha ca bhogānaṃ apāya-mukhāni na sevati, so evaṃ cuddasa pāpakā ’pagato, chaddisā paṭicchādī, ubho-loka-vijayāya paṭipanno hoti, tassa ayaṇ c’eva loko āraddho hoti paro ca loko. Kāyassa bhedaṃ param maraṇā sugatiṃ saggaṃ lokaṃ uppajjati.

‘Katam’ assa cattāro kamma-kilesā pahīnā honti? Pāṇātipāto kho gahapati-putta kamma-kilesa, adinnādānaṃ kamma-kilesa, kāmesu micchācāro kamma-kilesa, musā-vado kamma-kilesa. Imassa cattāro kamma-kilesā pahīnā hontīti.’

Idam avoca Bhagavā.

4. Idam vatvā Sugato, athāparaṃ etad avoca Satthā:

‘Pāṇātipāto adinnādānaṃ musā-vādo ca vuccati,

Para-dāra-gamanaṇ c’eva nappasaṃsanti paṇḍitā ti.’

5. ‘Katamehi catuhi ṭhānehi pāpa-kammaṃ na karoti? Chandāgatīṃ gacchanto pāpa-kammaṃ karoti, dosāgatīṃ gacchanto pāpa-kammaṃ karoti, mohāgatīṃ gacchanto pāpa-kammaṃ karoti, bhayāgatīṃ gacchanto pāpa-kammaṃ karoti. Yato kho gahapati-putta Ariya-sāvako n’eva chandāgatīṃ gacchati, na dosāgatīṃ gacchati, na mohāgatīṃ gacchati, na bhayāgatīṃ gacchati, imehi catūhi ṭhānehi pāpa-kammaṃ na karotīti.’

Idam avoca Bhagavā.

6. Idam vatvā Sugato athāparaṃ etad avoca Satthā.

‘Chandā dosā bhayā mohā

yo dhammaṃ ativattati,

Nihīyati tassa yaso
 kāla-pakkhe va candimā.
 Chandā dosā bhayā mohā
 yo dhammaṃ nātivattati,
 Āpūراتi tassa yaso
 sukka-pakkhe va candimā ti.'

7. Katamāni cha bhogānaṃ apāya-mukhāni na sevati? Surā-meraya-majja-pamāda-tṭhānānuyogo kho gahapati-putta bhogānaṃ apāya-mukhaṃ. Vikāla-visikhā-cariyā-nuyogo bhogānaṃ apāya-mukhaṃ. Samajjābhicaraṇaṃ bhogānaṃ apāya-mukhaṃ. Jūta-ppamāda-tṭhānānuyogo bhogānaṃ apāya-mukhaṃ. Pāpa-mittānuyogo bhogānaṃ apāya-mukhaṃ. Ālassānuyogo bhogānaṃ apāya-mukhaṃ.

8. Cha kho 'me gahapati-putta ādinavā surā-meraya-majja-pamāda-tṭhānānuyoge: sandiṭṭhikā dhanañjāni, kalaha-ppavaḍḍhanī, rogānaṃ āyatanam, akitti-sañjanani, kopīna-niddamsani, paññāya dubbalī-karaṇī tv eva chaṭṭhaṃ padaṃ bhavati. Ime kho gahapati-putta cha ādinavā surā-meraya-majja-pamāda-tṭhānānuyogo.

9. Cha kho 'me gahapati-putta ādinavā vikāla-visikhā-cariyānuyoge: attā pi 'ssa agutto arakkhitto hoti, putta-dāro pi 'ssa agutto arakkhito hoti, sāpateyyam pi 'ssa aguttaṃ arakkhitaṃ hoti, saṃkiyo ca hoti pāpakesu ṭhānesu, abhūtaṃ vacanañ ca tasmim rūhati, bahunnañ ca dukkha-dhammānaṃ purakkhato hoti. Ime kho gahapati-putta cha ādinavā vikāla-visikhā-cariyānuyoge.

10. 'Cha kho 'me gahapati-putta ādinavā samajjābhicaraṇe: "Kuvaṃ naccaṃ, kuvaṃ gītaṃ, kuvaṃ vāḍitaṃ, kuvaṃ akkhānaṃ, kuvaṃ pānissaraṃ, kuvaṃ kumbha-thūnaṃ ti?" Ime kho gahapati-putta cha ādinavā samajjā-bhicaraṇe.

11. 'Cha kho 'me gahapati-putta ādinavā jūta-ppamāda-tṭhānānuyoge: jayaṃ veraṃ pasavati, jino cittaṃ anusocati, sandiṭṭhikā dhanañjāni, sabhā-gatassa vacanaṃ na rūhati, mittāmaccaṇaṃ paribhūto hoti, āvāha-vivāhakānaṃ apatthito hoti, akkha-dhutto purisa puggalo nālaṃ dārā bharaṇāyāti. Ime kho gahapati-putta cha ādinavā jūtappamāda-tṭhānānuyoge.

12. 'Cha kho 'me gahapati-putta ādinavā pāpa-mittānuyoge: ye dhuttā, ye soṇḍā, ye pipāsā, ye nekatikā, ye vañcanikā, ye sāhasikā, tyāssa mittā honti, te sahāyā. Ime kho gahapati-putta cha ādinavā pāpa-mittānuyoge.

13. 'Cha kho 'me gahapati-putta ādinavā ālassānuyoge: "Ati-sītan ti" kammaṃ na karoti, "Ati-unṇhan ti" kammaṃ na karoti, "Ati-sāyan ti" kammaṃ na karoti, "Ati-pāto ti" kammaṃ na karoti, "Ati-chāto 'smīti" kammaṃ na karoti, "Ati-dhāto smīti" kammaṃ na karoti. Tassa evaṃ kiccāpadesa-bahulassa viharato anuppannā c'eva bhogā n'uppajjanti, uppannā ca bhogā parikkhayam gacchanti. Ime kho gahapati-putta cha ādinavā ālassānuyoge ti.'

Idaṃ avoca Bhagavā.

14. Idaṃ vatvā Sugato athāparam etad avoca Satthā:

'Hoti pāna-sakhā nāma,
 hoti sammiya-sammiyo,
 Yo ca atthesu jātesu
 sahāyo hoti, so sakhā.
 Ussūra-seyyā para-dāra-sevanā
 vera-ppasaṅgo ca anattatā ca,
 Pāpā ca mittā su-kadariyatā ca,
 ete cha ṭhānā purisaṃ dhammayanti.
 Pāpa-mitto pāpa-sakho
 pāpācāra-gocaro,
 Asmā lokā paramhā ca
 ubhayā dhammate naro.
 Akkh-itthiyo vāruṇi nacca-gītaṃ
 divā-sappam pāricariyā akālaṃ,
 Pāpā ca mittā su-kadariyatā ca,
 ete cha ṭhānā purisaṃ dhammayanti.
 Akkhehi dibbanti, suraṃ pivanti,
 yant' itthiyo pāṇasamā paresaṃ,
 Nihīna-sevī na ca vuddha-sevī,
 nihīyati kāla-pakkhe va cando.
 Yo vāruṇi adhano akiṇcano
 pipāso pibam papāgato,
 Udakam iva inam vigāhati,
 akulaṃ kāhati khippam attano.
 Na divā suppanā-sīlena
 ratti-n-uṭṭhāna-dassinā
 Niccam mattenā soṇḍena
 sakkā āvasitum gharaṃ.
 "Ati sītaṃ ati-unṇhaṃ
 ati-sāyam," idaṃ ahu.

Iti vissatṭha-kammanto,
atthā accenti mānave.
Yo ca sītañ ca uṇhañ ca
tiṇā bhiyyo na maññati
Karaṃ purisa-kiccāni,
so sukhā na vihāyatīti.'

15. 'Cattāro 'me gahapati-putta amittā mittā-paṭirūpakā veditabbā. Aññadatthu-haro amitto mitta-paṭirūpako veditabbo: vaci-paramo amitto mitta-paṭirūpako veditabbo: anuppiya-bhāṇi amitto mitta-paṭirūpako veditabbo: apāya-sahāyo amitto mitta-paṭirūpako veditabbo.

16. 'Catūhi kho gahapati-putta ṭhānehi aññadatthu-haro amitto mitta-paṭirūpako veditabbo. Aññadatthu-haro hoti: appena bahum icchatī: bhayassa kiccaṃ karoti: sevati attha-kāraṇā. Imehi kho gahapati-putta catūhi ṭhānehi aññadatthu-haro amitto mitta-paṭirūpako veditabbo.

17. 'Catūhi kho gahapati-putta ṭhānehi vaci-paramo amitto mitta-paṭirūpako veditabbo. Atītena paṭisantharati: anāgatena paṭisantharati: nīratthakena saṃgaṇhāti: paccuppannesu kiccesu vyasaṇaṃ dasseti. Imehi kho gahapati-putta catūhi ṭhānehi vaci-paramo amitto mitta-paṭirūpako veditabbo.

18. 'Catūhi kho gahapati-putta ṭhānehi anuppiya-bhāṇi amitto mitta-paṭirūpako veditabbo. Pāpakam pi 'ssa anujānāti: kalyāṇaṃ pi 'ssa nānujānāti: sammukhā 'ssa vaṇṇaṃ bhāsati: parammukhā 'ssa avaṇṇaṃ bhāsati. Imehi kho gahapati-putta catūhi ṭhānehi anuppiya-bhāṇi amitto mitta-paṭirūpako veditabbo.

19. 'Catūhi kho gahapati-putta ṭhānehi apāya-sahāyo amitto mitta-paṭirūpako veditabbo. Surā-meraya-majja-pamāda-ṭṭhānānuyoge sahāyo hoti: vikāla-visikhā-cariyānuyoge sahāyo hoti: samajjābhicarane sahāyo hoti: jūtappamāda-ṭṭhānānuyoge sahāyo hoti. Imehi kho gahapati-putta catūhi ṭhānehi apāya-sahāyo amitto mitta-paṭirūpako veditabbo ti.

Idaṃ avoca Bhagavā.

20. Idaṃ vatvā Sugato, athāparaṃ etad avoca Satthā:

'Annadatthu-haro mitto,
yo ca mitto vaci-paro,
Anuppiyañ ca yo āha,
apāyesu ca yo sakhā,

Ete amitte cattāro
iti viññāya paṇḍito
Ārakā parivajjeyya
maggam paṭibhayam yathā ti.'

21. 'Cattāro 'me gahapati-putta mittā suhadā veditabhā. Upakāro mitto suhado veditabbo: samāna-sukha-dukkho mitto suhado veditabbo: atth-akkhāyī mitto suhado veditabbo: anukampako mitto suhado veditabbo.

22. 'Catūhi kho gahapati-putta ṭhānehi upakāro mitto suhado veditabbo. Pamattam rakkhati: pamattassa sāpateyyam rakkhati: bhītassa saraṇam hoti: uppannesu kicca-karaṇīyesu tad diguṇam bhogam anuppādeti. Imehi kho gahapati-putta catūhi ṭhānehi upakāro mitto suhado veditabbo.

23. 'Catūhi kho gahapati-putta ṭhānehi samāna-sukha-dukkho mitto suhado veditabbo. Guyham assa ācikkhati: guyham assa parigūhati: āpadāsu na vijahati: jīvitam pi 'ssa atthāya pariccattam hoti. Imehi kho gahapati-putta catūhi ṭhānehi samāna-sukha-dukkho mitto suhado veditabbo.

24. 'Catūhi kho gahapati-putta ṭhānehi atth-akkhāyī mitto suhado veditabbo. Pāpā nivāreti: kalyāṇe niveseti: assutam sāveti: saggassa maggam ācikkhati. Imehi kho gahapati-putta catūhi ṭhānehi atth-akkhāyī mitto suhado veditabbo.

25. 'Catūhi kho gahapati-putta ṭhānehi anukampako mitto suhado veditabbo. Abhaven' assa na nandati: bhaven' assa nandati: avaṇṇam bhaṇamānam nivāreti: vaṇṇam bhaṇamānam paṣaṃsati. Imehi kho gahapati-putta catūhi ṭhānehi anukampako mitto suhado veditabbo ti.'

Idam avoca Bhagavā.

26. Idam vatvā Sugato, athāparam etad avoca Satthā:

'Upakāro ca yo mitto,
yo ca mitto sukhe dukkhe,
Atth-akkhāyī ca yo mitto,
yo ca mittānukampako,
Ete pi mitte cattāro
iti viññāya paṇḍito
Sakkaccam payirūpāseyya,
mātā puttam va orasam.

Paṇḍito sīla-sampanno
 jalam aggīva bhāsati.
 Bhoge samharamānassa
 bhamarass' eva iriyato.
 Bhogā sannicayaṃ yanti,
 vammiko v' upacīyati.
 Evaṃ bhoge samāhantvā,
 alam-attho kule gihi.
 Catudhā vibhaje bhoge,
 save mittāni ganthati,
 Ekena bhoge bhuñjeyya,
 dvīhi kammaṃ payojaye,
 Catutthaṇ ca nidhāpeyya,
 āpadāsu bhavissatīti.'

27. 'Kathaṇ ca gahapati-putta ariya-sāvako chaddisā paṭicchādī hoti? Cha-y-imā gahapati-putta disā veditabbā. Puratthimā disā mātā-pitaro veditabbā. Dakkhiṇā disā ācariyā veditabbā. Pacchimā disā puttadārā veditabbā. Uttarā disā mittāmaccā veditabbā. Hetṭhimā disā dāsa-kammakarā porisā veditabbā. Uparimā disā Samaṇa-Brāhmaṇā veditabbā.

28. 'Pañcahi kho gahapati-putta ṭhānehi puttena puratthimā disā mātā-pitaro paccupaṭṭhātabbā. "Bhato nesam bharissāmi, kiṇṇam nesam karissāmi, kula-vamsam ṭhapessāmi, dāyajjam paṭipajjāmi, atha ca pana petānam kālakatānam dakkhiṇam anuppadassāmi." Imehi kho gahapati-putta pañcahi ṭhānehi puttena puratthimā disā mātā-pitaro paccupaṭṭhitā pañcahi ṭhānehi puttaṃ anukampanti. Pāpā nivārenti, kalyāṇe nivesenti, sippam sikkhāpenti, paṭirūpena dārena samyojenti, samaye dāyajjam niyyādentī. Imehi kho gahapati-putta pañcahi ṭhānehi puttena puratthimā disā mātā-pitaro paccupaṭṭhitā imehi pañcahi ṭhānehi puttaṃ anukampanti. Evaṃ assa esā puratthimā disā paṭicchannā hoti khemā appaṭibhayā.

29. 'Pañcahi kho gahapati-putta ṭhānehi antevāsina dakkhiṇā disā ācariyā paccupaṭṭhātabbā: utṭhānena, upaṭṭhānena, sussūsāya, pāricariyāya, sakkaccaṃ sippa-paṭiggahaṇena. Imehi kho gahapati-putta pañcahi ṭhānehi antevāsina dakkhiṇā disā ācariyā paccupaṭṭhitā pañcahi ṭhānehi antevāsiṃ anukampanti. Suvinītaṃ vinenti, suggaḥitaṃ gāhāpenti, sabba-sippa-sutaṃ samakkhāyino bhavanti, mittāmaccesu parivedenti, disāsu parittānam karonti. Imehi kho gahapati-

putta pañcahi tñānehi antevāsinā dakkhiṇā disā ācariyā paccupaṭṭhitā imehi pañcahi tñānehi antevāsim anukampanti. Evam assa esā dakkhiṇā disā paṭicchannā hoti khemā appaṭibhayā.

30. 'Pañcahi kho gahapati-putta tñānehi sāmikena pacchimā disā bhariyā paccupaṭṭhātabbā: sammānanāya, avimānanāya, anaticariyāya, issariya-vossaggena, alaṃkāranuppadānena. Imehi kho gahapati-putta pañcahi tñānehi sāmikena pacchimā disā bhariyā paccupaṭṭhitā pañcahi tñānehi sāmikaṃ anukampati. Susaṃvihita-kammantā ca hoti, susaṃgahita-pariṇā ca, anaticārinī ca sambhataṃ anurakkhati, dakkhā ca hoti analasā sabbakiccesu. Imehi kho gahapati-putta pañcahi tñānehi sāmikena pacchimā disā bhariyā paccupaṭṭhitā imehi pañcahi tñānehi sāmikaṃ anukampati. Evam assa esā pacchimā disā paṭicchannā hoti khemā appaṭibhayā.

31. 'Pañcahi kho gahapati-putta tñānehi kula-puttena uttarā disā mittāmaccā paccupaṭṭhātabbā: dānena, peyya-vajjena, attha-cariyāya, samānattatāya, avisamvādanatāya. Imehi kho gahapati-putta pañcahi tñānehi kula-puttena uttarā disā mittāmaccā paccupaṭṭhitā pañcahi tñānehi kula-puttaṃ anukampanti. Pamattaṃ rakkhanti, pamattassa sāpateyyaṃ rakkhanti, bhittassa saraṇaṃ honti, āpadāsu na vijahanti, apara-pajaṃ ca pi 'ssa paṭipūjenti. Imehi kho gahapati-putta pañcahi tñānehi kula-puttena uttarā disā mittāmaccā paccupaṭṭhitā imehi pañcahi tñānehi kula-puttaṃ anukampanti. Evam assa esā uttarā disā paṭicchannā hoti khemā appaṭibhayā.

32. 'Pañcahi kho gahapati-putta tñānehi ayirakena heṭṭhimā disā dāsa-kammakarā paccupaṭṭhātabbā: yathābalaṃ kammanta-saṃvidhānena, bhatta-vettanānuppadānena, gilānupaṭṭhānena, acchariyānaṃ rasānaṃ saṃvibhāgena, samaye vossaggena. Imehi kho gahapati-putta pañcahi tñānehi ayirakena heṭṭhimā disā dāsa-kammakarā paccupaṭṭhitā pañcahi tñānehi ayirakaṃ anukampanti. Pubbutṭhāyino ca honti, pacchā-nipātino ca, dinna-dāyino ca, sukata-kamma-kārakā, kitti-vaṇṇa-harā ca. Imehi kho gahapati-putta pañcahi tñānehi ayirakena heṭṭhimā disā dāsa-kammakarā paccupaṭṭhitā imehi pañcahi tñānehi ayirakaṃ anukampanti. Evam assa esā heṭṭhimā disā paṭicchannā hoti khemā appaṭibhayā.

33. 'Pañcahi kho gahapati-putta tñānehi kula-puttena uparimā disā Samaṇa-Brāhmaṇā paccupaṭṭhātabbā: mettana kāya-kammena, mettana vacī-kammena, mettana mano-kammena, anāvaṭa-dvāratāya āmisānuppadānena. Imehi kho gahapati-putta pañcahi tñānehi kula-puttena uparimā disā Samaṇa-Brāhmaṇā paccupaṭṭhitā chahi tñānehi

kula-puttaṃ anukampanti. Pāpā nivārenti, kalyāṇe nivesenti, kalyāṇa-manasā anukampanti, assutaṃ sāventi, suttaṃ pariyodāpentī, saggassa maggaṃ ācikkhanti. Imehi kho gahapati-putta pañcahi tñānehi kula-puttena uparimā disā Samaṇa-Brāhmaṇā paccupaṭṭhitā imehi chahi tñānehi kula-puttaṃ anukampanti. Evam assa esā uparimā disā paṭicchannā hoti khemā appaṭibhayā ti.'

Idam avoca Bhagavā.

34. Idam vatvā Sugato, athāparaṃ etad avoca Satthā :

'Mātā-pitā disā pubbā,
 ācariyā dakkhiṇā disā,
 Putta-dārā disā pacchā,
 mittāmaccā ca uttarā,
 Dāsa-kammakarā heṭṭhā,
 uddhaṃ Samaṇa-Brāhmaṇā,
 Etā disā namasseyya
 alam-attho kule gihī.
 Paṇḍito sīla-sampanno,
 saṇho ca paṭibhānavā,
 Nivāta-vutti atthaddho,
 tādiso labhate yasaṃ.
 Uṭṭhānako analaso,
 āpadāsu na vedhati,
 Acchidda-vutti medhāvī,
 tādiso labhate yasaṃ.
 Saṅgāhako mitta-karo,
 vadaññū vīta-maccharo,
 Netā vinetā anunetā,
 tādiso labhate yasaṃ.
 Dānaṃ ca peyya-vajjaṃ ca,
 attha-cariyā ca yā idha,
 Samānattatā ca dhammesu,
 tattha tattha yathā 'rahaṃ.
 Ete kho saṅgahā loke,
 rathass' āṇiva yāyato,
 Ete ca saṅgahā n' assu,
 na mātā putta-kāraṇā
 Labhetha mānaṃ pūjaṃ vā,
 pitā vā putta-kāraṇā.

Yasmā ca saṅgahe ete
 samavekkhanti paṇḍitā,
 Tasmā mahattaṃ papponti,
 pāsamsā ca bhavanti te ti.'

35. Evaṃ vutte Siṅgālako gahapati-putto Bhagavantam etad avoca:

'Abhikkantaṃ bhante, abhikkantaṃ bhante. Seyyathā pi bhante nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andha-kāre vā tela-pajjotaṃ dhāreyya "Cakkhumanto rūpāni dakkhintīti": evaṃ evaṃ Bhagavatā-aneka-pariyāyena dhammo pakāsito. Esāhaṃ bhante Bhagavantam saraṇaṃ gacchāmi, Dhammañ ca bhikkhu-Saṃghañ ca. Upāsakaṃ maṃ Bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatan ti.'

Siṅgālovāda-Suttantaṃ nūṭhitaṃ.

TEVIJJA SUTTA

(Dīgha Nikāya)

1. Evaṃ me suttaṃ. Ekaṃ samayaṃ Bhagavā Kosalesu cārikaṃ caramāno mahatā bhikkhu-saṃghena saddhiṃ pañca-mattehi bhikkhu-satehi yena Manasākaṭṭhaṃ nāma Kosalānaṃ brāhmaṇa-gāmo tad avasari. Tatra sudam Bhagavā Manasākaṭṭhe viharati uttarena Manasākaṭṭhaṃ Aciravatiyā nadiyā tīre amba-vane.

2. Tena kho pana samayena sambahulā abhiññātā abhiññātā brāhmaṇa-mahāsālā Manasākaṭṭhe paṭivasanti, seyyathidaṃ Caṅki brāhmaṇo Tārakkho, brāhmaṇo Pokkharasāti, brāhmaṇo Jāpussoṇi, brāhmaṇo, Todeyya Brāhmaṇo, aññe ca abhiññātā abhiññātā brāhmaṇa-mahāsālā.

3. Atha kho Vāseṭṭha-Bhāradvājaṃ jaṅghā-vihāraṃ anucaṅka-mantānaṃ anuvicarantānaṃ maggāmagge kathā udapādi.

4. Vāseṭṭho māṇavo evaṃ āha: 'Ayam eva uju-maggo, ayam añjasāyano niyyāniko niyyāti takkarassa Brahmasahavyatāya, svāyaṃ akkhāto brāhmaṇena Pokkharasātina ti.'

5. Bhāradvājo māṇavo evaṃ āha: 'Ayam eva uju-maggo, ayam añjasāyano niyyāniko niyyāti takkarassa Brahmasahavyatāya, svāyaṃ akkhāto Brāhmaṇena Tārakkhenāti.'

6. Neva kho asakkhi Vāseṭṭho māṇavo Bhāradvājaṃ māṇavaṃ saññāpetuṃ, na pana asakkhi Bhāradvājo māṇavo Vāseṭṭhaṃ māṇavaṃ saññāpetuṃ.

7. Atha kho Vāsetṭho māṇavo Bhāradvājaṃ māṇavaṃ āman-
tesī:

‘Ayaṃ kho Bhāradvāja Samaṇo Gotamo Sakya-putto Sakya-
kulā pabbajito Manasākaṭe viharati uttarena Manasākaṭassa Acira-
vatiyā nadiyā tīre amba-vane. Taṃ kho pana bhavantam Gotamaṃ
evaṃ kalyāṇo kitti-saddo abbhuggato: “Iti pi so Bhagavā araham
sammā-sambuddho vijjā-carāṇa-sampanno sugato loka-vidu anuttaro
purisadamma-sārathī, satthā deva-manussānaṃ buddho bhagavā ti.”
Āyāma bho Bhāradvāja yena Samaṇo Gotamo ten’ upasamkāmisi-
sāma, upasamkamitvā etam attham Samaṇam Gotamaṃ pucchissāma.
Yathā no Samaṇo Gotamo vyākariṣṣati, tathā naṃ dhāressāmāti.’

‘Evaṃ bho’ ti kho Bhāradvājo māṇavo Vāsetṭhassa māṇavassa
paccassosi.

8. Atha kho Vāsetṭha-Bhāradvājā māṇavā yena Bhagavā ten’
upasamkamimsu. Upasamkamitvā Bhagavatā saddhiṃ sammodimsu,
sammodanīyaṃ katham sārāṇiyaṃ vītisāretvā ekamantaṃ nisi-
dimsu. Ekamantaṃ nisinna kho Vāsetṭho māṇavo Bhagavantam
etad avoca:—

‘Idha bho Gotama ambhakaṃ jaṅghā-vihāraṃ anucaṅkamantānaṃ
anuvicarantānaṃ maggāmagge kathā udapādi. Ahaṃ evaṃ vadāmi:
“Ayaṃ eva uju-maggo, ayaṃ añjasāyano niyyāniko niyyāti takka-
rassa Brahma-sahavyatāya, svāyaṃ akkhāto Brāhmaṇena Pokkhara-
sātinā ti.” Bhāradvājo māṇavo evaṃ āha: “Ayaṃ eva uju-maggo,
ayaṃ añjasāyano niyyāniko niyyāti takkarassa Brahma-sahavyatāya,
svāyaṃ akkhāto Brāhmaṇena Tārukkhenāti.” Ettha bho Gotama
atth’ eva viggaho, atthi vivādo, atthi nānāvādo ti.’

9. ‘Iti kira Vāsetṭha tvaṃ evaṃ vadesi: “Ayaṃ eva uju-maggo,
ayaṃ añjasāyano niyyāniko niyyāti takkarassa Brahma-sahavyatāya,
svāyaṃ akkhāto Brāhmaṇena Pokkharasātinā ti.” Bhāradvājo
māṇavo evaṃ āha: “Ayaṃ eva uju-maggo, ayaṃ añjasāyano niyyā-
niko niyyāti takkarassa Brahma-sahavyatāya, svāyaṃ akkhāto
Brāhmaṇena Tārukkhenāti.” Atha kismiṃ pana vo Vāsetṭha viggaho,
kismiṃ vivādo, kismiṃ nānāvādo ti?’

10. ‘Maggāmagge bho Gotama. Kiñcāpi bho Gotama brāh-
maṇā nānāmagge paññāpentī—Addhariyā brāhmaṇā, Tittiriyā brāh-
maṇā, Chandokā brāhmaṇā, Chandāvā brāhmaṇā, Brāhma-cariyā
brāhmaṇā—atha kho sabbāni tāni niyyānikāni niyyanti takkarassa
Brahma-sahavyatāya? Seyyathā pi bho Gotama gāmassa vā niga-
massa vā avidūre bahūni ce pi nānā-maggāni bhavanti, atha kho

sabbānitāni gāma-samosaraṇāni bhavanti, evam eva kho bho Gotama kiñcāpi brāhmaṇā nānā-magge paññāpentī—Addhariyā brāhmaṇā, Tittiriyā brāhmaṇā, Chandokā brāhmaṇā, Chandāvā brāhmaṇā, Brahma-cariyā brāhmaṇā—atha kho sabbāni tāni niyyānikāni niyyanti takkarassa Brahma-sahavyatāyāti ?

11. “Niyyantīti” Vāseṭṭha vadesi ?
 “Niyyantīti” bho Gotama vadāmi.
 “Niyyantīti” Vāseṭṭha vadesi ?
 “Niyyantīti” bho Gotama vadāmi.
 “Niyyantīti” Vāseṭṭha vadesi.
 “Niyyantīti” bho Gotama vadāmi.

12. ‘Kim pana Vāseṭṭha ? atthi koci tevijjānaṃ brāhmaṇānaṃ eka-brāhmaṇo pi yena Brahmā sakkhi-diṭṭho ti ?’

‘No h’idaṃ bho Gotama.’

‘Kim pana Vāseṭṭha ? atthi koci tevijjānaṃ brāhmaṇānaṃ ekā-cariyo pi yena Brahmā sakkhi-diṭṭho ti ?’

‘No h’idaṃ bho Gotama.’

‘Kim pana Vāseṭṭha ? atthi koci tevijjānaṃ brāhmaṇānaṃ ekācariya-pācariyo pi yena Brahmā sakkhi-diṭṭho ti ?’

‘No h’idaṃ bho Gotama.’

‘Kim pana Vāseṭṭha ? atthi koci tevijjānaṃ brāhmaṇānaṃ yāva sattamā ācariya-mahāyugā yena Brahmā sakkhi-diṭṭho ti ?’

‘No h’idaṃ bho Gotama.’

13. ‘Kim pana Vāseṭṭha ? ye pi tevijjānaṃ brāhmaṇānaṃ pubbakā isayo, mantānaṃ kattāro mantānaṃ pavattāro, yesam idaṃ etarahi tevijjā brāhmaṇā porāṇaṃ mantapadam gītaṃ pavuttaṃ samihitaṃ tad anugāyanti tad anubhāsanti, bhāsitaṃ anubhāsanti vācitaṃ anuvācentī—seyyathidaṃ Aṭṭhako, Vāmako, Vāmadevo, Vessāmitto, Yamataggi, Aṅgiraso, Bhāradvājo, Vāseṭṭho, Kassapo, Bhagu—te pi evam āhaṃsu: “Mayam etaṃ jānāma mayam etaṃ passāma yattha vā Brahmā yena vā Brahmā yaḥim vā Brahmā ti ?”

‘No h’idaṃ bho Gotama.’

14. ‘Iti kira Vāseṭṭha n’ atthi koci tevijjānaṃ brāhmaṇānaṃ eka-brāhmaṇo pi yena Brahmā sakkhi-diṭṭho, n’ atthi koci tevijjānaṃ brāhmaṇānaṃ ekācariyo pi yena Brahmā sakkhi-diṭṭho, n’ atthi koci tevijjānaṃ brāhmaṇānaṃ ekācariya-pācariyo pi yena Brahmā sakkhi-diṭṭho, n’ atthi koci tevijjānaṃ brāhmaṇānaṃ yāva sattamā ācariya-mahāyugā yena Brahmā sakkhi-diṭṭho. Ye pi kira tevijjānaṃ

brāhmaṇānaṃ pubbakā isayo, mantānaṃ kattāro mantānaṃ pavattāro, yesam idaṃ etarahi tevijjā brāhmaṇa porāṇaṃ manta-padaṃ gītaṃ pavuttaṃ samihitaṃ tad anugāyanti tad anubhāsanti, bhāsitaṃ anubhāsanti vācitaṃ anuvācenti—seyyathīdaṃ Aṭṭhako Vāmako Vāmadevo Vessāmitto Yamataggi Aṅgiraso Bhāradvājo Vāsetṭho Kassapo Bhagu—te pi na evaṃ āhaṃsu: “Mayaṃ etaṃ jānāma mayaṃ etaṃ passāma yattha vā Brahmā yena vā Brahmā yaṃ vā Brahmā ti.” Te vata tevijjā brāhmaṇā evaṃ āhaṃsu: “Yaṃ na jānāma yaṃ na passāma tassa saṃvayātāya maggaṃ desema, ayaṃ eva uju-maggo ayaṃ añjasāyano niyyāniko niyyāti takkarassa Brahma-saṃvaya-tāyāti.”

‘Taṃ kim maññasi Vāsetṭha? Nanu evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati’?

‘Addhā kho bho Gotama evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati.’

15. ‘Te vata Vāsetṭha tevijjā brāhmaṇā yaṃ na jānanti yaṃ na passanti tassa saṃvayātāya maggaṃ desessanti:

“Ayaṃ eva uju-maggo ayaṃ añjasāyano niyyāniko niyyāti takkarassa Brahma-saṃvayātāyāti,” n’ etaṃ thānaṃ vijjati Seyyathā pi Vāsetṭha andha-veṇi paramparā saṃsattā purima pi na passati majjhima pi na passati pacchima pi na passati—evaṃ eva kho Vāsetṭha andha-veṇūpamaṃ yeva tevijjānaṃ brāhmaṇānaṃ bhāsitaṃ, purima pi na passati majjhima pi na passati pacchima pi na passati. Tesam idaṃ tevijjānaṃ brāhmaṇānaṃ bhāsitaṃ hassakaṃ yeva sampajjati, nāmakam yeva sampajjati, rittakaṃ yeva sampajjati tucchakaṃ yeva sampajjati.

16. ‘Taṃ kim maññasi Vāsetṭha? Passanti tevijjā brāhmaṇā candima-suriye, añño vā pi bahujano, yato ca candima-suriyā uggacchanti yattha ca ogacchanti āyācanti thomayanti pañjalikā namassamānā anuparivattanti’?

‘Evaṃ bho Gotama. Passanti tevijjā brāhmaṇā candima-suriye, añño vā pi bahujano, yato ca candima-suriyā uggacchanti yattha ca ogacchanti āyācanti thomayanti pañjalikā namassamānā anuparivattanti.’

17. ‘Taṃ kim maññasi Vāsetṭha? Yaṃ passanti tevijjā brāhmaṇā candima-suriye, añño vā pi bahujano, yato candima-suriyā uggacchanti yattha ca ogacchanti āyācanti thomayanti pañjalikā namassamānā anuparivattanti—pahonti candima-suriyānaṃ saha-

vyatāya maggaṃ desetum: “Ayam eva uju-maggo, ayam añjasāyano niyyāniko niyyāti takkarassa candima-suriyānaṃ saḥavyatāyāti”?

‘No h’idaṃ bho Gotama.’

18. ‘Iti kira Vāsetṭha yaṃ passanti tevijjā brāhmaṇā candima-suriye, añño vā pi bahujaṇo, yato ca candima-suriyā uggacchanti yattha ca ogacchanti āyācanti thomayanti pañjalikā namassamānā anuparivattani—tesam pi nappahonti candima-suriyānaṃ saḥavyatāya maggaṃ desetum: “Ayam eva uju-maggo, ayam añjasāyano niyyāniko niyyāti takkarassa candima-suriyānaṃ saḥavyatāyāti.” Kim pana na kira tevijjehi brāhmaṇehi Brahmā sakkehi-ditṭho, na pi kira tevijjānaṃ brāhmaṇānaṃ ācariyehi Brahmā sakkehi-ditṭho, na pi kira tevijjānaṃ brāhmaṇānaṃ ācariya-pācariyehi Brahmā sakkehi-ditṭho, na pi kira tevijjānaṃ brāhmaṇānaṃ yāva sattamācariyamahāyugehi Brahmā sakkehi-ditṭho. Ye pi kira tevijjānaṃ brāhmaṇānaṃ pubbakā isayo, mantānaṃ kattāro mantānaṃ pavattāro, yesam idaṃ etarahi tevijjā brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ tad anugāyanti tad anubhāsanti, bhāsitaṃ anubhāsanti vācitaṃ anuvācenti—seyyathāidaṃ Atthako Vāmako Vāmadevo Vessāmitto Yamataggi Aṅgirasso Bhāradvājo Vāsetṭho Kassapo Bhagu—te pi na evaṃ āhaṃsu: “Mayaṃ etaṃ jānāma mayaṃ etaṃ passāma yattha vā Brahmā yena vā Brahmā yaḥim vā Brahmā ti.” Te vata tevijjā brāhmaṇā evaṃ āhaṃsu: “Yaṃ na jānāma, yaṃ na passāma, tassa saḥavyatāya maggaṃ desema: “Ayam eva uju-maggo, ayam añjasāyano niyyāniko niyyāti takkarassa Brahma-saḥavyatāyāti.”’ Tam kim maññasi Vāsetṭha? Nanu evaṃ sante tevijjānaṃ brāhmaṇānaṃ appātihīrakataṃ bhāsitaṃ sampajjati?

‘Addhā bho Gotama evaṃ sante tevijjānaṃ brāhmaṇānaṃ appātihīrakataṃ bhāsitaṃ sampajjati.’

‘Sādhu Vāsetṭha. Te vata Vāsetṭha tevijjā brāhmaṇā yaṃ na jānanti yaṃ na passanti tassa saḥavyatāya maggaṃ desessanti: “Ayam eva uju-maggo, ayam añjasāyano niyyāniko niyyāti takkarassa Brahma-saḥavyatāyāti,” n’ etaṃ thānaṃ vijjati.

19. ‘Seyyathā pi Vāsetṭha puriso evaṃ vadeyya: “Ahaṃ yā ima-smiṃ janapade janapada-kalyāṇi taṃ icchāmi taṃ kāmemaṃti.” Tam enaṃ evaṃ vadeyyum: “Ambho purisa yaṃ tvaṃ janapada-kalyāṇi icchasi kāmesi, jānāsi taṃ janapada-kalyāṇiṃ Khattiyaṃ vā Brāhmaṇi vā Vessaṃ vā Suddiṃ vā?” Iti puṭṭho no ti vadeyya. Tam enaṃ evaṃ vadeyyum: “Ambho purisa yaṃ tvaṃ janapada-kalyāṇiṃ icchasi kāmesi, jānāsi taṃ janapadakalyāṇiṃ evaṃ-nāma evaṃ-gotta ti vā,

dīghā vā rassā vā kālī vā sāmā vā manguracchavī vā ti, amukasmim gāme vā nigame vā nagare vā ti? Iti puṭṭho no ti vadeyya. Tam enaṃ evaṃ vadeyyum: “Ambho purisa yaṃ tvaṃ na jānāsi na passasi, taṃ tvaṃ icchasi kāmesīti?” Iti puṭṭho āmo ti vadeyya. Taṃ kim maññasi Vāseṭṭha? Nanu evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjatīti?

‘Addhā kho bho Gotama evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjatīti.’

20. ‘Evaṃ eva kho Vāseṭṭha, na kira tevijjehi brāhmaṇehi Brahmā sakkhi-diṭṭho, na pi kira tevijjānaṃ brāhmaṇānaṃ ācariyehi Brahmā sakkhi-diṭṭho, na pi kira tevijjānaṃ brāhmaṇānaṃ ācariya-pācariyehi Brahma sakkhi-diṭṭho, na pi kira tevijjānaṃ brāhmaṇānaṃ yāva sattamācariya-mahāyugehi Brahmā sakkhi diṭṭho. Ye pi kira tevijjānaṃ brāhmaṇānaṃ pubbakā isayo, mantānaṃ kattāro mantānaṃ pavattāro, yesam idaṃ etarahi tevijjā brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ, tad anugāyanti tad anubhāsanti, bhāsitaṃ anubhāsanti vācitaṃ anuvācenti—seyyathidaṃ Aṭṭha-ko Vāmako Vāmadevo Vessāmitto Yamataggi Aṅgiraso Bhāradvājo Vāseṭṭho Kassapo Bhagu—te pi na evaṃ āhaṃsu: “Mayaṃ etaṃ jānāma mayaṃ etaṃ passāma yattha vā Brahmā yena vā Brahmā yaḥim vā Brahmā ti.” Te vata tevijjā brāhmaṇā evaṃ āhaṃsu—“Yaṃ na jānāma, yaṃ na passāma, tassa saḥavyatāya maggaṃ desema: ‘Ayaṃ eva uju-maggo, ayaṃ añjasāyano niyyāniko niyyāti takkarassa Brahma-saḥavyatāyāti.’” Taṃ kim maññasi Vāseṭṭha? Nanu evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjatīti?’

‘Addhā kho bho Gotama evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjatīti.’

‘Sādhū Vaseṭṭha. Te vata Vāseṭṭha tevijjā brāhmaṇā yaṃ na jānanti, yaṃ na passantī, tassa saḥavyatāya maggaṃ desessanti: “Ayaṃ eva uju-maggo, ayaṃ añjasāyano niyyāniko niyyāti takkarassa Brahma-saḥavyatāyāti,” n’ etaṃ ṭhānaṃ vijjati.’

21. ‘Seyyathā pi Vāseṭṭha puriso cātummahāpathe nissenim kareyya pāsādassa ārohanāya. Tam enaṃ evaṃ vadeyyum: “Ambho purisa, yassa pāsādassa ārohanāya nissenim karosi, jānāsi taṃ pāsādaṃ puratthimāya disāya, dakkhināya disāya, pacchimāya disāya, uttarāya disāya, ucco vā nico vā majjho vā ti?” Iti puṭṭho no ti vadeyya. Tam enaṃ evaṃ vadeyyum: “Ambho purisa, yaṃ tvaṃ na jānāsi na passasi, tassa tvaṃ pāsādassa ārohanāya nissenim karosīti?” Iti

puṭṭho āmo ti vadeyya. Taṃ kim maññasi, Vāseṭṭha? Nanu evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjatīti?

‘Addhā kho bho Gotama evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjatīti.’

22. ‘Evam eva kho Vāseṭṭha, na kira tevijjehi brāhmaṇehi Brahmā sakkhi-diṭṭho, na pi kira tevijjānaṃ brāhmaṇānaṃ ācariyehi Brahmā sakkhi-diṭṭho, na pi kira tevijjānaṃ brāhmaṇānaṃ ācariyapācariyehi Brahmā sakkhi-diṭṭho, na pi kira tevijjānaṃ brāhmaṇānaṃ yāva sattamācariya-mahāyugehi brāhmaṇehi Brahmā sakkhi-diṭṭho. Ye pi kira tevijjānaṃ brāhmaṇānaṃ pubbakā isayo, mantānaṃ kattāro mantānaṃ pavattāro, yesam idaṃ etarahi tevijjā brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ tad anugāyanti tad anubhāsanti, bhāsitaṃ anubhāsanti vācitaṃ anuvācenti—seyyathidaṃ Aṭṭhako Vāmako Vāmadevo Vessāmitto Yamataggi Aṅgirasso Bhāradvājo Vāseṭṭho Kassapo Bhagu—te pi na evam āhaṃsu: “Mayam etaṃ jānāma mayam etaṃ passāma yattha vā Brahmā yena vā Brahmā yaḥim vā Brahmā ti.” Te vata tevijjā brāhmaṇā evam āhaṃsu: “Yaṃ na jānāma, yaṃ na passāma, tassa saḥavyatāya maggaṃ desema: ‘Ayaṃ eva uju-maggo, ayaṃ añjasāyano niyyāniko niyyāti takkarassa Brahma-saḥavyatāyāti.’” Taṃ kim maññasi Vāseṭṭha? Nanu evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjatīti?

‘Addhā kho bho Gotama evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjatīti.’

23. ‘Sādhū Vāseṭṭha. Te vata Vāseṭṭha tevijjā brāhmaṇā yaṃ n’ jānanti, yaṃ na passanti, tassa saḥavyatāya maggaṃ desessanti: “Ayaṃ eva uju-maggo, ayaṃ añjasāyano niyyāniko niyyāti takkarassa Brahma-saḥavyatāyāti,” n’ etaṃ ṭhānaṃ vijjati.

24. ‘Seyyathā pi Vāseṭṭha ayaṃ Aciravatī nadī pūrā udakassa samatittikā kākaṭṭhā aṭṭha puriso āgaccheyya pāratthiko (pāragavesī) pāra-gāmī pāraṇ taritu-kāmo. So orima-tīre ṭhito pārimaṇaṃ tīraṃ avheyya: “Ehi pāra pāraṃ, ehi pāra pāraṇ ti.” Taṃ kim maññasi Vāseṭṭha? Api nu tassa purisassa avhāyana-hetu vā āyācana-hetu vā patthana-hetu vā abhinandana-hetu vā Aciravatiyā nadiyā pārimaṇaṃ tīraṃ orimaṇaṃ tīraṃ āgaccheyyāti?’

‘No h’idaṃ bho Gotama.’

25. ‘Evam eva kho Vāseṭṭha tevijjā brāhmaṇā ye dhammā brāhmaṇakaraṇā te dhamme pahāya vattamānā, ye dhammā abrahmaṇakaraṇā te dhamme samādāya vattamānā, evam āhaṃsu:

“Indam avhāyāma, Somam avhāyāma, Varuṇam avhāyāma, Isānam avhāyāma, Pajāpatim avhāyāma, Brahmanam avhāyāma, Mahiddhim avhāyāma, Yamam avhāyāma.” Te vata Vāsetṭha tevijjā brāhmaṇā ye dhammā brāhmaṇakaraṇā te dhamme pahāya vattamānā, ye dhammā abrahmaṇakaraṇā te dhamme samādāya vattamānā, avhāyana-hetu vā āyācana-hetu vā patthana-hetu vā abhinandana-hetu vā kāyassa bheda param maraṇā Brāhmaṇam saṅghapagā bhavissantīti—n’ etaṃ tṭhānam vijjati.

26. ‘Seyyathā pi Vāsetṭha ayam Aciravatī nadī pūrā udakassa samatittikā kākaṭṭhā aṭṭha puriso āgaccheyya pārattiko (pāragavesī) pāra-gāmi pāra taritu-kāmo. So orima-tīre dāhāya anduyāpacchā-bāham gāha-bandhanam baddho. Taṃ kim maññasi Vāsetṭha? Api nu so puriso Aciravatiyā nadiyā orima-tīrā pārīman tīram gaccheyyāti?’

‘No h’idaṃ bho Gotama.’

27. ‘Evam eva kho Vāsetṭha pañca’ ime kāma-guṇā ariyassa vinaye andūti pi vuccanti, bandhanan ti pi vuccanti. Katame pañca? Cakkhu-viññeyyā rūpā itṭhā kantā manāpā piya-rūpā kāmūpasamhitā rajanīyā, sotaviññeyyā saddā... pe... ghāna-viññeyyā gandhā... jivhā-viññeyyā rasā... kāya-viññeyyā potṭhabbā itṭhā kantā manāpā piya-rūpā kāmūpasamhitā rajanīyā. Ime kho Vāsetṭha pañca kāma-guṇā ariyassa vinaye andūti pi vuccanti, bandhanan ti pi vuccanti. Ime kho Vāsetṭha pañca kāma-guṇe tevijjā brāhmaṇā gathitā mucchitā ajjhāpannā anādinava-dassāvī anissaraṇa-paṇṇā paribhuñjanti.

28. ‘Te vata Vāsetṭha tevijjā brāhmaṇā ye dhammā brāhmaṇakaraṇā te dhammā pahāya vattamānā, ye dhammā abrahmaṇakaraṇā te dhamme samādāya vattamānā, pañca kāma-guṇe gathitā mucchitā ajjhāpannā anādinava-dassāvī anissaraṇa-paṇṇā paribhuñjantā kāmānubandhana-baddhā kāyassa bheda param maraṇā Brahmanam saṅghapagā bhavissantīti—n’ etaṃ tṭhānam vijjati.

29. ‘Seyyathā pi Vāsetṭha ayam Aciravatī nadī pūrā udakassa samatittikā kākaṭṭhā aṭṭha puriso āgaccheyya pārattiko (pāragāmi) pārīman taritu-kāmo. So orime tīre sasīsam pārūpitvā nipaṭṭheyya. Taṃ kim maññasi Vāsetṭha? Api nu so puriso Aciravatiyā nadiyā orima-tīrā pārīman tīram gaccheyyāti?’

‘No h’idaṃ bho Gotama.’

30. ‘Evam eva kho Vāsetṭha pañca’ ime nīvaraṇā ariyassa vinaye āvaraṇā ti pi vuccanti, nīvaraṇā ti pi vuccanti, onāhā ti pi vuccanti,

pariyonahā ti pi vuccanti. Katame pañca ? Kāmacchanda-nīvaraṇaṃ vyāpāda-nīvaraṇaṃ thīna-middha-nīvaraṇaṃ uddhacca-kukkucca-nīvaraṇaṃ vicikicchā-nīvaraṇaṃ. Ime kho Vāsetṭha pañca nīvaraṇā ariyassa vinaye āvaraṇā ti pi vuccanti, nīvaraṇā ti pi vuccanti, onahā ti pi vuccanti, pariyonahā ti pi vuccanti. Imehi kho Vāsetṭha pañca nīvaraṇehi tevijjā brāhmaṇā āvaṭā nivutā ophutā pariyonaddhā. Te vata Vāsetṭha tevijjā brāhmaṇā ye dhammā brāhmaṇa-kāraṇā te dhamme pahāya vattamānā, ye dhammā abrahmaṇakāraṇā te dhamme samādāya vattamānā, pañca nīvaraṇehi āvaṭā nivutā ophutā pariyonaddhā kāyassa bhedaṃ param maraṇā Brahmaṇaṃ saṃavyūpagā bhavissantīti—n' etaṃ tṭhānaṃ vijjati.

31. 'Taṃ kim maññasi Vāsetṭha ? Kiñci ti sutāṃ brāhmaṇānaṃ vuddhānaṃ mahallakānaṃ ācariya-pācariyānaṃ bhāsamānānaṃ ? Sapaṛiggaho vā Brahmā apariggaho vā ti ?'

'Apariggaho bho Gotama.'

'Savera-citto vā avera-citto vā ti ?'

'Avera-citto bho Gotama.'

'Savyāpajjha-citto vā avyāpajjha-citto vā ti ?'

'Avyāpajjha-citto bho Gotama.'

'Saṃkiliṭṭha-citto vā asaṃkiliṭṭha-citto vā ti ?'

'Asaṃkiliṭṭha-citto bho Gotama.'

'Vasavattī vā avasavattī vā ti ?'

'Vasavattī bho Gotama.'

32. Taṃ kim maññasi Vāsetṭha ? Sapaṛiggahā vā tevijjā brāhmaṇā apariggahā vā ti ?'

'Sapaṛiggahā bho Gotama.'

'Savera-cittā vā avera-cittā vā ti ?'

'Savera-cittā bho Gotama.'

'Savyāpajjha-cittā vā avyāpajjha-cittā vā ti ?'

'Savyāpajjha-cittā bho Gotama.'

'Saṃkiliṭṭha-cittā vā asaṃkiliṭṭha-cittā vā ti ?'

'Saṃkiliṭṭha-cittā bho Gotama.'

'Vasavattī vā avasavattī vā ti ?'

'Avasavattī bho Gotama.'

33. 'Iti kira Vāsetṭha sapaṛiggahā tevijjā brāhmaṇā, apariggaho Brahmā. Api nu kho sapaṛiggahānaṃ tevijjānaṃ brāhmaṇānaṃ apariggahena Brāhmaṇā saddhiṃ saṃsandati sametīti ?'

'No h'idaṃ bho Gotama.'



34. 'Sādhū Vāseṭṭha. Te vata Vāseṭṭha sapaṛiggahā tevijjā brāhmaṇā kāyassa bhedā param maraṇā apariggahassa Brahmuno saḥavyūpagā bhavissantīti—n' etaṃ ṭhānaṃ vijjatīti.

35. 'Iti kira Vāseṭṭha savaṛa-cittā tevijjā brāhmaṇā, avara-citto Brahmā . . . pe . . . savyāpajjha-cittā tevijjā brāhmaṇā, avyāpajjha-citto Brahmā . . . pe . . . saṃkiliṭṭha-cittā tevijjā brāhmaṇā, asaṃkiliṭṭha-citto Brahmā . . . pe . . . avasavattī tevijjā brāhmaṇā, vasa-vattī Brahmā. Api nu kho avasavattīnaṃ tevijjānaṃ brāhmaṇānaṃ vasavattinā Brahmunā saddhiṃ saṃsandati sametīti?'

'No h'idaṃ bho Gotama.'

36. 'Sādhū Vāseṭṭha. Te vata Vāseṭṭha avasavattī tevijjā brāhmaṇā kāyassa bhedā param maraṇā vasavattissa Brahmuno saḥavyūpagā bhavissantīti—n' etaṃ ṭhānaṃ vijjati. Idha kho pana Vāseṭṭha tevijjā brāhmaṇā āsīditvā saṃsīdanti saṃsīditvā visādaṃ vā pāpuṇanti sukkhataṃ maññe pataranti. Tasmā idaṃ tevijjānaṃ brāhmaṇānaṃ tevijjā-īriṇaṃ ti pi vuccati, tevijjā-vipinaṃ ti pi vuccati, tevijjā-vyasanānaṃ ti pi vuccatīti.'

37. Evaṃ vutte Vāseṭṭho māṇavo Bhagavantam etaḍ avoca: 'Sutaṃ m'etaṃ bho Gotama: "Samaṇo Gotamo Brahmāṇaṃ saḥavya-tāya maggaṃ jānātīti."'

'Taṃ kim maññasi Vāseṭṭha? Āsanne ito Manasākaṭaṃ, na yito dūre Manasākaṭaṃ ti?'

'Evaṃ bho Gotama āsanne ito Manasākaṭaṃ, na yito dūre Manasākaṭaṃ ti.'

'Taṃ kim maññasi Vāseṭṭha? Idh'assa puriso Manasākaṭe jāto vaddho. Taṃ enaṃ Manasākaṭato tāvad eva avassaṭaṃ Manasākaṭassa maggaṃ puccheyyuṃ. Siyā nu kho Vāseṭṭha tassa purisassa Manasākaṭe jāta-vaddhassa Manasākaṭassa maggaṃ puṭṭhassa dandhāyitattaṃ vā vitthāyitattaṃ vā ti?'

'No h'idaṃ bho Gotama. Taṃ kissa hetu? Asu hi bho Gotama puriso Manasākaṭe jāto vaddho, tassa sabbān' eva Manasākaṭassa maggāni suviditānīti.'

38. 'Siyā kho Vāseṭṭha tassa purisassa Manasākaṭe jāta-vaddhassa Manasākaṭassa maggaṃ puṭṭhassa dandhāyitattaṃ vā vitthāyitattaṃ vā, no tveva Tathāgatassa Brahma-loke vā Brahmaloḷa-gāminiyā vā paṭipadāya puṭṭhassa dandhāyitattaṃ vā vitthāyitattaṃ vā. Brahmānaṃ p'ahaṃ Vāseṭṭha pajānāmi Brahma-lokaṃ ca Brahmaloḷa-gāminiṃ ca paṭipadaṃ, yathā paṭipanno ca Brahma-lokaṃ uppanno taṃ ca pajānāmīti.'

39. Evaṃ vutte Vāseṭṭho māṇavo Bhagavantam etad avoca: 'Sutam m'etaṃ bho Gotama: "Samaṇo Gotamo Brahmānaṃ saḥavyatāya maggaṃ desetīti." Sādhū no bhavaṃ Gotamo Brahmānaṃ saḥavyatāya maggaṃ desetū, ullumpatu bhavaṃ Gotamo Brahmaṇiṃ pajaṇ ti.'

'Tena hi Vāseṭṭha suṇāhi, sādhukaṃ manasīkarohi, bhāsissāmīti.

'Evaṃ bho' to kho Vāseṭṭho māṇavo Bhagavato paccasosi. Bhagavā etad avoca:

40. 'Idha Vāseṭṭha Tathāgato loka uppajjati araham sammā-sambuddho vijjā-caraṇa-sampanno sugato lokavidū anuttaro purisa-damma-sārathī satthā deva-manussānaṃ buddho bhagavā. So imaṃ lokaṃ sadevakam samārakam sabrahmakam sassamaṇa-brāhmaṇiṃ pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādi-kalyāṇam majjhe kalyāṇam pariyoṣāne kalyāṇam sāttham savyañjanaṃ, kevala-paripunṇam parisuddham brahmacariyam pakāseti.

41. 'Taṃ dhammaṃ suṇāti gahapati vā gahapati-putto vā aññatarasmiṃ vā kule paccājāto. So taṃ dhammaṃ sutvā Tathāgate saddham paṭilabhati. So tena saddhā-paṭilābhena saman-nāgato iti paṭisaṃcikkhati: "Sambādho gharāvāso rajāpatho, abbhokāso pabbajjā. Na sukaram agāram ajjhāvasatā ekanta-paripunnam ekanta-parisuddham saṅkhalikhitam brahmacariyam caritum. Yan nūnāham kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajeyyan ti." So aparena samayena appam vā bhogakkhandham pahāya mahantaṃ vā bhogakkhandham pahāya, appam vā ñāti-parivaṭṭam pahāya mahantaṃ vā ñāti-parivaṭṭam pahāya, kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajati.

42. 'So evaṃ pabbajito samāno Pātimokkha-samvarasamvuto viharati ācāra-gocara-sampanno anumattesu vajjesu bhaya-dassāvī samādāya sikkhati sikkhā-padesu kāyakamma-vacīkammena saman-nāgato kusalena parisuddhājīvo sīla-sampanno indriyesu gutta-dvāro sati-sampajaññena samannāgato santuṭṭho.

43. 'Kathaṇ ca Vāseṭṭha bhikkhu sīla-sampanno hoti?

'Idha Vāseṭṭha bhikkhu pāṇātipātam pahāya pāṇātipātā paṭivirato hoti . . . pe . . . sukhino cittaṃ samādhiyati . . . pe . . .

76. 'So mettā-sahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokaṃ mettā-sahagatena

cetasā vipulena mahaggatena appamāṇena āverena avyāpajjhena pharitvā viharati.

77. 'Seyyathā pi Vāsetṭha balavā saṅkha-dhamo appakasiren' eva catuddisā viññāpeyya, evaṃ bhāvitāya kho Vāsetṭha mettāya ceto-vimuttiyā yaṃ pamāṇa-kataṃ kammaṃ na taṃ tatrāvasissati na taṃ tatrāvatitṭhati. Ayam pi kho Vāsetṭha Brahmāṇaṃ saṃvāyātāya maggo.

78. 'Puna ca paraṃ Vāsetṭha bhikkhu karuṇā-sahagatena cetasā ... pe ... muditā-sahagatena cetasā ... pe ... upekhā-sahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ upekhā-sahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharati.

79. 'Seyyathā pi Vāsetṭha balavā saṅkha-dhamo appakasiren' eva catuddisā viññāpeyya, evaṃ bhāvitāya kho Vāsetṭha upekhāya ceto-vimuttiyā yaṃ pamāṇa-kataṃ kammaṃ na taṃ tatrāvasissati na taṃ tatrāvatitṭhati. Ayam pi kho Vāsetṭha Brahmāṇaṃ saṃvāyātāya maggo.'

80. 'Taṃ kim maññasi Vāsetṭha? Evaṃ-vihārī bhikkhu sapa-riggaho vā apariggaho vā ti?'

'Apariggaho bho Gotama.'

'Savera-citto vā avera-citto vā ti?'

'Avera-citto bho Gotama.'

'Savyāpajjha-citto vā avyāpajjha-citto vā ti?'

'Avyāpajjha-citto bho Gotama.'

'Saṃkiliṭṭha-citto vā asaṃkiliṭṭha-citto vā ti?'

'Asaṃkiliṭṭha-citto bho Gotama.'

'Vasavattī vā avasavattī vā ti?'

'Vasavattī bho Gotama.'

81. 'Iti kira Vāsetṭha apariggaho bhikkhu, apariggaho Brahmā. Api nu kho apariggahassa bhikkhuno apariggahena Brahmūṇa sabbhīṃ saṃsandati sametīti?'

'Evaṃ bho Gotama.'

'Sādhū Vāsetṭha. So vata Vāsetṭha apariggaho bhikkhu kāyassa bhedaṃ paraṃ maraṇā apariggahassa Brahmūṇa saṃvāyūpago bhavissatīti—thānam etaṃ vijjati.'

'Iti kira Vāsetṭha avera-citto bhikkhu, avera-citto Brahmā ... pe ... avyāpajjha-citto bhikkhu, avyāpajjha-citto Brahmā ... pe ...

asamkiliṭṭha-citto bhikkhu, asamkiliṭṭha-citto Brahmā; vasavattī bhikkhu, vasavattī Brahmā. Api nu kho vasavattissa bhikkhuno vasavattinā Brahmunā saddhim saṃsandati sametīti?’

‘Evam bho Gotama.’

‘Sādhū Vāsetṭha. So vata Vāsetṭha vasavattī bhikkhu kāyassa bhedā param maraṇā vasavattissa Brahmuno saḥavyūpago bhaviṣṣa-tīti—ṭhānaṃ etaṃ vijjatīti.’

82. Evam vutte Vāsetṭha-Bhāradvājā māṇavā Bhagavantam etad avocaṃ:

‘Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama. Seyyathā pi bho Gotama nikkujjitaṃ va ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andha-kāre vā tela-pajjotaṃ dhāreyya: cakkhumanto rūpāni dakkhintīti—evam eva bhotā Gotamena anekapariyāyena dhammo pakāsito. Ete mayam bhavantaṃ Gotamaṃ saraṇaṃ gacchāma dhammañ ca bhikkhu saṃghaṃ ca. Upāsake no bhavaṃ Gotamo dhāretu ajjatagge pāpu-petaṃ saraṇaṃ gate’ti.’

Tevijja-Suttantaṃ niṭṭhitaṃ.

SAKKA-PAÑHA SUTTANTA

(Dīgha Nikāya)

1. 1. Evam me sutam.

Ekaṃ samayaṃ Bhagavā Magadhesu viharati, pācīnato Rājagahassa Ambasaṇḍā nāma brāhmaṇagāmo, tass’ uttarato Vēdiyake pabbate Indasāla-guhāyaṃ. Tena kho pana samayena Sakkassa devānam indassa ussukkam udapādi Bhagavantam dassanāya.

Atha kho Sakkassa devānam indassa etad abosi: ‘Kahan nu kho Bhagavā etarahi viharati araham sammāsambuddho ti?’ Addasā kho Sakko devānam indo Bhagavantam Magadhesu viharantaṃ, pācīnato Rājagahassa Ambasaṇḍā nāma brāhmaṇa-gāmo, tass’ uttarato Vēdiyake pabbate Indasāla-guhāyaṃ. Disvā deve Tāvatiṃse āmantesi:

‘Ayaṃ mārisā Bhagavā Magadhesu viharati, pācīnato Rājagahassa Ambasaṇḍā nāma brāhmaṇagāmo, tass’ uttarato Vēdiyake pabbate Indasāla-guhāyaṃ. Yadi pana mārisā mayan taṃ Bhagavantam dassanāya upasamkameyyāma arahantaṃ sammā-sambud-dhan ti.’

‘Evam bhaddan tavāti’ kho devā Tāvatiṃsā Sakkassa devānam indassa paccassosum.

2. Atha kho Sakko devānam indo Pañcasikham Gandhabba-puttaṃ āmantesi:

‘Ayaṃ tāta Pañcasikha Bhagavā Magadhesu viharati, pācīnato Rājagahassa Ambasaṇḍā nāma brāhmaṇa-gāmo, tass’ uttarato Vēdiyake pabbate Indasāla-guhāyaṃ. Yadi pana tāta pañcasikha mayan tam Bhagavantam dassanāya upasaṃkameyyāma arahantaṃ sammā-sambuddhan ti.’

‘Evam bhaddan tavāti’ kho Pañcasikho Gandhabbaputto Sakkassa devānam indassa paṭissutvā beluva-paṇḍu-vīnaṃ ādāya Sakkassa devānam indassa anucariyaṃ upāgami.

Atha kho Sakko devānam indo devehi Tāvatiṃsehi parivuto Pañcasikhena Gandhabba-puttena purakkhato, seyyathā pi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ sammiñjeyya, evam evaṃ devesu Tāvatiṃsesu antarahito Magadhesu, pācīnato Rājagahassa Ambasaṇḍā nāma brāhmaṇa-gāmo, tass’ uttarato Vēdiyake pabbate paccutthāsi.

3. Tena kho pana samayena Vēdiyako pabbato atiriva obhāsa-jāto hoti, Ambasaṇḍā ca brāhmaṇa-gāmo, yathā taṃ devānaṃ devā-nubhāvena. Api ’ssudaṃ parito gāmesu manussā evaṃ āhaṃsu:

‘Āditt’ assu nām’ ajja Vēdiyako pabbato, pajjhāyit’ assu nām’ ajja Vēdiyako pabbato, jalit’ assu nām’ ajja Vēdiyako pabbato. Kiṃ su nām’ ajja Vēdiyako pabbato atiriva obhāsa-jāto Ambasaṇḍā ca brāhmaṇa-gāmo’ ti saṃviggā lomahaṭṭha-jātā ahesuṃ.

4. Atha kho Sakko devānam indo Pañcasikham Gandhabba-puttaṃ āmantesi:

‘Durupasaṃkamā kho tāta Pañcasikha Tathāgatā mādisena, jhāyī jhāna-ratā tadanantaram patisallinā. Yadi pana tāta Pañcasikha Bhagavantam paṭhamam pasādeyyāsi, tayā tāta paṭhamam pasāditam pacchā mayaṃ taṃ Bhagavantam dassanāya upasaṃkameyyāma arahantaṃ sammā-sambuddhan ti.’

‘Evam bhaddan tavāti’ kho Pañcasikho Gandhabbaputto Sak-kassa devānam indassa paṭissutvā beluva-paṇḍu-vīnaṃ ādāya yena Indasāla-guhā ten’ upasaṃkami. Upasaṃkamitvā: ‘Ettāvatā me Bhagavā n’eva atidūre bhavissati na accāsanne, saddaṃ ca kho sossatīti’ ekamantaṃ atthāsi. Ekamantaṃ tthito kho Pañcasikho Gandhabbaputto beluva-paṇḍu-vīnaṃ assāvesi imā ca gāthā abhāsi

Buddhūpasamhitā dhammūpasamhitā arahantūpasamhitā kāmūpasamhitā:

5. 'Vande te pitaraṃ bhadde Timbaraṃ Suriya-vaccase,
Yena jātā 'si kalyāṇi ānanda-jananī mama.
Vāto va sedakaṃ kanto pāṇiyaṃ va pipāsino
Aṅgīrasī piyā me 'si dhammo arahatāṃ iva,
Āturass' eva bhesajjaṃ, bhojanaṃ va jighacchato,
Parinibbāpaya bhadde jalantam iva vārinā.
Sītodakiṃ pokkharaniṃ yuttaṃ kiṇṇakkha-reṇunā
Nāgo ghammābhitatto va ogahe te thanūdaraṃ.
Accaṃkuso va nāgo ca jitaṃ me tutta-tomaraṃ,
Kāraṇaṃ nappajānāmi sammatto lakkhaṇūrasā.
Tayi gathita-citto 'smi cittaṃ vipariṇāmitaṃ,
Paṭigantaṃ na sakkomi vaṅka-ghasto va ambujo.
Vāmurū saja maṃ bhadde saja maṃ mandalocane,
Palissaja maṃ kalyāṇi etam me abhipatthitaṃ.
Appako vata me santo kāmo vellita-kesiyā
Aneka-bhāgo sampādi ārahante va dakkhiṇā.
Yam me atthi kataṃ puññaṃ arahantesu tādisu,
Tam me sabbaṅga-kalyāṇi tayā saddhiṃ vipaccataṃ.
Yam me atthi kataṃ puññaṃ asmiṃ puthuvimaṇḍale,
Tam me sabbaṅga-kalyāṇi tayā saddhiṃ vipaccataṃ.
Sakya-putto va jhānena ekodi nipako sato
Amataṃ muni jigimsāno tam ahaṃ Suriyavaccase.
Yathā pi muni nandeyya patvā sambodhim uttamaṃ,
Evaṃ nandeyya kalyāṇi missī-bhāvaṃ gato tayā.
Sakko ca me varaṃ dajjā Tāvatiṃsānaṃ issaro,
Tāhaṃ bhadde vareyyāhe evaṃ kāmo daḥho mama.
Sālaṃ va na ciraṃ phullaṃ pitaraṃ te sumedhase
Vandamāno namassāmi yassa s'etādisī pajā ti.'

6. Evaṃ vutte Bhagavā Pañcasikhaṃ Gandhabbaputtaṃ etad avoca:

'Saṃsandati kho pana te Pañcasikha tantissaro gītassarena gītassaro ca tantissarena, na ca pana te Pañcasikha tantissaro ativaṇṇati gītassaraṃ, gītassaro vā tantissaraṃ. Kadā saṃyūlhā pana te Pañcasikha imā gāthā Buddhūpasamhitā dhammūpasamhitā arahantūpasamhitā kāmūpasamhitā ti?'

'Ekam ida bhante samayaṃ Bhagavā Uruvelāyaṃ viharati najjā Nerañjarāya tīre Ajapāla-nigrodha-mūle paṭhamābhisambuddho. Tena kho panāhaṃ bhante samayena, Bhaddā nāma Suriya-vaccasā Timbaruno Gandhabba-rañño dhītā, tam abhikaṃkhāmi. Sā kho pana bhante bhaginī parakāminī hoti, Sikhaddhi nāma Mātalissa saṅgāhakassa putto, tam abhikaṃkhati. Yato kho ahaṃ bhante taṃ bhaginiṃ nālatthaṃ kenaci pariyāyena, athāhaṃ beluva-paṇḍu-viṇaṃ ādāya yena Timbaruno Gandhabba-rañño nivesanam ten' upasaṃkamim, upasaṃkamitvā beluva-paṇḍu-viṇaṃ assāvesim, imā ca gāthā abhāsim Buddhūpasamhitā dhammūpasamhitā arahantūpasamhitā kāmūpasamhitā:—

7. 'Vande te pitaraṃ bhadde Timbaraṃ Suriya-vaccase
Yena jātā' si kalyaṇi ānanda-janaṇī mama.

... pe ...

Sālaṃ va na ciraṃ phullaṃ pitaraṃ te sumedhase
Vandamāno namassāmi yassa s'etādisī pajā ti.'

'Evaṃ vutte bhante Bhaddā Suriya-vaccasā maṃ etad avoca:

"Na kho me mārisa so Bhagavā sammukhā diṭṭho, api ca suto yeva me so Bhagavā devānaṃ Tāvatisānaṃ Sudhammāyaṃ subhāyaṃ upanaccantiyā. Yato kho tvaṃ mārisa taṃ Bhagavantam kittesi, hotu no ajja samāgamo ti."

'So yeva no bhante tassā bhaginiyā saddhiṃ samāgamo ahosi, na ca dāni, tato pacchā ti.'

8. Atha kho Sakkassa devānam indassa etad ahosi:

'Paṭisammodati kho Pañcasikho Gandhabba-putto Bhagavatā, Bhagavā ca Pañcasikhenāti.'

Atha kho Sakko devānam indo Pañcasikhaṃ Gandhabba-puttaṃ āmantesi:

'Abhivādehi me tvaṃ tāta Pañcasikha Bhagavantam: Sakko bhante devānam indo sāmacco saparijano Bhagavato pāde sirasā vandatīti.

'Evaṃ bhaddan tavāti' kho Pañcasikho Gandhabbaputto Sak-kassa devānam indassa paṭissutvā Bhagavantam abhivādesi:

'Sakko bhante devānam indo sāmacco saparijano Bhagavato pāde sirasā vandatīti.'

'Sukhī hotu Pañcasikha Sakko devānam indo sāmacco saparijano, sukha-kāmā hi deva manussā asurā nāgā gandhabbā ye c' aññe santi puthu-kāyā ti.'

Evañ ca pana Tathāgata evarūpe mahesakkhe abhivadanti. Abhivādito Sakko devānam indo Bhagavato Indasāla-guham pavisitvā Bhagavantam abhivādetvā ekamantam atthāsi, devā pi Tāvatimsā Indasāla-guham pavisitvā Bhagavantam abhivādetvā ekamantam atthamsu, Pañcasikho pi Gandhabba-putto Indasāla-guham pavisitvā Bhagavantam abhivādetvā ekamantam atthāsi.

9. Tena kho pana samayena Indasāla-guhā visamā yanti samā sampādi, sambādhā yanti urundā sampādi, andha-kāra-guhāyam āloko udapādi, yathā tam devānam devānubhāvena. Atha kho Bhagavā Sakkam devānam indam etad avoca:

‘Acchariyam idam āyasmato Kosiyassa, abbhutam idam āyasmato Kosiyassa, tāva bahukiccassa bahukaraṇīyassa, yad idam idhāgamanan ti?’

‘Cira-paṭikāham bhante Bhagavantam dassanāya upasaṃkamitukāmo, api ca devānam Tāvatimsānam kehici kehici kicca-karaṇīyehi vyāvaṇṇo evāham nāsakkhim Bhagavantam dassanāya upasaṃkamitum. Ekam ida bhante samayam Bhagavā Sāvatthiyam viharat Salaḷāgārake. Atha kho ’ham bhante Sāvatthiyam agamāsim Bhagavantam dassanāya.

10. ‘Tena kho pana bhante samayena Bhagavā aññatarena samādhinā nisinno hoti, Bhuñjati ca nāma Vessavaṇassa paricārīkā Bhagavantam paccupaṭṭhitā hoti pañjalikā namassamānā. Atha kho ’ham bhante Bhuñjatim etad avocaṃ:

“Abhivādehi tvaṃ me bhagini Bhagavantam: Sakko bhante devānam indo sāmacco saparijano Bhagavato pāde sirasā vandatīti.”

‘Evaṃ vutte Bhuñjati maṃ etad avoca: “Akālo kho mārīsa Bhagavantam dassanāya, patisallīno Bhagavā ti.”

“Tena hi bhagini yadā Bhagavā tamhā samādhimhā vuṭṭhito hoti, atha mama vacanena Bhagavantam abhivādehi: Sakko bhante devānam indo sāmacco saparijano Bhagavato pāde sirasā vandatīti.” Kacci me sā bhante bhagini Bhagavantam abhivādesi, saratī Bhagavā tassā bhaginiyā vacanan ti?’

‘Abhivādesi maṃ sā devānam inda bhagini. Sarāma’ aham tassā bhaginiyā vacanam. Api cāham āyasmato ca nemi-saddena tamhā samādhimhā vuṭṭhito ti.’

11. ‘Ye te bhante devā amhehi paṭhamataram Tāvatimsakāyam uppannā, tesam me sammukhā sutam sammukhā paṭiggahitam: “Yadā Tathāgatā loke uppajjanti arahanto sammā-sambuddhā, dībbā kāyā paripūrenti, hāyanti asura-kāyā ti.” Tam me idam bhante

sakkhi-dittham yato Tathādato loke uppanno araham sammā-sambuddho, dibbā kāyā paripūrenti hāyanti asurakāyā ti. Idh' eva bhante Kapilavatthusmim Gopikā nāma Sakya-dhītā ahosi Buddhe pasannā dhamme pasannā saṃghe pasannā sīlesu paripūrakārini. Sā itthi-cittam virājetvā purisa-cittam bhāvetvā kāyassa bhedā param maraṇā sugatim saggaṃ lokam uppannā devānam Tāvatiṃsānam saḥavyatam, amhākam puttattam ajjhūpagatā. Tatra pi nam evam jānanti: Gopako deva-putto Gopako deva-putto ti. Aññe pi bhante tayo bhikkhū Bhagavati brahmacariyam caritvā hīnam Gandhabba-kāyam uppannā. Te pañcahi kāma-guṇehi samappitā samaṅgi-bhūtā paricārayamānā amhākam upaṭṭhānam āgacchanti amhākam pāricariyam. Te amhākam upaṭṭhānam āgate amhākam pāricariyam Gopako deva-putto paṭicodesi: "Kuto-mukhā nāma tumhe mārisā tassa Bhagavato dhammam assutvā? Aham hi itthikā samānā Buddhe pasannā dhamme pasannā saṃghe pasannā sīlesu paripūrakārini itthi-cittam virājetvā purisa-cittam bhāvetvā kāyassa bhedā param maraṇā sugatim saggaṃ lokam uppannā, devānam Tāvatiṃsānam saḥavyatam Sakkassa devānam Indassa puttattam ajjhūpagatā. Idha pi mam evam jānanti: Gopako deva-putto Gopako deva-putto ti. Tumhe pana mārisā Bhagavati brahmacariyam caritvā hīnam Gandhabba-kāyam uppannā. Duddiṭṭha-rūpam vata addasāma, ye mayam addasāma saḥaddhammike hīnam Gandhabba-kāyam uppanne ti." Tesam bhante Gopakena deva-puttena paṭicoditānam dve devā ditthe va dhamme satim paṭilabhiṃsu kāyam Brahmapurohitam. Eko pana devo te va kāme ajjhāvasi.'

12. Upāsikā cakkhumato ahosiṃ nāmam pi mayham ahu Gopikā ti. Buddhe ca dhamme ca abhippasannā saṃghaṃ c' upaṭṭhāsiṃ pasanna-cittā.

Tass' eva Buddhassa sudhammatāya Sakkassa putto 'mhi mahānubhāvo

Mahā-jutiko Tidivūpapanno, jānanti pi mam idha Gopako ti.

Ath' addasam bhikkhavo ditṭha-pubbe Gandhabba-kāyū-pagate vasīne,

ime hi te Gotama-sāvakāse ye ca mayam pubbe manussa-bhūtā

Annena pānena upaṭṭhahimhā pādūpasamgayha sake nivesane.

Kuto-mukhā nāma ime bhavanto Buddhassa dhammam na paṭigga-desum.

Paccattam veditabbo hi dhammo sudesito cakkhumatā-nubuddho.

Aham pi tumhe ca upāsamānā sutvāna ariyāna subhāsītāni,

Sakkassa putto 'mhi mahānubhāvo mahājutiko Tidivūpapanno.
 Tumhe pana seṭṭhaṃ upāsamanā anuttare brahmacariyaṃ caritvā,
 Hīna-kāyaṃ upapannā bhavanto anānulomā bhavatūpapatti.
 Duddiṭṭharūpaṃ vata addasāma sadhammike hīna-kāyū-papanne,
 Gandhabba-kāyūpagatā bhavanto devānam āgacchatha pāricariyaṃ.
 Agāre vasato mayhaṃ idaṃ passa visesataṃ,
 Itthi hutvā svajja pumo 'mhi devo dibbehi kāmehi samaṅgibhūto.
 Te coditā Gotama-sāvakena saṃvegā āpādu samecca Gopakaṃ
 Handa vitāyāma viyāyamāma mā no mayhaṃ parapessā ahumha.
 Tesāṃ duve vīriyaṃ ārabhiṃsu, anussarā Gotamasāsanāni
 Idh' eva cittāni virājayitvā kāmesu ādīnavam addasiṃsu.
 Te kāma-samyojana-bandhanāni pāpima-yogāni duraccayāni
 Nāgo va sandāna-guṇāni bhetvā deve Tāvatiṃse atikkamiṃsu.
 Sa-Inda-devā sa-Pajāpatikā sabbe Sudhammāya sabhāy' uviṭṭhā.
 Te sannisinnānaṃ atikkamiṃsu virā virāgā virajaṃ karontā.
 Te disvā saṃvegā akāsi Vāsavo devābhibhū devagaṇassa majjhe:
 'Ime hi te hīna-kāyūpapannā deve Tāvatiṃse atikkamanti.'
 Saṃvega-jātassa vaco nisamma so Gopako Vāsavaṃ ajjhabhāsi:
 'Buddho pan' Ind' atthi manussa-loke kāmābhibhū Sakyamunīti
 ñāyati,
 Tass' ete puttā satiyā vihinā cūtā mayā te sati paccalatthum.
 Tiṇṇaṃ tesāṃ avasīn' ettha eko Gandhabba-kāyūpagato vasīno
 Dve c'eva sambodhi-pathānusārino deve pi hīlenti samāhitattā.
 Etādisi dhamma-pakāsan' ettha na tattha kiṃ kaṃkhati koci sāvako.
 Nittiṇṇa-oghaṃ vicikiccha-chinnaṃ Buddhaṃ namassāma jinaṃ
 janindaṃ,
 Yan te dhammaṃ idh' aññāya visesaṃ ajjhagaṃsu te
 Kāyaṃ brahma-purohitaṃ duve tesāṃ visesaṃ.
 Tassa dhammassa pattiya āgat' amhāse mārisa,
 Katokāsā Bhagavatā pañhaṃ pucchemu mārisāti.'

13. Atha kho Bhagavato etad ahosi: 'Dīgha-rattaṃ visuddho
 kho ayaṃ Sakko. Yaṃ kiñci maṃ pañhaṃ pucchissati sabbhaṃ taṃ
 attha-saṃhitāṃ yeva pucchissati no anatta-saṃhitāṃ, yaṃ assāhaṃ
 puṭṭho vyākarissāmi taṃ khippam eva ājānissatīti.'

Atha kho Bhagavā Sakkaṃ devānam indaṃ gāthāya ajjhabhāsi:—

'Puccha Vāsava maṃ pañhaṃ yaṃ kiñci manas' icchasi,
 Tassa tass' eva pañhassa ahaṃ antaṃ karomi te ti.'

Paṭhamaka-Bhāṇavāraṃ.

Chapter II

2. 1. Katāvakāso Sakko devānam indo Bhagavantam imam paṭhamam pañham pucchi:

‘Kiṃ-saṃyojanā nu kho mārisa devā manussā asurā nāgā gandhabbā ye c’ aññe santi puthukāyā, te: averā adaṇḍā asapattā avyāpajjhā viharemu averino ti iti ce nesam hoti atha ca pana saverā sadanḍā sasapattā savyāpajjhā viharanti verino ti?’

Ittham Sakko devānam indo Bhagavantam imam paṭhamam pañham apucchi. Tassa Bhagavā pañham puṭṭho vyākāsi:

‘Issā-macchariya-saṃyojanā kho devānam inda devā manussā asurā nāgā gandhabbā ye c’ aññe santi puthukāyā te averā adaṇḍā asapattā avyāpajjhā viharemu averino ti iti ce nesam hoti atha ca pana saverā sadanḍā sasapattā savyāpajjhā viharanti verino ti.’

Ittham Bhagavā Sakkassa devānam indassa pañham puṭṭho vyākāsi. Attamano Sakko devānam indo Bhagavato bhāsitaṃ abhinandi anumodi: ‘Evam etaṃ Bhagavā evam etaṃ Sugata, tiṇṇā m’ettha kaṃkhā vigatā kathaṃkathā Bhagavato pañha-veyyākaraṇaṃ sutvā ti.’

2. Iti ha Sakko devānam indo Bhagavato bhāsitaṃ abhinanditvā anumoditvā Bhagavantam uttarim pañham apucchi:

‘Issā-macchariyaṃ pana mārisa kiṃ-nidānaṃ kiṃsamudayaṃ kiṃ-jātikaṃ kiṃ-pabhavaṃ, kismiṃ sati issā-macchariyaṃ hoti, kismiṃ asati issā-macchariyaṃ na hotīti?’

‘Issā-macchariyaṃ kho devānam inda piyāppiya-nidānaṃ piyāppiya-samudayaṃ piyāppiya-jātikaṃ piyāppiyapabhavaṃ, piyāppiye hi sati issā-macchariyaṃ hoti, piyāppiye asati issā-macchariyaṃ na hotīti.’

‘Piyāppiyaṃ pana mārisa kiṃ-nidānaṃ kiṃ-samudayaṃ kiṃ-jātikaṃ kiṃ-pabhavaṃ, kismiṃ sati piyāppiyaṃ hoti, kismiṃ asati piyāppiyaṃ na hotīti?’

‘Piyāppiyaṃ kho devānam inda chanda-nidānaṃ chanda-samudayaṃ chanda-jātikaṃ chanda-ppabhavaṃ, chande sati piyāppiyaṃ hoti chande asati piyāppiyaṃ na hotīti.’

‘Chando pana mārisa kiṃ-nidāno kiṃ-samudayo kiṃ-jātiko kiṃ-pabhavo, kismiṃ sati chando hoti, kismiṃ asati chando na hotīti?’

‘Chando kho devānam inda vitakka-nidāno vitakka-samudayo vitakka-jātiko vitakka-pabhavo, vitakke sati chando hoti, vitakke asati chando na hotīti.’

‘Vitakko pana mārisa kiṃ-nidāno kiṃ-samudayo kiṃ-jātiko kiṃ-pabhavo, kismiṃ sati vitakko hoti, kismiṃ asati vitakko na hotīti?’

‘Vitakkō kho devānaṃ inda papañca-saññā-saṅkhā-nidāno papañca-saññā-saṅkhā-samudayo papañca-saññā-saṅkhā-jātiko papañca-saññā-saṅkha-pabhavo, papañca-saññā-saṅkhāya sati vitakko hoti, papañca-saññā-saṅkhāya asati vitakko na hotīti.’

3. ‘Kathaṃ-paṭipanno pana mārisa bhikkhu papañca-saññā-saṅkhā-nirodha-sāruppa-gāmini-paṭipadaṃ paṭipanno hotīti?’

‘Somanassaṃ p’ahaṃ devānaṃ inda duvidhena vadāmi, sevitabbam pi asevitabbam pi. Domanassaṃ p’ahaṃ devānaṃ inda duvidhena vadāmi, sevitabbam pi asevitabbam pi. Upekhaṃ p’ahaṃ devānaṃ inda duvidhena vadāmi, sevitabbam pi asevitabbam pi.

“Somanassaṃ p’ahaṃ devānaṃ inda duvidhena vadāmi, sevitabbam pi asevitabbam pīti,” iti kho pan’ etaṃ vuttaṃ. Kuñ c’etaṃ paṭicca vuttaṃ? Tattha yaṃ jaññā somanassaṃ: Imaṃ kho me somanassaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyantīti, evarūpaṃ somanassaṃ na sevitabbam. Tattha yaṃ jaññā somanassaṃ: Imaṃ kho me somanassaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhantīti, evarūpaṃ somanassaṃ sevitabbam. Tattha yañ ce savitakkaṃ savicāraṃ, yañ ce avitakkaṃ avicāraṃ, ye avitakke avicāre se pañītatāre.

“Somanassaṃ p’ahaṃ devānaṃ inda duvidhena vadāmi sevitabbam pi asevitabbam pīti” iti yaṃ taṃ vuttaṃ idam etaṃ paṭicca vuttaṃ.

“Domanassaṃ p’ahaṃ devānaṃ inda duvidhena vadāmi sevitabbam pi asevitabbam pīti,” iti kho pan’ etaṃ vuttaṃ. Kiñ c’ etaṃ paṭicca vuttaṃ? Tattha yaṃ jaññā domanassaṃ: Imaṃ kho me domanassaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyantīti, evarūpaṃ domanassaṃ na sevitabbam. Tattha yaṃ jaññā domanassaṃ: Imaṃ kho me domanassaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhantīti, evarūpaṃ domanassaṃ sevitabbam. Tattha yañ ce savitakkaṃ savicāraṃ, yañ ce avitakkaṃ avicāraṃ, ye avitakke avicāre se pañītatāre.

“Domanassaṃ p’ahaṃ devānaṃ inda duvidhena vadāmi sevitabbam pi asevitabbam pīti” iti yaṃ taṃ vuttaṃ idam etaṃ paṭicca vuttaṃ.

“Upekhaṃ p’ahaṃ devānaṃ inda duvidhena vadāmi, sevitabbam pi asevitabbam pīti” iti kho pan’ etaṃ vuttaṃ kiñ c’ etaṃ paṭicca

vuttam? Tattha yaṃ jaññā upekhaṃ: Imaṃ kho me upekhaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyantīti, evarūpā upekhaṃ na sevitaḍḍhā. Tattha yaṃ jaññā upekhaṃ: Imaṃ kho me upekhaṃ sevato akusalā dhammā parihāyantīti kusalā dhammā abhivaḍḍhantīti, evarūpā upekhaṃ sevitaḍḍhā. Tattha yaṃ ce savitakkaṃ savicāraṃ yaṃ ce avitakkaṃ avicāraṃ, ye avitakke avicāre se paṇītatāre.

“Upekhaṃ p’ahaṃ devānaṃ inda duvidhena vadāmi sevitaḍḍham pi asevitaḍḍham pīti” iti yaṃ taṃ vuttaṃ idaṃ etaṃ paṭicca vuttaṃ.

“Evaṃ paṭipanno kho devānaṃ inda bhikkhu papañca-saññā-saṅkhā-nirodha—sāruppa-gāmini-paṭipadaṃ paṭipanno hotīti.”

Itthaṃ Bhagavā Sakkassa devānaṃ indassa pañhaṃ puṭṭho vyākāsi. Attamano Sakko devānaṃ indo Bhagavato bhāsitaṃ abhinandi anumodi: ‘Evaṃ etaṃ Bhagavā evaṃ etaṃ Sugatā, tiṇṇā m’ettha kaṅkhā vigatā kathaṅkathā Bhagavato pañha-veyyākaraṇaṃ sutvā ti.’

4. Iti ha Sakko devānaṃ indo Bhagavato bhāsitaṃ abhinanditvā anumoditvā Bhagavantam uttariṃ pañhaṃ apucchi:

‘Kathaṃ-paṭipanno pana mārisa bhikkhu pātimokkha-saṃvarāya paṭipanno hotīti?’

‘Kāya-samācāraṃ p’ahaṃ devānaṃ inda duvidhena vadāmi, sevitaḍḍham pi asevitaḍḍham pi. Vacī-samācāraṃ p’ahaṃ devānaṃ inda duvidhena vadāmi, sevitaḍḍham pi asevitaḍḍham pi. Pariyesanaṃ p’ahaṃ devānaṃ inda duvidhena vadāmi, sevitaḍḍham pi asevitaḍḍham pi.

“Kāya-samācāraṃ p’ahaṃ devānaṃ inda duvidhena vadāmi, sevitaḍḍham pi asevitaḍḍham pīti,” iti kho pan’ etaṃ vuttaṃ. Kiñ c’ etaṃ paṭicca vuttaṃ? Tattha yaṃ jaññā kāya-samācāraṃ: Imaṃ kho me kāya-samācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantīti, evarūpo kāya-samācāro na sevitaḍḍho. Tattha yaṃ jaññā kāya-samācāraṃ: Imaṃ kho me kāya-samācāraṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhantīti, evarūpo kāya-samācāro sevitaḍḍho.

“Kāya-samācāraṃ p’ahaṃ devānaṃ inda duvidhena vadāmi sevitaḍḍham pi asevitaḍḍham pīti” iti yaṃ taṃ vuttaṃ idaṃ etaṃ paṭicca vuttaṃ.

“Vacī-samācāraṃ p’ahaṃ devānaṃ inda duvidhena vadāmi, sevitaḍḍham pi asevitaḍḍham pīti,” iti kho pan’ etaṃ vuttaṃ. Kiñ c’ etaṃ paṭicca vuttaṃ? Tattha yaṃ jaññā vacī-samācāraṃ: Imaṃ

kho me vacī-samācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantīti, evarūpo vacī-samācāro na sevitabbo. Tattha yaṃ jaññā vacī-samācāraṃ: Imaṃ kho me vacī-samācāraṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhantīti evarūpo vacī-samācāro sevitabbo.

“Vacī-samācāraṃ p’ahaṃ devānam inda duvidhena vadāmi, sevitabbam pi asevitabbam pīti” iti yan taṃ vuttaṃ idam etaṃ paṭicca vuttaṃ.

“Pariyesanaṃ p’ahaṃ devānam inda duvidhena vadāmi, sevitabbam pi asevitabbam pīti” iti kho pan’ etaṃ vuttaṃ. Kiñ c’ etaṃ paṭicca vuttaṃ? Tattha yaṃ jaññā pariyesanaṃ: Imaṃ kho me pariyesanaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyantīti, evarūpā ariyesanā na sevitabbā. Tattha yaṃ jaññā pariyesanaṃ: Imaṃ kho me pariyesanaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhantīti, evarūpā pariyesanā sevitabbā.

“Pariyesanaṃ p’ahaṃ devānam inda duvidhena vadāmi, sevitabbam pi asevitabbam pīti” iti yan taṃ vuttaṃ idam etaṃ paṭicca vuttaṃ.

“Evaṃ paṭipanno kho devānam inda bhikkhu pātimokkha-saṃvarāya paṭipanno hotīti.”

Itthaṃ Bhagavā Sakkassa devānam indassa pañhaṃ puṭṭho vyākāsi. Attamano Sakko devānam indo Bhagavato bhāsitaṃ abhinandi anumodi: “Evaṃ etaṃ Bhagavā, evaṃ etaṃ Sugatā tiṇṇā m’ettha kaṅkhā vigatā kathaṅkathā Bhagavato pañhaveyyā-karaṇaṃ sutvā ti.”

5. Iti ha Sakko devānam indo Bhagavato bhāsitaṃ abhinanditvā anumoditvā Bhagavantam uttarim pañhaṃ apucchi:

‘Kathaṃ-paṭipanno pana mārisa bhikkhu indriya-saṃvarāya paṭipanno hotīti?’

‘Cakkhu-viññeyyaṃ rūpaṃ p’ahaṃ devānam inda duvidhena vadāmi, sevitabbam pi asevitabbam pi. Sotaviññeyyaṃ saddaṃ p’ahaṃ devānam inda . . . pe . . . Ghāna-viññeyyaṃ gandhaṃ p’ahaṃ devānam inda . . . pe . . . jivhā-viññeyyaṃ rasaṃ p’ahaṃ devānam inda . . . pe . . . Kāya-viññeyyaṃ phoṭṭhabbaṃ p’ahaṃ devānam inda . . . pe . . . Mano-viññeyyaṃ dhammaṃ p’ahaṃ devānam inda duvidhena vadāmi, sevitabbam pi asevitabbam pīti.’

Evam vutte Sakko devānam indo Bhagavantam etad avoca:

‘Imassa kho ahaṃ bhante Bhagavatā saṃkhittena bhāsitaṃ evaṃ vitthārena atthaṃ ājānāmi. Yathārūpaṃ bhante cakkhu-viññeyyaṃ rūpaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpaṃ cakkhu-viññeyyaṃ rūpaṃ na sevitaṃ; yathārūpaṃ ca kho bhante cakkhu-viññeyyaṃ rūpaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti, evarūpaṃ cakkhu-viññeyyaṃ rūpaṃ sevitaṃ. Yathārūpaṃ ca kho bhante sota-viññeyyaṃ saddaṃ sevato pe ghāṇā-viññeyyaṃ gandhaṃ sevato pe jivhā-viññeyyaṃ rasaṃ sevato pe kāya-viññeyyaṃ phoṭṭhabbaṃ sevato pe mano-viññeyyaṃ dhammaṃ sevato akusalā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpo mano-viññeyyo dhammo na sevitaṃ. Yathārūpaṃ ca kho bhante mano-viññeyyaṃ dhammaṃ sevato akusalā dhammā parihāyanti kusalā abhivaḍḍhanti, evarūpo mano-viññeyyo dhammo sevitaṃ—imassa kho me bhante Bhagavatā saṃkhittena bhāsitaṃ evaṃ vitthārena atthaṃ ājānato tiṇṇā m’ettha kaṅkhā vigatā kathaṅkathā Bhagavato pañha-veyyākaraṇaṃ sutvā ti.’

6. Iti ha Sakko devānam indo Bhagavato bhāsitaṃ abhinanditvā anumoditvā Bhagavantam uttariṃ pañhaṃ apucchi:

‘Sabbe va nu kho mārisa samaṇa-brāhmaṇā ekantavādā ekanta-silā ekanta-chandā ekanta-ajjhosaṇā ti?’

‘Na kho devānam inda sabbe samaṇa-brāhmaṇā ekanta-vādā ekanta-silā ekanta-chandā ekanta-ajjhosaṇā ti.’

‘Kasmā pana mārisa na sabbe samaṇa-brāhmaṇā ekantā-vādā ekanta-silā ekanta-chandā ekanta-ajjhosaṇā ti?’

‘Aneka-dhātu nānā-dhātu kho devānam inda loko. Tasmim̐ anekadhātu-nānādhātusmim̐ loke yaṃ yaṃ eva sattā dhātum abhinivisanti taṃ tad eva thāmasā parāmassa abhinivissa voharanti: “Idam eva saccaṃ moghaṃ aññaṃ ti.” Tasmā na sabbe samaṇa-brāhmaṇā ekanta-vādā ekanta-silā ekanta-chandā ekanta-ajjhosaṇā ti.’

‘Sabbe va nu kho mārisa samaṇa-brāhmaṇā accantaṇiṭṭhā accanta-yogakkhemī accanta-brahmacārī accanta-pariyosāṇā ti?’

‘Na kho devānam inda samaṇa-brāhmaṇā accanta-ṇiṭṭhā accanta-yogakkhemī accanta-brahmacārī accanta-pariyosāṇā ti.’

‘Kasmā pana mārisa na sabbe samaṇa-brāhmaṇā accanta-ṇiṭṭhā accanta-yogakkhemī accanta-brahmacārī accanta-pariyosāṇā ti?’

‘Ye kho te devānam inda samaṇa-brāhmaṇā taṇhā-saṅkhaya-vimuttā, te accanta-niṭṭhā accanta-yogakkhemī accanta-brahmacārī accanta-pariyosānā. Tasmā na sabbe samaṇa-brāhmaṇā accanta-niṭṭhā accanta-yogakkhemī accanta-brahmacārī accanta-pariyosānā ti.’

Itthaṃ Bhagavā Sakkassa devānam indassa pañhaṃ puṭṭho vyākāsi. Attamano Sakko devānam indo Bhagavato bhāsitaṃ abhinandi anumodi: ‘Evam etaṃ Bhagavā, evam etaṃ Sugatā, tiṇṇā m’ettha kaṅkhā, vigatā kathaṅkathā, Bhagavato pañhaveyyā-karaṇaṃ sutvā ti.’

7. Iti ha Sakko devānam indo Bhagavato bhāsitaṃ abhinanditvā anumoditvā Bhagavantam etad avoca:

‘Ejā bhante rogo ejā gaṇḍo ejā sallam ejā imaṃ purisaṃ parikaḍḍhati tassa tass’ eva bhavassa abhinipphattiyā, tasmā ayaṃ puriso uccāvacam āpajjati. Yesāhaṃ bhante pañhānaṃ ito bahiddhā aññesu samaṇa-brāhmaṇesu okāsakammam pi nālatthaṃ, te me Bhagavatā vyākatā dīgharattānusāyino, yaṇ ca pana me vicikicchā-kathaṅkathā-sallam taṇ ca Bhagavatā abbūlhan ti.’

‘Abhijānāsi no tvam devānam inda ime pañhe aññe samaṇa-brāhmaṇe pucchittho ti?’

‘Abhijānām’ ahaṃ bhante ime pañhe aññe samaṇa-brāhmaṇe pucchitā ti.’

‘Yathā-kathaṃ pana te devānam inda vyākamsu, sace te agaru, bhāsassūti.’

‘Na kho me bhante garu yatth’ assa Bhagavā nisinno Bhagavantarūpā vā ti.’

‘Tena hi devānam inda bhāsassūti.’

‘Ye sāhaṃ bhante maññāmi samaṇa-brāhmaṇe: “āraññakā panta-senāsanā” ti tyāhaṃ upasaṃkamitvā ime pañhe pucchāmi. Te mayā puṭṭhā na sampāyanti, asampāyanta mamaṃ yeva paṭipucchanti: “Ko nāmo āyasmā ti?” Tesāhaṃ puṭṭho vyākaromi: “Ahaṃ kho mārisa Sakko devānam indo ti.” Te mamaṃ yeva uttarim paṭipucchanti: “Kim pan’ āyasmā devānam indo kammaṃ katvā imaṃ ṭhānaṃ patto ti?” Tesāhaṃ yathā-sutaṃ yathā-pariyattaṃ dhammaṃ desemi. Te tāvaken’ eva attamanā honti: “Sakko ca no devānam indo diṭṭho, yaṇ ca no apucchimhā taṇ ca no vyākāsi.” Te aññadatthu mamaṃ yeva sāvakā sampajjanti, na cāhaṃ tesam, ahaṃ kho pana bhante Bhagavato sāvako, sotāpanno avinipāta-dhammo niyato sambodhi-parāyano ti.’

‘Abhijānāsi no tvam devānam inda ito pubbe evarūpaṃ veda-
paṭilābham somanassa-paṭilābhan ti?’

‘Abhijānām’ ahaṃ bhante ito pubbe evarūpaṃ veda-paṭilābham
somanassa-paṭilābhan ti.’

‘Yathā-katham pana tvam devānam inda abhijānāsi ito pubbe
evarūpaṃ veda-paṭilābham somanassa-paṭilābhan ti?’

‘Bhūtapubbaṃ bhante devāsura-saṃgāmo samūpabbūlho ahosi.
Tasmiṃ kho pana bhante saṃgāme deva jinimsu, asurā parājimsu.
Tassa mayhaṃ bhante taṃ saṃgāmaṃ abhivijinitvā vijita-saṃgā-
massa etad ahosi: “Yā c’eva dāni dibbā ojā, yā va asura-ojā, ubhayam
etaṃ devā paribhuñjissantīti.” Yo kho pana me bhante veda-
paṭilābho somanassa-paṭilābho sadaṇḍāvacaro sasatthāvacaro na nib-
bidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na
sambodhāya na nibbānāya samvattati. Yo kho pana me ayaṃ bhante
Bhagavato dhammaṃ sutvā veda-paṭilābho somanassa-paṭilābho, so
adaṇḍāvacaro asatthāvacaro ekanta-nibbidāya virāgāya nirodhāya
upasamāya abhiññāya sambodhāya nibbānāya samvattatīti.’

8. ‘Kim pana tvam devānam inda atthavasam sampassamāno
evarūpaṃ veda-paṭilābham somanassa-paṭilābham pavedesīti?’

‘Cha kho ahaṃ bhante atthavase sampassamāno evarūpaṃ veda-
paṭilābham somanassa-paṭilābham pavedemi.

‘Idh’eva tiṭṭhamānassa deva-bhūtassa me sato

Punar āyu ca me laddho evaṃ jānāhi mārisāti.

‘Imaṃ kho ahaṃ bhante paṭhamam atthavasam sampassamāno
evarūpaṃ veda-paṭilābham somanassa-paṭilābham pavedemi.

‘Cutāhaṃ diviyā kāyā āyuma hitvā amanusaṃ,

Amūlho gabbham issāmi yathā me ramatī mano ti.

‘Imaṃ kho ahaṃ bhante dutiyam atthavasam sampassamāno
evarūpaṃ veda-paṭilābham somanassa-paṭilābham pavedemi.

‘So ’haṃ amūlha-paṇh’ assu viharam sāsane rato,

Ñāyena viharissāmi sampajāno paṭissato ti.

‘Imaṃ kho ahaṃ bhante tatiyam atthavasam sampassamāno
evarūpaṃ veda-paṭilābham somanassa-paṭilābham pavedemi.

‘Ñāyena ca me carato sambodhi ce bhavissati,

Aññātā viharissāmi sveva anto bhavissatīti.

‘Imaṃ kho ahaṃ bhante catuttham atthavasam sampassamāno
evarūpaṃ veda-paṭilābham somanassa-paṭilābham pavedemi.

‘Cutāhaṃ mānusa kāyā āyuna hitvāna mānusaṃ,
Puna devo bhavissāmi deva-lokasmaṃ uttamo ti.

‘Imaṃ kho ahaṃ bhante pañcamāṃ atthavaśaṃ sampassamāno
evarūpaṃ veda-paṭilābhaṃ somanassa-paṭilābhaṃ pavedemi.

‘Te paṇītatarā devā Akanitṭhā yasassino,
Antime vattamānamhi so nivāso bhavissatīti.

‘Imaṃ kho ahaṃ bhante chaṭṭhaṃ atthavaśaṃ sampassamāno
evarūpaṃ veda-paṭilābhaṃ somanassa-paṭilābhaṃ pavedemi.

‘Ime kho ahaṃ bhante cha atthavase sampassamāno evarūpaṃ
veda-paṭilābhaṃ somanassa-paṭilābhaṃ pavedemi.

9. ‘Apariyosita-saṃkappo vicikicchī kathaṃkathī,
Vicārī dīghaṃ addhānaṃ anvesanto Tathāgataṃ.
Y’assu maññāmi samaṇe pavivitta-vihārino
Sambuddho iti maññāno gacchāmi te upāsituṃ.
Kathaṃ ārādhanaṃ hoti kathaṃ hoti virādhanaṃ,
Iti puṭṭhā na sambhonti magge paṭipadāsu ca.
Tyāssu yadā maṃ jānanti Sakko devānaṃ āgato,
Tyāssu maṃ eva pucchanti kiṃ katvā papuni idam.
Tesaṃ yathā sutāṃ dhammaṃ desayāmi jane sutāṃ,
Ten’ ass’ attamaṇā honti diṭṭho no Vāsavo ti ca.
Yadā ca Buddhaṃ addakkhiṃ vicikicchā-vitāraṇaṃ,
So ’mhi vītabhayaṃ ajja sambuddhaṃ payirūpāsiya.
Taṇhā-sallassa hantāraṃ Buddhaṃ appaṭipuggalaṃ,
Ahaṃ vande mahāvīraṃ vandāmi ādicca-bandhunaṃ.
Yaṃ karomase Brahmaṇo samaṃ devehi mārisa
Tad ajja tuyhaṃ kassāma handa sāmaṃ karoma te.
Tuvam ev’asi sambuddho tuvāṃ satthā anuttaro,
Sadevakasmaṃ lokasmaṃ n’ atthi te paṭipuggalo ti.’

10. Atha kho Sakko devānaṃ indo Pañcasikhaṃ gandhabba-
puttaṃ āmantesi:

‘Bahūpakāro kho me si tvaṃ, tāta Pañcasikha, yaṃ tvaṃ
Bhagavantaṃ paṭhamāṃ pasādesi. Tayā tāta paṭhamāṃ pasāditāṃ
pacchā mayāṃ Bhagavantaṃ dassanāya upasaṃkamimha arahantaṃ
sammā-sambuddhaṃ. Pettike ṭhāne ṭhapaṇissāmi. Gandhabba-rājā
bhavissasi. Bhaddaṇ ca te Suriye-vaccasaṃ damni, sā hi te abhipatthitā
ti.’

Atha kho Sakko devānaṃ indo paṇinā paṭhaviṃ parāmasitvā
tikkhattva udānaṃ udānesi:

'Namo tassa Bhagavato arahato sammā-sambuddhassa!
Namo tassa Bhagavato arahato sammā-sambuddhassa!
Namo tassa Bhagavato arahato sammā-sambuddhassāti!'

Imasmiñ ca pana veyyākaraṇasmim bhaññamāne Sakkassa devānam indassa virajam vītamalaṃ dhamma-cakkhum udapādi: 'Yaṃ kiñci samudaya-dhammaṃ sabban taṃ nirodha-dhamman' ti, aññesañ ca asītiyā devatā-sahassānaṃ. Iti ha Sakkena devānam indena ajjhittā pañhā puṭṭhā, te Bhagavatā vyākatā. Tasmā imassa veyyākaraṇassa Sakka-paṇho t' eva adhivacanan ti.

Sakka-Pañha-Suttantaṃ niṭṭhitam.

AMBATṬHA SUTTA

(Dīgha Nikāya)

1. Evam me sutam. Ekaṃ samayaṃ Bhagavā Kosalesu cārikaṃ caramāno mahatā bhikkhu-saṃghena saddhim pañcamattehi bhikkhu-satehi yena Icchānaṅkalam nāma Kosalānaṃ brāhmaṇa-gāmo tad avasari. Tatra sudam Bhagavā Icchānaṅkale viharati Icchānaṅkala-vana-saṇḍe. Tena kho pana samayena Brāhmaṇo Pokkharasādi Ukkatṭham ajjhāvasati sattussadam satipakattṭhodakam sadhaññaṃ rāja-bhoggaṃ rañña Pasenadi-kosalena dinnaṃ rājadāyaṃ brahma-deyyaṃ.

2. Assosi kho Brāhmaṇo Pokkharasādi: 'Samaṇo khalu bho Gotamo Sakya-putto Sakya-kulā pabbajito Kosalesu cārikaṃ caramāno mahatā bhikkhu-saṃghena saddhim pañcamattehi bhikkhu-satehi Icchānaṅkalam anuppatto Icchānaṅkale viharati Icchānaṅkala-vana-saṇḍe. Taṃ kho pana bhavantam Gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato: "Iti pi so Bhagavā araham sammā-sambuddho vijjā-carana-sampanno sugato loka-vidū anuttaro purisa-damma-sārathi satthā deva-manussānaṃ buddho bhagavā." So imaṃ lokaṃ sadevakam samāraṇam sabrahmakam sassamaṇa-brāhmaṇim pajam sadevamanussam sayam abhiñña sacchikatvā pavedeti. So dhammaṃ deseti ādi-kalyāṇam majjhe kalyāṇam pariyosāna-kalyāṇam sāttham savyañjanaṃ, kevala-paripuṇṇam parisuddham brahmacariyaṃ pakāseti. Sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hotīti.'

3. Tena kho pana samayena brāhmaṇassa Pokkharasādissa Ambatṭho māpavo antevāsī hoti ajjhāyako mantadharo tiṇṇam

vedānaṃ pāragū sanighaṇḍu-keṭubhānaṃ sākḅharappabhedānaṃ itihāsa-pañcamānaṃ padako veyyākaraṇo lokāyata-mahāpurisa-lakkhaṇesu anavayo anuññāta-paṭiññāto sake ācariyake tevijjake pāvacaṇe: 'Yam ahaṃ jānāmi taṃ tvam jānāsi, yaṃ tvam jānāsi taṃ ahaṃ jānāmi.'

4. Atha kho brāhmaṇo Pokkharasādi Ambaṭṭhaṃ māṇavaṃ āmantesi: 'Ayaṃ tāta Ambaṭṭha samano Gotamo Sākyaputto Sākyakulā pabbajito Kosalesu cārikam cara-māno mahatā bhikkhu-samghena saddhiṃ pañca-mattehi bhikkhu-satehi Icchānaṅkalam anupatto Icchānaṅkale viharati Icchānaṅkala-vana-saṇḍe. Taṃ kho pana bhavantam Gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato:

"Iti pi so Bhagavā ahaṃ sammā-sambuddho" . . . pe . . . brahmacariyam pakāseti. Sādhū kho pana tathā-rūpānaṃ arahataṃ dassanaṃ hotīti. Ehi tvam tāta Ambaṭṭha yena samaṇo Gotamo ten' upasaṃkama, upasaṃkamitvā samaṇam Gotamaṃ jānāhi yadi vā taṃ bhavantam Gotamaṃ tathā santaṃ yeva saddo abbhuggato yadi vā no tathā, yadi vā so bhavaṃ Gotamo tādiso yadi vā na tādiso. Tathā mayaṃ taṃ bhavantam Gotamaṃ vedissāmāti.'

5. 'Yathā kathaṃ paṇāhaṃ bho taṃ bhavantam Gotamaṃ jānissāmi yadi vā taṃ bhavantam Gotamaṃ tathā santaṃ yeva saddo abbhuggato yadi vā no tathā, yadi vā so bhavaṃ Gotamo tādiso yadi vā na tādiso ti?'

'Āgatāni kho tāta Ambaṭṭha ambhākaṃ mantesu dvattiṃsa mahāpurisa-lakkhaṇāni yehi samannāgatassa mahāpurisassa dve gatiyo bhavanti anaññā. Sace agāraṃ ajjhāvasati rājā hoti cakka-vattī dhammiko dhamma-rājā cāturato vijitāvi janapadaṭṭhāvari-yapatto satta-ratana-samannāgato. 'Tass' imāni satta ratanāni bhavanti: seyyathidaṃ cakka-ratanaṃ hatthi-ratanaṃ assa-ratanaṃ mani-ratanaṃ itthi-ratanaṃ gahapati-ratanaṃ pariṇāyaka-ratanaṃ eva sattamaṃ. Paro sahaṃsaṃ kho pan' assa puttā bhavanti sūra vīraṅga-rūpā parasenappamaddanā. So imaṃ paṭhaviṃ sāgara-pariyantaṃ adaṇḍena asatthena dhammena abhivijjiya ajjhāvasati. Sace kho pana agārasmā anagāriyaṃ pabbajati ahaṃ hoti sammā-sambuddho loke vivattacchaddo. Ahaṃ kho pana tāta Ambaṭṭha mantānaṃ dātā, tvam mantānaṃ paṭiggahetā ti.'

6. 'Evaṃ bho ti' kho Ambaṭṭho māṇavo brāhmaṇassa Pokkharasādisa paṭissutvā, utthāy' āsanā brāhmaṇam Pokkharasādiṃ abhivādetvā padakkhiṇam katvā Valavārathaṃ āruya sambahulehi māṇa-vakehi saddhiṃ yena Icchānaṅkala-vana-saṇḍo tena pāyāsi. Yāva-

tikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattiko va ārāmaṃ pāvisi.

7. Tena kho pana samayena sambahulā bhikkhu abbhokāse caṅkamanti. Atha kho Ambaṭṭho māṇavo yena te bhikkhu ten' upasaṃkami, upasaṃkamitvā te bhikkhū etad avoca: 'Kahaṃ nu kho bho etarahi so bhavaṃ Gotamo viharati? taṃ hi mayaṃ bhavantaṃ Gotamaṃ dassanāya idh' upasaṃkantā ti.'

8. Atha kho tesam bhikkhūṇaṃ etad ahosi: 'Ayaṃ kho Ambaṭṭho māṇavo abhiññāta-kolañño c'eva abhiññātassa ca brāhmaṇassa Pokkharasādissa antevāsi. Agaru kho pana Bhagavato evarūpehi kula-puttehi saddhiṃ kathāsallāpo hotīti.' Te Ambaṭṭhaṃ māṇavaṃ etad avocaṃ: 'Eso Ambaṭṭha vihāro saṃvuta-dvāro, tena appa-saddo upasaṃkamitvā ataramāno ālindaṃ pavisitvā ukkāsitvā aggaḷaṃ ākoṭehi. Vivarissati te Bhagavā dvāraṃ ti.'

9. Atha kho Ambaṭṭho māṇavo yena so vihāro saṃvutadvāro tena appa-saddo upasaṃkamitvā ataramāno ālindaṃ pavisitvā ukkāsitvā aggaḷaṃ ākoṭesi. Vivari Bhagavā dvāraṃ, pāvisi Ambaṭṭho māṇavo. Māṇavakā pi pavisitvā Bhagavatā saddhiṃ sammodiṃsu sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. Ambaṭṭho pana māṇavo caṅkamanto pi nisinnena Bhagavatā kañci kañci kathaṃ sārāṇiyaṃ vītisāreti, t̥hito pi nisinnena Bhagavatā kañci kañci kathaṃ sārāṇiyaṃ vītisāreti.

10. Atha kho Bhagavā Ambaṭṭha-māṇavaṃ etad avoca: 'Evaṃ nu kho te Ambaṭṭha brāhmaṇehi vuddhehi mahallakehi ācariya-pācariyehi saddhiṃ kathā-sallāpo hoti yathayīdam caraṃ tiṭṭhaṃ nisinnena mayā kañci kañci kathaṃ sārāṇiyaṃ vītisāresīti?'

'No h'idaṃ bho Gotama. Gacchanta vā hi bho Gotama gacchan-tena brāhmaṇo brāhmaṇena saddhiṃ sallapitum arahati, t̥hito vā hi bho Gotama, t̥hiteṇa brāhmaṇo brāhmaṇena saddhiṃ sallapitum arahati, nisinna vā hi bho Gotama nisinnena brāhmaṇo brāhmaṇena saddhiṃ sallapitum arahati, sayāno vā hi bho Gotama sayānena brāhmaṇo brāhmaṇena saddhiṃ sallapitum arahati. Ye ca kho te bho Gotama muṇḍakā samaṇakā ibbhā kiṇhā bandhupādāpaccā tehi pi me saddhiṃ evaṃ kathā-sallāpo hoti yathariva bhotā Gotamenāti.'

11. 'Atthikavato kho pana te Ambaṭṭha idh' āgamaṇaṃ ahosi, yāy' eva kho pan' atthāya āgaccheyyātho taṃ eva atthaṃ sādhukaṃ manasikareyyātho. Avusitavā yeva kho pana Ambaṭṭho māṇavo, vusitavā-mānī kim aññatra avusitattā ti.'

12. Atha kho Ambaṭṭho māṇavo Bhagavatā avusita vādena vuccamāno kupito anattamano, Bhagavantam yeva khuṁsento Bhagavantam yeva vambhento Bhagavantam yeva upavadamāno: 'Samaṇo ca me bho Gotamo pāpiko bhavissatīti' Bhagavantam etad avoca: 'Caṇḍā bho Gotama Sakya-jāti, pharusā bho Gotama Sakya-jāti, lahusā bho Gotama Sakya-jāti, rabhasā bho Gotama Sakya-jāti. Ibbhā santā ibbhā samānā na brāhmaṇe sakkaronti na brāhmaṇe garukaronti na brāhmaṇe mānenti na brāhmaṇe pūjenti na brāhmaṇe apacāyanti. Tayidaṃ bho Gotama nacchannaṃ tayidaṃ nappatirūpaṃ yad ime Sakyā ibbhā santā ibbhā samānā na brāhmaṇe sakkaronti na brāhmaṇe garukaronti na brāhmaṇe mānenti na brāhmaṇe pūjenti na brāhmaṇe apacāyantīti.' Iti ha Ambaṭṭho māṇavo idaṃ paṭhamam Sakkesu ibbha-vādam nipātesi.

13. 'Kim pana te Ambaṭṭha Sakyā aparaddhun ti?'

'Ekaṃ idāhaṃ bho Gotama samayaṃ ācariyassa brāhmaṇassa Pokkharasātissa kenacid eva karaṇīyena Kapila-vatthum agamāsim, yena Sakkānaṃ santhāgāraṃ ten' upasaṃkamim. Tena kho pana samayena sambahulā Sakyā c'eva Sakyā-kumārā ca santhāgāre uccesu āsanesu nisinnā honti aññamaññaṃ aṅguli-patodakena sañjagghantā saṃkiḷantā, aññadatthu mamaṃ yeva maññe va anojagghantā, na maṃ koci āsanena pi nimantesi. Tayidaṃ bho Gotama nacchannaṃ tayidaṃ nappatirūpaṃ yad ime Sakyā ibbhā santā ibbhā samānā na brāhmaṇe sakkaronti na brāhmaṇe garukaronti na brāhmaṇe mānenti na brāhmaṇe pūjenti na brāhmaṇe apacāyantīti.' Iti ha Ambaṭṭho māṇavo idaṃ dutiyaṃ Sakkesu ibbha-vādam nipātesi.

14. 'Latukikā pi kho Ambaṭṭha sakupikā sake kulāvake kāmālāpinī hoti. Sakam kho pan' etaṃ Ambaṭṭha Sakyānaṃ yad idaṃ Kapilavatthum, na arahati yasmā Ambaṭṭho imāya appamattāya abhisajjitun ti.'

15. 'Cattāro 'me bho Gotama vaṇṇā, khattiyā brahmaṇā vessā suddā. Imesaṃ hi bho Gotama cattunnam vaṇṇānaṃ tayo vaṇṇā khattiyā ca vessā ca suddā ca aññadatthu brāhmaṇass' eva paricārakā sampajjanti. Tayidaṃ bho Gotama nacchannaṃ tayidaṃ nappatirūpaṃ yad ime Sakyā ibbhā santā ibbhā samānā na brāhmaṇe sakkaronti na brāhmaṇe garukaronti na brāhmaṇe mānenti na brāhmaṇe pūjenti na brāhmaṇe apacāyantīti.' Iti ha Ambaṭṭho māṇavo idaṃ tatiyaṃ Sakkesu ibbha-vādam nipātesi.

16. Atha kho Bhagavato etad ahosi: 'Atibālhaṃ kho ayam Ambaṭṭho māṇavo Sakkesu ibbha-vādena nimmadeti. Yan nūnā-

ham gottam puccheyyan ti.' Atha kho Bhagavā Ambaṭṭham mānavam etad avoca: 'Kathamgotto 'si Ambaṭṭhāti?'

'Kaṇhāyano 'ham asmi bho Gotamāti.'

'Porāṇam kho pana te Ambaṭṭha mātāpettikam nāmagottam anussarato ayya-puttā Sakyā bhavanti, dāsi-putto tvam asi Sakyānām. Sakyā kho pan' Ambaṭṭha rājānam Okkākam pitāmahaṃ dahanti. Bhūta-pubbaṃ Ambaṭṭha rājā Okkāko yā sā mahesī piyā manāpā tassā puttassa rajjaṃ pariṇāmetukāmo jeṭṭha-kumāre raṭṭhasmā pabbājesi. Okkāmuḥkam Karaṇḍum Hatthinīyam Sīnipuram. Te raṭṭhasmā pabbajitā yattha Himavanta-passe pokkharāṇiyā tire mahā sāka-saṇḍo tattha vāsam kappesum. Te jāti-sambheda-bhayā sakāhi bhaginīhi saddhim samvāsam kappesum.

'Atha kho Ambaṭṭha rājā Okkāko amacce pārisajje āmantesi: "Kham nu kho bho etarahi kumārā sammantīti?"

"Atthi deva Himavanta-passe pokkharāṇiyā tire mahā sāka-saṇḍo tatth' etarahi kumārā sammanti. Te jātisambhedabhayā sakāhi bhaginīhi saddhim samvāsam kappentīti."

'Atha kho Ambaṭṭha rājā Okkāko udānam udānesi: "Sakyā vata bho kumārā, parama-sakyā vata bho kumārā ti."

'Tadagge kho pana Ambaṭṭha Sakyā paññāyanti. So va Sakyānam pubba-puriso. Rañño kho pana Ambaṭṭha Okkākassa Disā nāma dāsi ahosi. Sā kaṇham janesi. Jāto Kaṇho paccābhāsi: "Dhopetha maṃ amma, nahāpetha maṃ amma, imasmā maṃ amma asucismā parimocetha, atthāya vo bhavissāmīti." Yathā kho pana Ambaṭṭha etarahi manussā pisāce pisācā ti sañjānanti, evam eva kho Ambaṭṭha tena samayena manussā pisāce pi Kaṇhā ti sañjānanti. Te evam āhaṃsu: "Ayaṃ sañjāto paccābhāsi. Kaṇho jāto pisāce jāto ti." Tadagge kho pana Ambaṭṭha Kaṇhāyana paññāyanti. So ca Kaṇhāyanānam pubba-puriso. Iti kho te Ambaṭṭha porāṇam mātāpettikam nāma-gottam anussarato ayya-puttā Sakyā bhavanti, dāsi-putto tvam asi Sakyānan ti.'

17. Evaṃ vutte te mānavakā Bhagavantam etad avocum: 'Mā bhavam Gotama Ambaṭṭham mānavam atibālham dāsi-putta-vādena nimmādesi, sujāto ca bho Gotama Ambaṭṭho mānavo, kula-putto ca Ambaṭṭho mānavo, bahussutoca Ambaṭṭho mānavo, kalyāṇa-vākkaraṇo ca Ambaṭṭho mānavo, paṇḍito ca Ambaṭṭho mānavo, pahoti ca Ambaṭṭho mānavo bhotā Gotamena saddhim asmim vacane patimantetun ti.'

18. Atha kho Bhagavā te māṇavake etad avoca: 'Sace kho tumhākaṃ māṇavakā evaṃ hoti, "Dujjāto ca Ambaṭṭho māṇavo, akula putto ca Ambaṭṭho māṇavo, appas-suto ca Ambaṭṭho māṇavo, akalyāṇa-vākkaraṇo ca Ambaṭṭho māṇavo, duppañño ca Ambaṭṭho māṇavo, na ca pahoti Ambaṭṭho māṇavo samaṇena Gotamena saddhiṃ asmim vacane patimantetun ti." Tiṭṭhatu Ambaṭṭho māṇavo, tumhe mayā saddhiṃ asmim vacane mantavho. Sace pana tumhākaṃ māṇavakā evaṃ hoti: "Sujāto ca Ambaṭṭho māṇavo, kula-putta ca Ambaṭṭho māṇavo, bahussuto ca Ambaṭṭho māṇavo, kalyāṇa-vākkaraṇo ca Ambaṭṭho māṇavo, paṇḍito ca Ambaṭṭho māṇavo, pahoti ca Ambaṭṭho māṇavo samaṇena Gotamena saddhiṃ vacane patimantetun ti." Tiṭṭhatha tumhe, Ambaṭṭho māṇavo mayā saddhiṃ mantetūti.'

19. 'Sujāto ca bho Gotama Ambaṭṭho māṇavo, kula putto ca Ambaṭṭho māṇavo, bahussuto ca Ambaṭṭho māṇavo, kalyāṇa-vākkaraṇo ca Ambaṭṭho māṇavo, paṇḍito ca Ambaṭṭho māṇavo, pahoti ca Ambaṭṭho māṇavo samaṇena Gotamena saddhiṃ asmim vacane patimantetum. Tuṃhī mayam bhavissāma. Ambaṭṭho māṇavo bhotā Gotamena saddhiṃ asmim vacane patimantetūti.'

20. Atha kho Bhagavā Ambaṭṭham māṇavam etad avoca: 'Ayaṃ kho pana te Ambaṭṭha sahadhammiko pañho āgacchati, akāmā vyākātabbo. Sace na vyākariassasi aññena vā aññaṃ paṭicarissasi, tuṃhī vā bhavissasi, pakkamissasi vā, etth' eva te sattadhā muddhā phalissati. Taṃ kim maññasi Ambaṭṭha? Kin ti te sutam brāhmaṇānaṃ vuddhānaṃ mahallakānaṃ ācariya-pācariyānaṃ bhāsamānānaṃ, kuto pabhutikā Kaṇhāyanā, ko ca Kaṇhāyanānaṃ pubba-puriso ti?'

Evaṃ vutte Ambaṭṭho māṇavo tuṃhī ahosi. Dutiyam pi kho Bhagavā Ambaṭṭham māṇavam etad avoca: 'Taṃ kim maññasi Ambaṭṭha? Kin ti te sutam brāhmaṇānaṃ vuddhānaṃ mahallakānaṃ ... pe ... ko ca Kaṇhāyanānaṃ pubba-puriso ti?' Dutiyam pi kho Ambaṭṭho māṇavo tuṃhī ahosi.

Atha kho Bhagavā Ambaṭṭham māṇavam etad avoca: Vyākaroḥi idāni Ambaṭṭha, na dāni te tuṃhī-bhāvassa kālo. Yo kho Ambaṭṭha Tathāgatena yāva tatiyakam saha-dhammikam pañham puṭṭho na 'vyākaroṭi, etth' ev' assa sattadhā muddhā phalissatīti'.

21. Tena kho pana samayena vajirapāṇī yakkho mahantaṃ ayo-kūṭam ādāya ādittam sampajjalitam sajotibhūtam Ambaṭṭhassa māṇavassa upari vehāsaṭṭhito hoti: 'Sacā-yam Ambaṭṭho māṇavo Bhagavatā yāva tatiyakam sahadhammikam pañham puṭṭho na

vyākariṣṣati etth' ev' assa sattadhā muddham phālessāmīti.' Tam kho pana vajirapāṇiṃ yakkham Bhagavā c'eva passati Ambaṭṭho ca māṇavo, Atha kho Ambaṭṭho māṇavo taṃ disvā bhīto saṃviggo loma-haṭṭha-jāto Bhagavantam yeva tāṇaṃ gavesī Bhagavantam yevaleṇaṃ gavesī, Bhagavantam yeva saraṇaṃ gavesī upanīṣiditvā Bhagavantam etad avoca: 'Kiṃ etaṃ bhavaṃ Gotamo āha? Puna bhavaṃ Gotamo brūmetūti.'

'Tam kiṃ maññasi Ambaṭṭha? Kin ti te sutam brāhmaṇānaṃ vuddhānaṃ mahallakānaṃ ācariya-pācariyānaṃ bhāsamaṇānaṃ, kuto-pabhutikā Kaṇhāyanā, ko ca Kaṇhāyanaṃ pubba-puriso ti?'

'Evam eva me bho Gotama sutam yath' eva bhavaṃ Gotamo āha, tato-pabhutikā Kaṇhāyanā, so ca Kaṇhāyanānaṃ pubba-puriso ti.'

22. Evam vutte māṇavakā unnādino uccā-saddā mahāsaddā ahesuṃ: 'Dujjāto kira bho Ambaṭṭho māṇavo, akula-putto kira bho Ambaṭṭho māṇavo, dāsi-putto kira bho Ambaṭṭho māṇavo Sakyānaṃ, ayya-puttā kira bho Ambaṭṭhassa māṇavassa Sakyā bhavanti. Dhamma-vādiṃ yeva kira mayaṃ samaṇaṃ Gotamaṃ apasādetabbam amaññimhāti.'

23. Atha kho Bhagavato etad ahosi: 'Atibālham kho ime māṇavakā Ambaṭṭham māṇavaṃ dāsi-putta-vādena nimmādenti, yaṃ nūnāham pārimoceyyaṃ ti.' Atha kho Bhagavā te māṇavake etad avoca: 'Mā kho tumhe māṇavaka Ambaṭṭham māṇavaṃ atibālham dāsi-putta-vādena nimmādetha. Uḷāro so Kaṇho isi ahosi. So dakkhiṇaṃ janapadaṃ gantvā, brahme mante adhiyitvā rājānaṃ Okkākaṃ upasaṃkamitvā Khuddarūpiṃ dhītaraṃ yāci. Tassa rājā Okkāko "ke neva re m'ayam dāsi-putto samāno Khuddarūpiṃ dhītaraṃ yācatīti" kupito anattamaṇo khurappaṃ sannayhi. So taṃ khurappaṃ n'eva asakki muñcitum no paṭisaṃharitum. Atha kho māṇavakā amaccā pārisajjā Kaṇham isiṃ upasaṃkamitvā etad avocuṃ:

"Sotthi bhadante hotu rañño, sotthi bhadante hotu rañño ti."

"Sotthi bhavissati rañño api ca rājā yadi adho khurappaṃ muñcissati, yāvatā rañño vijitaṃ ettāvatā paṭhavim udriyissatīti."

"Sotthi bhadante hotu rañño, sotthi janapadassāti."

"Sotthi bhavissati rañño sotthi janapadassa, api ca rājā yadi uddham khurappaṃ muñcissati, yāvatā rañño vijitaṃ ettāvatā satta vassāni devo na vassissatīti."

“Sotthi bhadante hotu rañño, sotthi janapadassa, devo ca vassatūti.”

“Sotthi bhavissati rañño, sotthi janapadassa, devo ca vassissati, api ca rājā jeṭṭha-kumāre khurappaṃ patitṭhāpetu, sotthi kumāro pallomo bhavissatīti.”

‘Atha kho māṇavakā amaccā Okkākassa ārocesuṃ: “Okkāko jeṭṭha-kumāre khurappaṃ patitṭhāpetu, sotthi kumāro pallomo bhavissatīti.” Atha kho rājā Okkāko jeṭṭha-kumāre khurappaṃ patitṭhāpesi, sotthi kumāro pallomo sambhavi. Atha kho tassa rājā Okkāko bhīto brahma-daṇḍena tajjito Khuddarūpiṃ dhītaraṃ adāsi. Mā kho tumhe māṇavakā Ambaṭṭhaṃ māṇavaṃ atibālhaṃ dāsiputtavādena nimmādettha. Uḷaro so Kaṇho isi ahosīti.’

24. Atha kho Bhagavā Ambaṭṭhaṃ māṇavaṃ āmantesi: ‘Taṃ kim maññasi Ambaṭṭha? Idha khattiya-kumāro brāhmaṇa-kaññāya saddhiṃ saṃvāsaṃ kappēyya. Tesāṃ saṃvāsaṃ anvāya putto jāyetha. Yo so khattiya-kumārena brāhmaṇa-kaññāya putto uppanno api nu so labhetha brāhmaṇesu āsanaṃ vā udakaṃ vā ti?’

‘Labhetha bho Gotama.’

‘Api nu naṃ brāhmaṇā bhojeyyumaṃ saddhe vā thālipāke vā yaññe vā pāhuṇe vā ti?’

‘Bhojeyyumaṃ bho Gotama.’

‘Api nu naṃ brāhmaṇā mante vāceyyumaṃ vā no vā ti?’

‘Vāceyyumaṃ bho Gotama.’

‘Api nu ’ssa itthīsu āvaṭaṃ vā assa anāvaṭaṃ vā ti?’

‘Anāvaṭaṃ hi ’ssa bho Gotama.’

‘Api nu naṃ khattiyā khattiyābhisekena abhisīnceyyun ti?’

‘No h’etaṃ bho Gotama.’

‘Taṃ kissa hetu?’

‘Mātito hi bho Gotama anuppanno ti.’

25. ‘Taṃ kim maññasi Ambaṭṭha? Idha brāhmaṇa-kumāro khattiya-kaññāya saddhiṃ saṃvāsaṃ kappeyya. Tesāṃ saṃvāsaṃ anvāya putto jāyetha. Yo so brāhmaṇa-kumārena khattiyakaññāya putto uppanno api nu os labhetha brāhmaṇesu āsanaṃ vā udakaṃ vā ti?’

‘Labhetha bho Gotama.’

‘Api nu naṃ brāhmaṇā bhojeyyumaṃ saddhe vā thālipāke vā yaññe vā pāhuṇe vā ti?’

‘Bhojeyyumaṃ bho Gotama.’

'Api nu naṃ brāhmaṇā mante vāceyyuṃ vā no vā ti?'

'Vāceyyuṃ bho Gotama.'

'Api nu 'ssa itthīsu āvaṭaṃ vā assa anāvaṭaṃ vā ti?' 'Anāvaṭaṃ hi 'ssa bho Gotama.'

'Api nu khattiyā khattiyābhisekena abhisiñceyyunti?'

'No h' etaṃ bho Gotama.'

'Taṃ kissa hetu?'

'Pitito hi bho Gotama anuppanno ti.'

26. 'Iti kho Ambaṭṭha itthiyā vā itthiṃ karitvā purisena vā purisaṃ karitvā khattiyā vā seṭṭhā hīnā brāhmaṇā. Taṃ kim maññasi Ambaṭṭha? Idha brāhmaṇā brāhmaṇaṃ kismicid eva pakaraṇe khura-muṇḍaṃ karitvā assa-puṭena vadhitvā raṭṭhā vā nagarā vā pabbājeyyuṃ. Api nu so labhetha brāhmaṇesu āsanaṃ vā udakaṃ vā ti?'

'No h'idaṃ bho Gotama.'

'Api nu naṃ brāhmaṇā bhojeyyuṃ saddhe vā thālipāke vā yaññe vā pāhuṇe vā ti?'

'No h'idaṃ bho Gotama.'

'Api nu naṃ brāhmaṇā mante vāceyyuṃ vā no vā ti?'

'No h'idaṃ bho Gotama.'

'Api nu 'ssa itthīsu āvaṭaṃ vā assa anāvaṭaṃ vā ti?'

'Āvaṭaṃ hi 'ssa kho Gotama.'

27. 'Taṃ kim maññasi Ambaṭṭha? Idha khattiyā khattiyaṃ kismicid eva pakaraṇe khura-muṇḍaṃ karitvā assa-puṭena vadhitvā raṭṭhā vā nagarā vā pabbājeyyuṃ. Api nu so labhetha brāhmaṇesu āsanaṃ vā udakaṃ vā ti?'

'Labhetha bho Gotama.'

'Api nu naṃ brāhmaṇā bhojeyyuṃ saddhe vā thālipāke vā yaññe vā pāhuṇe vā ti?'

'Bhojeyyuṃ bho Gotama.'

'Api nu naṃ brāhmaṇā mante vāceyyuṃ vā no vā ti?'

'Vāceyyuṃ bho Gotama.'

'Api nu 'ssa itthīsu āvaṭaṃ vā assa anāvaṭaṃ vā ti?'

'Anāvaṭaṃ hi 'ssa bho Gotama.'

'Ettāvatā kho Ambaṭṭha khattiyo parama-nihīnataṃ patto hoti yad eva naṃ khattiyā khura-muṇḍaṃ karitvā assa-puṭena vadhitvā raṭṭhā vā nagarā vā pabbājenti. Iti kho Ambaṭṭha padā pi khattiyo parama-nihīnataṃ patto hoti tadā pi khattiyā vā seṭṭhā hīnā brāhmaṇā.

28. 'Brahmunā pi esā Ambaṭṭha Saṇaṃ-kumāreṇa gāthā bhāsītā:

Khattiyo seṭṭho jane tasmim ye gotta-paṭisārino
Vijjācaraṇa-sampanno so seṭṭho deva-mānuse ti.

Sā kho pan' esā Ambaṭṭha brahmunā Saṇaṃ-kumāreṇa gāthā sugītā na duggītā subhāsītā na dubbhāsītā attha-saṃhitā na anattha-saṃhitā anumatā mayā pi. Aham pi Ambaṭṭha evaṃ vadāmi:

Khattiyo seṭṭho jane tasmim ye gotta-paṭisārino
Vijjācaraṇa-sampanno so seṭṭho deva-mānuse ti.'
Bhāṇavāraṃ Paṭhamam.

1. 'Katamaṃ pana taṃ bho Gotama caraṇam, katamā sā vijjā ti?'

'Na kho Ambaṭṭha anuttarāya vijjā-caraṇa-sampadāya jāti-vādo vā vuccati, gotta-vādo vā vuccati, māna-vādo vā vuccati: "Arahasi vā maṃ tvam na vā maṃ tvam arahasīti." Yattha kho Ambaṭṭha āvāho vā hoti vivāho vā hoti āvāha-vivāho vā hoti etth' etaṃ vuccati jāti-vādo iti pi, gotta vādo iti pi, māna-vādo iti pi: "Arahasi vā maṃ tvam na vā maṃ tvam arahasīti." Ye hi keci Ambaṭṭha jāti-vāda-vinibandhā vā gotta-vāda-vinibandhā vā māna-vāda-vinibandhā vā āvāha-vivāha-vinibandhā vā, ārakā te anuttarāya vijjā-caraṇa-sampadāya. Pahāya kho Ambaṭṭha jāti-vāda-vinibandhañ ca gotta-vāda-vinibandhañ ca māna-vāda-vinibandhañ ca āvāha-vivāha-vinibandhañ ca anuttarāya vijjā-caraṇa-sampadāya sacchikiriya hotīti.'

2. 'Katamaṃ pana taṃ bho Gotama caraṇam, katamā sā vijjā ti?'

'Idha Ambaṭṭha Tathāgato loka uppajjati araham sammāsambuddho . . . pe . . . yathā Sāmaññaphalaṃ evaṃ vitthā-retabbam . . . evaṃ kho Ambaṭṭha bhikkhu sīlasampanno hoti.'

'... p... paṭhamajjhānaṃ upasampajja viharati. Idam pi 'ssa hoti caraṇasmim.' . . . pe catutthajjhānaṃ upasampajja viharati. Idam pi 'ssa hoti caraṇasmim. Idam kho taṃ Ambaṭṭha caraṇam.

'... pe . . . nāṇa-dassanāya cittaṃ abhinīharati abhininnāmeti . . . pe . . . Idam pi 'ssa hoti vijjāya . . . pe . . . nāparam itthattāyāti pajānāti. Idam pi 'ssa hoti vijjāya. Ayaṃ kho sā Ambaṭṭha vijjā.

'Ayaṃ vuccati Ambaṭṭha bhikkhu vijjā-sampanno iti pi caraṇa-sampanno iti pi vijjā-caraṇa-sampanno iti pi. Imāya ca Ambaṭṭha

vijjā-caraṇa-sampadāya aññā vijjā-sampadā caraṇa-sampadā uttaritarā vā paṇitatarā vā n' atthi.

3. 'Imāya kho Ambaṭṭha anuttarāya vijjā-caraṇa-sampadāya cattārī apāya-mukhāni bhavanti. Katamāni cattārī? Idha Ambaṭṭha ekacco samaṇo vā brāhmaṇo vā imaṃ yeva anuttaraṃ vijjā-caraṇa-sampadam anabhisambhuṇamāno khāri-vividham ādāya araṇṇe vanam ajjhogāhati "pavatta-phala-bhojano bhavissāmīti". So aññadatthu vijjā-caraṇa-sampannass' eva paricārako sampajjati. Imāya kho Ambaṭṭha anuttarāya vijjā-caraṇa-sampadāya idaṃ pathamaṃ apāya-mukhaṃ bhavati.

'Puna ca paraṃ Ambaṭṭha idh' ekacco samaṇo vā brāhmaṇo vā imaṃ ca anuttaraṃ vijjā-caraṇa-sampadam anabhisambhuṇamāno, pavattaphala-bhojanataṃ ca anabhisambhuṇamāno, kuddāla-pīṭakam ādāya arraṇṇe vanam ajjhogāhati "kandamūlaphala-bhojano bhavissāmīti." So aññadatthu vijjā-caraṇa-sampannass' eva paricārako sampajjati. Imāya kho Ambaṭṭha anuttarāya vijjā-caraṇa-sampadāya idaṃ dutiyaṃ apāya-mukhaṃ bhavati.

'Puna ca paraṃ Ambaṭṭha idh' ekacco samaṇo vā brāhmaṇo vā imaṃ c' eva anuttaraṃ vijjā-caraṇa-sampadam anabhisambhuṇamāno, pavattaphala-bhojanataṃ ca anabhisambhuṇamāno, kandamūlaphala-bhojanataṃ ca anabhisambhuṇamāno, gāma-sāmantam vā nigama-sāmantam vā agyāgāraṃ karitvā aggim paricaranto acchati. So aññadatthu vijjā-caraṇa-sampannass' eva paricārako sampajjati. Imāya kho Ambaṭṭha anuttarāya vijjā-caraṇa-sampadāya idaṃ tatiyaṃ apāya-mukhaṃ bhavati.

'Puna ca paraṃ Ambaṭṭha idh' ekacco samaṇo vā brahmaṇo vā imaṃ c' eva anuttaraṃ vijjā-caraṇa-sampadam anabhisambhuṇamāno, pavattaphala-bhojanataṃ ca anabhisambhuṇamāno, kandamūlaphala-bhojanataṃ ca anabhisambhuṇamāno, aggi-paricariyaṃ ca anabhisambhuṇamāno, cātummahāpathe catudvāraṃ agāraṃ karitvā acchati: "Yo imāhi catuhi disāhi āgamissati samaṇo vā brāhmaṇo vā tam ahaṃ yathā sattim yathā balaṃ paṭipūjessāmīti." So aññadatthu vijjā-caraṇa-sampannass' eva paricārako sampajjati. Imāya kho Ambaṭṭha anuttarāya vijjā-caraṇa-sampadāya idaṃ catutthaṃ apāya-mukhaṃ bhavati.

'Imāya kho Ambaṭṭha anuttarāya vijjā-caraṇa-sampadāya imāni cattārī apāya-mukhāni bhavanti.

4. 'Taṃ kim maññasi Ambaṭṭha? Api nu tvaṃ imāya anuttarāya vijjā-caraṇa-sampadāya sandissasi saccariyako ti?'

‘No h’idaṃ bho Gotama. Ko cāhaṃ bho Gotama sācariyako, kā ca anuttarā vijjā-caraṇa-sampadā? Ārako ’haṃ bho Gotama anuttarāya vijjā-caraṇa-sampadāya sācariyako ti.’

‘Taṃ kim maññasi Ambaṭṭha? Api nu tvam imaṃ c’ eva anuttaram vijjā-caraṇa-sampadam anabhisambhuṇamāno khāri-vividhaṃ ādāya araṇṇe vanam ajjhogāhasi “sācariyako pavatta-phala-bhojano bhavissāmāti”?’

‘No h’idaṃ bho Gotama.’

‘Taṃ kim maññasi Ambaṭṭha? Api nu tvam imaṃ c’ eva anuttaram vijjā-caraṇa-sampadam anabhisambhuṇamāno pavatta-phala-bhojanataṃ ca anabhisambhuṇamāno kuddāla-pīṭakam ādāya araṇṇe vanam ajjhogāhasi “sācariyako kandamūlaphala-bhojano bhavissāmāti”.’

‘No h’idaṃ bho Gotama.’

‘Taṃ kim maññasi Ambaṭṭha? Api nu tvam imaṃ c’ eva anuttaram vijjā-caraṇa-sampadam anabhisambhuṇamāno, pavatta-phala-bhojanataṃ ca anabhisambhuṇamāno, kandamūlaphala-bhojanataṃ ca anabhisambhuṇamāno, sāma-sāmantam vā nigama-sāmantam vā agyāgāraṃ karitvā aggim paricaranto acchasi sācariyako ti?’

‘Na h’idaṃ bho Gotama.’

‘Taṃ kim maññasi Ambaṭṭha? Api nu tvam imaṃ c’ eva anuttaram vijjā-caraṇa-sampadam anabhisambhuṇamāno, pavattaphala-bhojanataṃ ca anabhisambhuṇamāno, kandamūlaphala-bhojanataṃ ca anabhisambhuṇamāno, aggi-paricariyaṃ ca anabhisambhuṇamāno, cātummahāpathe catudvāraṃ agāraṃ karitvā acchasi sācariyako: “Yo imāhi catuhi disāhi āgamissati samaṇo vā brāhmaṇo vā taṃ mayam yathā sattim yathā balaṃ paṭipūjessāmāti?”’

‘No h’idaṃ bho Gotama.’

5. ‘Iti kho Ambaṭṭha imāya c’ eva tvam anuttarāya vijjā-caraṇa-sampadāya parihīnako sācariyako, ye ca’ ime anuttarāya vijjā-caraṇa-sampadāya cattāri apāya-mukhāni bhavanti tato c’ asi parihīno sācariyako, bhāsītā kho pana te esā Ambaṭṭha ācariyena brāhmaṇena Pokkharasātina vācā: “Ke ca muṇḍakā samaṇakā ibbhā kiṇhā bandhupadāpaccā, kā ca tevijjānam brāhmaṇānam sākacchā” ti attanā āpāyiko pi aparipūramāṇo. Pass’ Ambaṭṭha yāva aparaddhaṃ ca te idaṃ ācariyassa brāhmaṇassa Pokkharasātissa.

6. ‘Brāhmaṇo kho pan’ Ambaṭṭha Pekkharasādi rañño Pasena-dissa Kosalassa dattikaṃ bhuñjati. Tassa rājā Pasenadi Kosalo sammukhī-bhāvaṃ pi na dadāti. Yadā pi tena manteti tiro dussan

tena manteti. Yassa kho pan' Ambaṭṭha dhammikam payatam bhikkham patiganheyya, katham tassa rājā Pasenadi Kosalo sam-mukhi-bhāvam pi na dadeyya! Pass' Ambaṭṭha yāva aparaddhañ ca te idam ācariyassa brāhmaṇassa Pokkharasātissa.

7. 'Tam kim maññasi Ambaṭṭha! Idha rājā Pasenadi Kosalo hatthi-givāya vā nisinno assapitthe vā nisinno rathūpatthare vā ṭhito uggehi vā rājanyehi vā kañcid eva mantanam manteyya. So tamhā padesaṁ apakkamma ekamante tiṭṭheyya atha āgaccheyya suddo vā sudda-dāso vā. So tasmim padese ṭhito tad eva mantanam manteyya: "Evam pi rājā Pasenadi Kosalo abhāsī." Api nu so rājā-bhagitam vā bhaṇati, rājā-mantanam vā manteti tāvatā so assa rājā vā rāja-matto vā ti!'

'No h'idam bho Gotama.'

8. 'Evam eva kho tvam Ambaṭṭha: "Ye te ahesup brāhmaṇānam pubbakā isayo mantānam kattāro mantānam pavattāro yesam idam etarahi brāhmaṇa porānam mantapadam gitam pavuttam samihitam tad anugāyanti tad anubhāsanti bhāsitam anubhāsanti vācitam anuvācenti—seyyathidam Atthako Vāmako Vāmadevo Vessāmitto Yamataggi Aṅgiraso Bhāradvājo Vāsettho Kassapo Bhagu—tyāham mante adhiyāmi sācariyako" ti tāvatā tvam bhavissasi isi vā isittāya vā paṭipanno ti n' etaṁ ṭhānam vijjati.

9. 'Tam kim maññasi Ambaṭṭha! Kinti te sutam brāhmaṇānam vuddhānam mahallakānam ācariya-pācariyānam bhāsamānānam! Ye te ahesup brāhmaṇānam pubbakā isayo mantānam kattāro mantānam pavattāro yesam idam etarahi brāhmaṇa porānam manta padam gitam pavuttam samihitam tad anugāyanti tad anubhāsanti bhāsitam anubhāsanti vācitam anuvācenti—seyyathidam Atthako Vāmako Vāmadevo Vessāmitto Yamataggi Aṅgiraso Bhāradvājo Vāsettho Kassapo Bhagu—evam su te sunahāta suvilittā kappita, kesa-massū āmutta-mālābharapā odāta-vattha-vasanā pañcahi kāmaganehi samappitā samañgi-bhūtā paricārenti seyyathā pi tvam etarahi sācariyako ti!'

'No h'idam bho Gotama.'

10. 'Evam su te sālīnam odanam vicita-kāḷakam aneka-sūpam aneka-byañjanam paribhuñjanti seyyathā pi tvam etarahi sācariyako ti!'

'No h'idam bho Gotama.'

'Evam su te veṭhaka-nata-passāhi nārīhi paricārenti seyyathā pi tvam etarahi sācariyako ti!'

'No h'idam bho Gotama.'

'Evam su te kutta-vālehi vajavā-rathehi diḡhāhi patoda-latthihi vāhane vitudantā vicaranti seyyathā pi tvam etarahi sācariyako ti !'

'No h'idam bho Gotama.'

'Evam su te ukkipa-parikhāsu okkhitta-palighāsu nagarūpa-kārikāsu diḡhāsi-baddhehi purisēhi rakkhāpenti seyyathā pi tvam etarahi sācariyako ti !'

'No h'idam bho Gotama.'

'Iti kho Ambattha n' eva tvam isi na pana isittāya paṭipanno sācariyako. Yassa kho pana Ambattha mayi kaṅkhā vā vimati vā, so maṃ paṭhena, ahaṃ veyyākaraṇena sobhisāmi ti.'

11. Atha kho Bhagavā vihārā nikkhamma caṅkamaṃ abbhutthāsi. Ambattho pi māṇavo vihārā nikkhamma caṅkamaṃ abbhutthāsi. Atha kho Ambattho māṇavo Bhagavantam caṅkamantaṃ anucaṅkamamāno Bhagavato kāye dvattimsa mahāpurisa-lakkhaṇāni sammānesi. Addasā kho Ambattho māṇavo Bhagavato kāye dvattimsa mahāpurisa-lakkhaṇāni yebhuyyena ṭhapetvā dve. Dvīsu mahāpurisa-lakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampadati, kosohite ca vatthaguyhe pahūta-jivhatāya ca.

12. Atha kho Bhagavato etad ahoṃ: 'Passati kho me syam Ambattho māṇavo dvattimsa mahāpurisa-lakkhaṇāni yebhuyyena ṭhapetvā dve. Dvīsu mahāpurisa-lakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampadati, kosohite ca vattha-guyhe pahūta-jivhatāya cāti.'

Atha kho Bhagavā tathārūpaṃ iddhābhisaṃkhāraṃ abhisamkhāsi yathā addasa Ambattho māṇavo Bhagavato kosohitaṃ vatthaguyham. Atha kho Bhagavā jivham ninnāmetvā ubho pi kappasotāni anumasi paṭimasi, ubho pi nācikasotāni anumasi paṭimasi, kevalam pi nalāṭamaṇḍalam jivhāya chādesi.

Atha kho Ambatthassa māṇavassa etad ahoṃ: 'Samannāgato kho samaṇo Gotamo dvattimsa mahāpurisa-lakkhaṇehi paṭipuppehi no aparipuppehīti.' Bhagavantam etad avoca: 'Haṇḍa ca dāni mayam bho Gotama gacchāma, bahu-kiccā mayam bahu-karaṇiyyā ti.'

'Yassā dāni tvam Ambattha kālam maññasīti.'

Atha kho Ambattho māṇavo vajavā-ratham āruya pakkāmi.

13. Tena kho pana samayena brāhmaṇo Pokkharasīdi Ukkatthāya nikkhamitvā mahatā brāhmaṇa-gaṇena saddhim sake ārāme nisinnō hoti, Ambattham yeva māṇavam paṭimānento. Atha kho

Ambaṭṭho māṇavo yena sako ārāmo tena pāyāsī. Yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattiko va yena brāhmaṇo Pokkharasādi ten' upasaṃkami, upasaṃkamitvā brāhmaṇaṃ Pokkharasādiṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho Ambaṭṭhaṃ māṇavaṃ brāhmaṇo Pokkharasādi etad avoca:—

14. 'Kacci tāta Ambaṭṭha addasa taṃ bhavantaṃ Gotamaṃ ti?'

'Addasāma kho mayam bho taṃ bhavantaṃ Gotamaṃ ti.'

'Kacci tāta Ambaṭṭha taṃ bhavantaṃ Gotamaṃ tathā-santaṃ yeva saddo abbhuggato, no aññathā? Kacci pana so bhavaṃ Gotamo tādiso, no aññādiso ti?'

'Tathā-santaṃ yeva bho taṃ bhavantaṃ Gotamaṃ tathā saddo abbhuggato, no aññathā. Tādiso ca bho so bhavaṃ Gotamo, no aññādiso. Samannāgato ca bho so bhavaṃ Gotamo dvattiṃsa mahāpurisa-lakkhaṇehi paripuṇṇehi no aparipuṇṇehīti.'

'Ahu pana te tāta Ambaṭṭha samaṇena Gotamena saddhiṃ kocid eva kathā-sallāpo ti?'

'Ahu me bho samaṇena Gotamena saddhiṃ kocid eva kathā-sallāpo ti.'

'Yathā kathaṃ pana te tāta Ambaṭṭha ahu samaṇena Gotamena saddhiṃ kocid eva kathā-sallāpo ti?'

Atha kho Ambaṭṭho māṇavo yāvatako ahosi Bhagavatā saddhiṃ kathā-sallāpo taṃ sabbaṃ brāhmaṇassa Pokkharasādissa ārocesi.

15. Evaṃ vutte brāhmaṇo Pokkharasādi Ambaṭṭhaṃ māṇavaṃ etad avoca: 'Aho vata re amhākaṃ paṇḍitaka, aho vata re amhākaṃ bahussutaka, aho vata re amhākaṃ tevijjaka! Evarūpena kira bho puriso atthacarakena kāyassa bhedā param maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ uppajjeyya. Yad eva kho tvaṃ Ambaṭṭha taṃ bhavantaṃ Gotamaṃ evaṃ āsajja āsajja avacāsi, atha kho so bhavaṃ Gotamo amhehi pi evaṃ upanīyya upanīyya avaca. Aho vata re amhākaṃ paṇḍitaka, aho vata re amhākaṃ bahussutaka, aho vata re amhākaṃ tevijjaka! Evarūpena kira bho puriso atthacarakena kāyassa bhedā param maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ uppajjeyyāti.'

So kupito anattamano Ambaṭṭhaṃ māṇavaṃ padasā yeva pavat-tesī, icchatī ca tāvad eva Bhagavantaṃ dassanāya upasaṃkamituṃ.

16. Atha kho te brāhmaṇā brāhmaṇaṃ Pokkharasādiṃ etad avocuṃ: 'Ativikālo kho bho ajja samaṇaṃ Gotamaṃ dassanāya

upasaṃkamtum, sve dāni bhavaṃ Pokkharasādi samaṇaṃ Gotamaṃ dassanāya upasaṃkamissatīti.'

Evam kho brāhmaṇo Pokkharasādi sake nivesane paṇitaṃ khādaniyaṃ bhojaniyaṃ paṭiyādetvā yānesu āropetvā ukkāsu dhāriyamānāsu Ukkatthāya niyyāsi, yena Icchānaṅkala-vanasaṇḍo tena pāyāsi. Yāvatikā yānassa bhūmi yānena gantvā, yānā paccorohitvā pattiko va yena Bhagavā ten' upasaṃkami. Upasaṃkamtvā Bhagavatā saddhiṃ sammodi sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā, ekamantaṃ nisīdi. Ekamantaṃ nisinno kho brāhmaṇo Pokkharasādi Bhagavantam etad avoca:—

17. 'Āgamā nuvidha bho Gotama amhākaṃ antevāsī Ambaṭṭho māṇavo ti?'

'Āgamā kho te idha brāhmaṇa antevāsī Ambaṭṭho māṇavo ti.'

'Ahu pana te bho Gotama Ambaṭṭhena māṇavena saddhiṃ koci kathā-sallāpo ti?'

'Ahu kho me brāhmaṇa Ambaṭṭhena māṇavena saddhiṃ kocid eva kathā-sallāpo ti.'

'Yathā kathaṃ pana te bho Gotama ahu Ambaṭṭhena māṇavena saddhiṃ kocid eva kathā-sallāpo ti?'

Atha kho Bhagavā yāvatiko ahosi Ambaṭṭhena māṇavena saddhiṃ kathā-sallāpo taṃ sabbam brāhmaṇassa Pokkharasātissa ārocesi.

Evam vutte brāhmaṇo Pokkharasāti Bhagavantam etad avoca: 'Bālo bho Gotama Ambaṭṭho māṇavo. Khamataṃ bhavaṃ Gotamo Ambaṭṭhassa māṇavassāti.'

'Sukhī hotu brāhmaṇa Ambaṭṭho māṇavo ti.'

18. Atha kho brāhmaṇo Pokkharasādi Bhagavato kāye dvattiṃsa mahāpurisa-lakkhaṇāni sammannesī. Addasā kho brāhmaṇo Pokkharasādi Bhagavato kāye dvattiṃsa mahāpurisa-lakkhaṇāni yebhuyyena ṭhapetvā dve. Dvīsu mahāpurisa-lakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati, kosohite ca vattha-guyhe pahūta-jivhatāya ca.

19. Atha kho Bhagavato etad ahosi: 'Passati kho me ayaṃ brāhmaṇo Pokkharasādi dvattiṃsa mahāpurisa-lakkhaṇāni yebhuyyena ṭhapetvā dve. Dvīsu mahāpurisa-lakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati kosohite ca vattha-guyhe pahūtajivhatāya cāti.'

Atha kho Bhagavā tathārūpaṃ iddhābhisamkhāraṃ abhisamkhāsi yathā addasa brāhmaṇo Pokkharasādi Bhagavato kosohitaṃ vattha-guyhaṃ. Atha kho Bhagavā jivhaṃ ninnāmetvā ubho pi kaṇṇa-sotāni anumasi paṭimasi, ubho pi nāsika-sotāni anumasi paṭimasi, kevalam pi nalāṭa-maṇḍalaṃ jivhāya chādesi.

Atha kho brāhmaṇassa Pokkharasādissa etad ahosi: 'Samannā-gato bho samano Gotamo dvattimsa mahāpurisa-lakkhaṇehi pari-puṇṇehi no aparipuṇṇehīti.' Bhagavantam etad avoca: 'Adhivāsetu me bhavaṃ Gotamo ajjatanāya bhattaṃ saddhiṃ bhikkhu-saṃghenāti.' Adhivāsesi Bhagavā tuṇhībhāvena.

20. Atha kho brāhmaṇo Pokkharasādi Bhagavato adhivāsanaṃ veditvā Bhagavato kālaṃ ārocesi: 'Kālo bho Gotama, nīṭṭhitaṃ bhattaṃ ti.' Atha kho Bhagavā pubbaṇha-samayaṃ nivāsetvā patta-civaraṃ ādāya saddhiṃ bhikkhu-saṃghena yena brāhmaṇassa Pokkharasādissa parivesanā ten' upasaṃkami, upasaṃkamitvā paññatte āsane nisīdi. Atha kho brāhmaṇo Pokkharasādi Bhagavantam pañītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi, māṇavakā ca bhikkhu-saṃghaṃ. Atha kho brāhmaṇo Pokkharasādi Bhagavantam bhuttāviṃ onīta-patta-pāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi.

21. Ekamantaṃ nisinnassa kho brāhmaṇassa Pokkharasādissa Bhagavā ānupubbikathaṃ kathesi seyyathīdaṃ dānakathaṃ sīlakathaṃ saggakathaṃ, kāmānaṃ ādinavaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi. Yādā Bhagavā aññāsi brāhmaṇaṃ Pokkharasādiṃ kalla-cittaṃ mudu-cittaṃ vinīvaraṇa-cittaṃ udagga-cittaṃ pasanna-cittaṃ atha yā buddhānaṃ sāmukkaṃsikā dhamma-desanā taṃ pakāsesi: dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. Seyyathā pi nāma suddhaṃ vatthaṃ apagata-kāḷakaṃ sammad eva rajaṇaṃ patigaṇheyya, evam eva brāhmaṇassa Pokkharasādissa tasmiṃ yeva āsane virajaṃ vītamalaṃ dhamma-cakkhaṃ udapādi: "yaṃ kiñci samudaya-dhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti."

2. Atha kho brāhmaṇo Pokkharasādi diṭṭha-dhammo patta-dhammo vidita-dhammo pariyogāḷha-dhammo tiṇṇavicikiccho vigata-kathaṃkatho vesārajapatto aparapaccayo satthu sāsane Bhagavantam etad avoca:—

'Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama.' Seyyathā pi bho Gotama nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhasa vā maggaṃ ācikkheyya, andhakāre vā tela-pajotaṃ dhāreyya "cakkhumanto rūpāni dakkhintīti", evam eva

bhotā Gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ kho bho Gotama saputto sabhariyo sapaṛiso sāmacco bhagavantam Gotamam saraṇam gacchāmi dhammañ ca bhikkhu-saṃghañ ca. Upāsakam maṃ bhavam Gotamo dhāretu ajjatagge pāṇupetaṃ saraṇam gataṃ. Yathā ca bhavam Gotamo Ukkatṭhāyaṃ aññāni upāsakakulāni upasaṃkamati, evam eva bhavam Gotamo Pokkharasādi-kulam upasaṃkamatu. Tattha ye te māṇavakā vā māṇavikā vā bhagavantam Gotamam abhivādissanti vā paccutṭhasanti vā āsanam vā udakam vā dassanti cittaṃ vā pasādessanti, tesam taṃ bhavissati dīgharattaṃ hitāya sukhāyāti.’

‘Kalyāṇam vuccati brāhmaṇāti.’

Ambatṭha-Suttaṃ niṭṭhitaṃ.

BHAYABHERAVA SUTTA

(Majjhima Nikāya)

Evam me sutam. Ekam samayam Bhagavā Sāvattṭhiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho Jāṇussoṇi brāhmaṇo yena Bhagavā ten’ upasankami, upasankamitvā Bhagavatā saddhim sammodi, sammodaniyaṃ katham sārāṇiyaṃ vitisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Jāṇussoṇi brāhmaṇo Bhagavantam etad avoca: Ye ’me bho Gotama kulaputtā bhavantaṃ Gotamam uddissa saddhā agārasmā anagāriyaṃ pabbajitā bhavam tesam Gotamo pubbangamo, bhavam tesam Gotamo bahukāro, bhavam tesam Gotamo samādapetā, bho to can pana Gotamassa sā janatā diṭṭhānugatiṃ āpajjatīti.—Evam etam brāhmaṇa, evam etam brāhmaṇa: ye te brāhmaṇa-kulaputtā mamaṃ uddissa saddhā agārasmā anagāriyaṃ pabbajitā aham tesam pubbangamo, aham tesam bahu-kāro, aham tesam samādapetā, mamañ ca pana sā janatā diṭṭhānugatiṃ āpajjatīti.—Durabhisambhavāni hi bho Gotama araṇṇe-vanapatthāni pantāni senāsanāni, dukkaram pavivekam, durabhiraṃam ekatte, haranti mañṇe mano vanāni samādhim alabhamānassa bhikkhuno ti.—Evam etam brāhmaṇa, evam etam brāhmaṇa: durabhisambhavāni hi brāhmaṇa araṇṇe-vanapatthāni pantāni senāsanāni, dukkaram pavivekam, dhurabhiraṃam ekatte, haranti mañṇe mano vanāni samādhim alabhamānassa bhikkhuno ti.

Mayham pi kho brāhmaṇa pubbe va sambodhā anabhisambuddhassa bodhisattass’ eva sato etad ahosi: Durabhisambhavāni hi kho araṇṇe-vanapatthāni pantāni senāsanāni, dukkaram pavivekam,

durabhiramaṃ ekatte, haranti maññe mano vanāni samādhim ala-
bhamanassa bhikkhuno ti. Tassa mayham brāhmaṇa etad ahosi:
Ye kho keci samaṇā vā brāhmaṇā vā aparisuddhakāyakammantā
araññe-vanapatthāni pantāni senāsanāni paṭisevanti, aparisuddha-
kāyakammanta-sandosahetu have te bhonto samaṇabrahmaṇā aku-
salaṃ bhayabheravaṃ avhayanti; na kho panāham aparisuddhakāya-
kammanto araññe-vanapatthāni pantāni senāsanāni paṭisevāmi,
parisuddhakāyakammanto 'ham asmi, ye hi vo ariyā parisuddha-
kāyakammantā araññe-vanapatthāni pantāni senāsanāni paṭisevanti
tesam aham aññatamo. Etam aham brāhmaṇa parisuddhakāya-
kammantataṃ attani sampassamāno bhiyyo pallomaṃ āpādim araññe
vihārāya. Tassa mayham brāhmaṇa etad ahosi: Ye kho keci samaṇā
va brāhmaṇā va aparisuddhavadikammantā-pe-aparisuddhamano-
kammantā-aparisuddhājīvā arraññe-v.p.s. paṭisevanti, apar-
isuddhājīva-sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ
bhayabheravaṃ avhayanti; na kho panāham aparisuddhājīvo araññe-
v.p.s. paṭisevāmi, parisuddhājīvo 'ham asmi, ye hi vo ariyā pari-
suddhājīvā araññe-v.p.s. paṭisevanti tesam aham aññatamo. Etam
aham brāhmaṇa parisuddhājivatam attani sampassamāno bhiyyo
pallomaṃ āpādim araññe vihārāya. Tassa mayham brāhmaṇa etad
ahosi: Ye kho keci samaṇā vā brāhmaṇā vā abhijjhālu kāmesu tibba-
sārāgā araññe-v.p.s. paṭisevanti, abhijjhālu kāmesu tibbasārāgā-
sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayabhe-
ravaṃ avhayanti; na kho panāham abhijjhālu kāmesu tibbasārāgo
araññe-v.p.s. paṭisevāmi, anabhijjhālu 'ham asmi, ye hi vo ariyā
anabhijjhālu araññe-v.p.s. paṭisevanti tesam aham aññatamo.
Etam aham brāhmaṇa anabhijjhālutaṃ attani sampassamāno bhiyyo
pallomaṃ āpādim araññe vihārāya. Tassa mayham brāhmaṇa etad
ahosi: Ye kho keci samaṇā va brāhmaṇā vā byāpannacittā paduṭṭha-
manasaṅkappā araññe-v.p.s. paṭisevanti, byāpannacittapaduṭṭha-
manasaṅkappa sandosahetu have te bhonto samaṇabrāhmaṇā akusa-
laṃ bhayabheravaṃ avhayanti; na kho panāham byāpannacitto
paduṭṭhamanasaṅkappo araññe-v.p.s. paṭisevāmi, mettacitto 'ham
asmi, ye hi vo ariyā mettacittā araññe-v.p.s. paṭisevanti tesam aham
aññatamo. Etam aham brāhmaṇa mettacittam attani sampassamāno
bhiyyo pallomaṃ āpādim araññe vihārāya. Tassa mayham brāhmaṇa
etad ahosi: Ye kho keci samaṇā vā brāhmaṇā vā thīnamiddhapariyū-
tṭhitā araññe-v.p.s. paṭisevanti, thīnamiddhapariyutṭhāna-sandosa-

hetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaḥbheravaṃ avhayanti; na kho paṇāhaṃ thīnamiddhapariyuṭṭito araṇṇe-v.p.s. paṭisevāmi, vigatathīnamiddho 'ham asmi, ye hi vo ariyā vigatathīnamiddhā araṇṇe-v.p.s. paṭisevanti tesam aham aññatamo. Etam aham brāhmaṇa vigatathīnamiddhatam attani sampassamāno bhiyyo pallomaṃ āpādiṃ araṇṇe viharāya. Tassa mayham brāhmaṇa etad ahosi: Ye kho keci samaṇā vā brāhmaṇā vā uddhatā avūpasantacittā araṇṇe-v.p.s. paṭisevanti, uddhatāvūpasantacitta-sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaḥbheravaṃ avhayanti; na kho paṇāhaṃ uddhato avūpasantacitto araṇṇe-v.p.s. paṭisevāmi, vūpasantacitto 'ham asmi, ye hi vo ariyā vūpasantacittā araṇṇe-v.p.s. paṭisevanti tesam aham aññatamo. Etam aham brāhmaṇā vūpasantacittam attani sampassamāno bhiyyo pallomaṃ āpādiṃ araṇṇe viharāya. Tassa mayham brāhmaṇa etad ahosi: Ye kho keci samaṇā vā brāhmaṇā vā kankhī vicikicchī araṇṇe-v.p.s. paṭisevanti kankhīvicikicchī-sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaḥbheravaṃ avhayanti; na kho paṇāhaṃ kankhī vicikicchī araṇṇe-v.p.s. paṭisevāmi, tiṇṇavicikicchā araṇṇe-v.p.s. paṭisevanti tesam aham aññatamo. Etam aham brāhmaṇa tiṇṇavicikicchitam attani sampassamāno bhiyyo pallomaṃ āpādiṃ araṇṇe viharāya. Tassa mayham brāhmaṇa etad ahosi: Ye kho keci samaṇā vā brāhmaṇā vā attukkamsakā paravambhī araṇṇe-v.p.s. paṭisevanti, attukkamsana-paravambhana-sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaḥbheravaṃ avhayanti; na kho paṇāhaṃ attukkamsako paravambhī araṇṇe-v.p.s. paṭisevāmi, anattukkamsako aparavambhī 'ham asmi, ye hi vo ariyā anattukkamsakā aparavambhī araṇṇe-v.p.s. paṭisevanti tesam aham aññatamo. Etam aham brāhmaṇa anattukkamsakatam aparavambhitam attani sampassamāno bhiyyo pallomaṃ āpādiṃ araṇṇe viharāya. Tassa mayham brāhmaṇa etad ahosi: Ye kho keci samaṇā vā brāhmaṇā vā chambhī bhīrukajātikā araṇṇe-v.p.s. paṭisevanti, chambhī-bhīrukajātika-sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaḥbheravaṃ avhayanti; na kho paṇāhaṃ chambhī bhīrukajātiko araṇṇe-v.p.s. paṭisevāmi, vigatalomahamsa 'ham asmi, ye hi vo ariyā vigatalomahamsā araṇṇe-v.p.s. paṭisevanti tesam aham aññatamo. Etam aham brāhmaṇa vigatalomahamsatam attani sampassamāno bhiyyo pallomaṃ āpādiṃ araṇṇe viharāya. Tassa

mayham brāhmaṇa etad ahosi: Ye kho keci samaṇā vā brāhmaṇā vā lābhasakkārasilokam nikāmayamāna araṇṇe-v.p.s. paṭisevanti, lābhasakkārasilokanikāma-sandosahetu have te bhonto samaṇa-brāhmaṇā akusalaṃ bhayaabheravaṃ avhayanti; na kho panāhaṃ lābhasakkārasilokam nikāmayamāno araṇṇe-v.p.s. paṭisevāmi, appiccho 'ham asmi, ye hi vo ariyā appicchā araṇṇe-v.p.s. paṭisevanti tesam aham aññatamo. Etam aham brāhmaṇa appicchatam attani sampassamāno bhiyyo pallomaṃ āpādiṃ araṇṇe viharāya. Tassa mayham brāhmaṇa etad ahosi: Ye kho keci samaṇā vā brāhmaṇā vā kusitā hīnaviriyā araṇṇe-v.p.s. paṭisevanti, kusita-hīnaviriyasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ avhayanti; na kho panāhaṃ kusito hīnaviriyō araṇṇe-v.p.s. paṭisevāmi, āradbhaviriyō 'ham asmi, ye hi vo ariyā āradbhaviriyā araṇṇe-v.p.s. paṭisevanti tesam aham aññatamo. Etam aham brāhmaṇa āradbhaviriyatam attani sampassamāno bhiyyo pallomaṃ āpādiṃ araṇṇe viharāya. Tassa mayham brāhmaṇa etad ahosi: Ye kho keci samaṇā vā brāhmaṇā vā muṭṭhassati asampajānā araṇṇe-v.p.s. paṭisevanti, muṭṭhassati-asampajāna-sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ avhayanti; na kho panāhaṃ muṭṭhassati asampajāno araṇṇe-v.p.s. paṭisevāmi, upaṭṭhitasati 'ham asmi, ye hi vo ariyā upaṭṭhitasati araṇṇe-v.p.s. paṭisevanti tesam aham aññatamo. Etam aham brāhmaṇa upaṭṭhitasatitam attani sampassamāno bhiyyo pallomaṃ āpādiṃ araṇṇe viharāya. Tassa mayham brāhmaṇa etad ahosi: Ye kho keci samaṇā va brāhmaṇā vā asamāhitā vibbhantacittā araṇṇe-v.p.s. paṭisevanti, asamāhita-vibbhantacitta-sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ avhayanti; na kho panāhaṃ asamāhito vibbhantacitto araṇṇe-v.p.s. paṭisevāmi samādhisampanno 'ham asmi, ye hi vo ariyā samādhisampannā araṇṇe-v.p.s. paṭisevanti tesam aham aññatamo. Etam aham brāhmaṇa samādhisampadam attani sampassamāno bhiyyo pallomaṃ āpādiṃ araṇṇe viharāya. Tassa mayham brāhmaṇa etad ahosi: Ye kho keci samaṇā vā brāhmaṇā vā duppañña eḷamūgā araṇṇe-v.p.s. paṭisevanti, duppañña-eḷamūga-sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ avhayanti; na kho panāhaṃ duppañño eḷamūgo araṇṇe-v.p.s. paṭisevāmi, paññāsampanno 'ham asmi, ye hi vo ariyā paññāsampannā araṇṇe-v.p.s. paṭisevanti tesam aham aññatamo. Etam aham brāhmaṇa paññāsampadam attani sampassamāno bhiyyo pallomaṃ āpādiṃ araṇṇe viharāya.

Tassa mayham brāhmaṇa etad ahoṣi: Yannūnāham yā tā rattīyo abhiññātā abhilakkhitā, cātuddasī pañcadasī atṭhamī ca pakkhassa, tathārupāsu rattisu yāni tāni ārāmacetiyāni vanacetiyāni rukkhacetiyāni bhimsanakāni salomahamsāni tathārupesu senāsanesu vihareyyam, app'eva nāma tam bhayabheravam passeyyan ti. So kho aham brāhmaṇa aparena samayena yā tā rattīyo abhiññātā abhilakkhitā, cātuddasī pañcadasī atṭhamī ca pakkhassa, tathārupāsu rattisu yāni tāni ārāmacetiyāni vanacetiyāni rukkhacetiyāni bhimsanakāni salomahamsāni tathārupesu senāsanesu viharāmi. Tatra ca me brāhmaṇa viharato mago va āgacchatī moro va kaṭṭham pāteti vāto va paṇṇasatam ereti; tassa mayham evam hoti; etam nuna tam bhayabheravam āgacchatīti. Tassa mayham brāhmaṇa etad ahoṣi: Kin nu kho aham aññadatthu bhayapaṭikaṅkhī viharāmi; yan nunāham yathābhutam yathābhutassa me tam bhayabheravam āgacchatī tathābhutam tathābhuto va tam bhavabheravam paṭivineyyan ti. Tassa mayham brāhmaṇa caṅkamantassa tam bhayabheravam āgacchatī. So kho aham brāhmaṇa n'eva tāva tiṭṭhāmi na nisidāmi na nipajjāmi yāva caṅkamanto va tam bhayabheravam paṭivinemi. Tassa mayham brāhmaṇa ṭhitassa tam bhayabheravam āgacchatī. So kho aham brāhmaṇa n'eva tāva caṅkamāmi na nisidāmi na nipajjāmi yāva ṭhito va tam bhayabheravam paṭivinemi. Tassa mayham brāhmaṇa nisinnassa tam bhayabheravam āgacchatī. So kho aham brāhmaṇa n'eva tāva nipajjāmi na tiṭṭhāmi na caṅkamāmi yāva nisinno va tam bhayabheravam paṭivinemi. Tassa mayham brāhmaṇa nipannassa tam bhayabheravam āgacchatī. So kho aham brāhmaṇa n'eva tāva nisidāmi na tiṭṭhāmi na caṅkamāmi yāva nipanno va tam bhayabheravam paṭivinemi.

Santi kho pana brāhmaṇa eke samaṇabrāhmaṇā rattim yeva samānaṃ divā ti sañjānanti, divā yeva samānaṃ rattīti sañjānanti; idam aham tesam samaṇabrāhmaṇānaṃ sammohavihārasmiṃ vadāmi. Aham kho pana brāhmaṇa rattim yeva samānaṃ rattīti sañjānāmi, divā yeva samānaṃ divā ti sañjānāmi. Yam kho tam brāhmaṇa sammā vadamāno vadeyya: asammohadhammo satto loke uppanno bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ ti, mam'eva tam sammā vadamāno vadeyya: asammohadhammo satto loke uppanno bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ ti. Āraddham kho pana me brāhmaṇa viriyaṃ ahoṣi asallinaṃ, upaṭṭhitā satī asammutṭhā, passaddho kāyo asāraḍḍho,

samāhitam cittaṃ ekaggam. So kho aham brāhmaṇa vivicca' eva kāmehi vivicca akusalehi dhammehi savitakkam savicāram viveka-
jam pītisukham paṭhamam jhānam upasampajja vihāsim; vitakka-
vicārānam vūpasamā ajjhataṃ sampasādanam cetaso ekodibhāvam
avitakkam avicāram samādhijam pītisukham dutiyam jhanam
upasampajja vihāsim; pītiyā ca virāgā upekhako ca vihāsim sato ca
sompajāno sukhañ ca kāyena paṭisamvedesim yan tam ariyā ācikkhan-
ti: upekhako satimā sukhaviharī ti tatiyam jhānam upasampajja
vihāsim; sukhasa ca pahānā dukkhasa ca pahānā pubbe va soma-
nassadomanassānam atthagamā adukkham asukham upekhāsati-
pārisuddhim catuttham jhanam upasampajja vihāsim.

So evam samahite citte parisuddhe pariyodāte anaṅgaṇe Viga-
tūpakkilese mudubhūte kammaniye tṭhite ānejjappatte pubbeni-
vāsānussatiñānāya cittaṃ abhininnāmesim. So anekavihitam
pubbenivasam anussarāmi seyyathīdam: ekam pi jatim dve pi jātiyo
tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa pi jātiyo visatim
pi jātiyo timsam pi jātiyo cattārisam pi jātiyo paññāsam pi jātiyo
jātisatam pi jātisahassam pi jātisatasahassam pi, aneke pi samvatta-
kappe aneke pi vivattakappe aneke pi samvattavivattakappe; amutr'
āsim evannāmo evamgotto evamvaṇṇo evamāhāro evam sukha-
dukkhapaṭisamvedī evamāyupariyanto, so tato cuto amutra udapādim,
tatra p' āsim evannāmo evamgotto evamvaṇṇo evamāhāro evam sukha-
dukkhapaṭisamvedī evamāyuparitando, so tato cuto idhūpapanno ti.
Iti sākāram sa-uddesam anekavihitam pubbenivāsam anussarāmi.
Ayam kho me brāhmaṇa rattiyā paṭhame yāme paṭhamā vijjā adhigatā,
avijjā vihatā vijjā uppannā, tamō vihato āloko uppanno, yathā tam
appamattassa ātāpino pahitattassa viharato.

So evam samahite citte parisuddhe pariyodāte anaṅgaṇe viga-
tūpakkilese mudubhūte kammaniye tṭhite ānejjappatte sattānam
cutūpapātanānāya cittaṃ abhininnāmesim. So dibbena cakkhunā
visuddhena atikkantamānusakena satte passāmi cavamāne upapaj-
jamāne, hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate, yathākammū-
page satte pajānāmi: ime vata bhonto sattā kāyaduccaritena samannā-
gatā vaciduccaritena samannāgatā manoduccaritena samannāgatā
ariyānam upavādakā micchādītṭhikā micchādītṭhikammasamādānā,
te kāyassa bhedaṃ param maraṇā apāyam duggatim vinipātam nirayam
upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā
vacisucaritena samannāgatā manosucaritena samannāgatā ariyānam

anupavādakā sammādiṭṭhikā sammadiṭṭhikammasamādānā, te kāyassa bheda param maranā sugatim saggaṃ lokaṃ upapannā ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne, hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate, yathākammupage satte pajānāmi. Ayam kho me brahmaṇa rattiyā majjhime yāme dutiyā vijjā adhigatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā tam appamattassa ātāpino pahitattassa viharato.

So evam samahite citte parisuddhe pariyodāte anañgaṇe vigatū-pakkilese mudubhūte kammaniye ṭhite ānejjappatte āsavānam khayañānāya cittam abhininnāmesim. So: idam dukkhan ti yathābhūtam abbaññāsim, ayam dukkhasamudayo ti yathābhūtam abbaññāsim, ayam dukkhanirodho ti yathābhūtaṃ abbaññāsim, ayam dukkhanirodhagāminī paṭipadā ti yathābhūtaṃ abbaññāsim; ime āsavā ti yathābhūtaṃ abbaññāsim, ayaṃ āsavaśamudayo ti yathābhūtaṃ abbaññāsim, ayam āsavanirodho ti yathābhūtaṃ abbaññāsim, ayam āsavanirodhagāminī paṭipadā ti yathābhūtaṃ abbaññāsim. Tassa me evam jānatō evam passato kāmāsavā pi cittam vimuccittha, bhavāsavā pi cittam vimuccittha, avijjāsavā pi cittam vimuccittha, vimuttasmim vimuttam iti ñānaṃ ahosi; khīnā jāti, vusitaṃ brahmacariyaṃ, katam karaniyaṃ nāparaṃ itthattāyāti abbaññāsim. Ayam kho me brāhmaṇa rattiyā pacchime yāme tatiya vijjā adhigatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā tam appamattassa ātāpino pahitattassa viharato.

Siyā kho pana te brāhmaṇa evam assa: Ajjāpi nuna samano Gotamo avītarāgo avītadoso avītamoho, tasmā araṇṇe-vanapatthāni pantāni senasanāni paṭisevatīti. Na kho pan' etam brāhmaṇa evam daṭṭhabbam. Dve kho aham brāhmaṇa atthavase sampassamāno araṇṇe-vanapatthāni pantāni senāsanāni paṭisevāmi: attano ca diṭṭhadhammasukhavihāraṃ sampassamāno pacchiman ca janatam anukampamāno ti.

Anukampitarūpā 'yam bhotā Gotamena pacchimā janatā, yathā taṃ arahatā sammāsambuddhena. Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama. Seyyātha pi bho Gotama nikujjitam vā ukkujjeyya, paṭicchannam vā vivareyya, mūlhassa vā maggam ācikkheyya, andhakāre vā telapajjotam dhāreyya: cakkhumanto rupāni dakkhin tīti, evaṃ evaṃ bhotā Gotamena anekapariyāyena dhammo pakāsito. Esāham bhavantaṃ Gotamaṃ saranaṃ gacchāmi

dhammañ ca bhikkhusaṅghañ ca. Upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajjatagge pānupetaṃ saraṇagatan ti.

Bhayaḍḍherava-Suttaṃ nīṭṭhitam.

MĀRATAJJANIYA SUTTA

(Majjhima Nikāya)

1. Evaṃ me sutam. Ekaṃ samayaṃ āyasmā Mahāmoggallāno Bhaggesu viharati suṃsumāragire Bhesakaḷāvane migadāye. Tena kho pana samayena āyasmā Mahāmoggallāno abbhokāse caṅkamati. Tena kho pana samayena Māro pāpimā āyasmato Mahāmoggallānassa kucchigato hoti koṭṭhaṃ anupaviṭṭho. Atha kho āyasmato Mahāmoggallānassa etad ahosi: Kin nu kho me kucchi garugaru viya māsācitaṃ maññe ti. Atha kho āyasmā Mahāmoggallāno caṅkamā orohitvā vihāraṃ pavisitvā paññatte āsane nisīdi. Nisajja kho āyasmā Mahāmoggallāno paccattaṃ yoniso manasikāsi. Addasā kho āyasmā Mahāmoggallāno Māraṃ pāpimantaṃ kucchigataṃ koṭṭhaṃ anupaviṭṭhaṃ, disvāna Māraṃ pāpimantaṃ etad avoca: Nikkhama pāpima, nikkhama pāpima, mā Tathāgataṃ vihesesi mā Tathāgatasāvakam, mā te ahosi dīgha rattaṃ ahitāya dukkhāyāti. Atha kho Mārassa pāpimato etad ahosi: Ajānaṃ eva kho maṃ ayaṃ samano apassaṃ avam āha: nikkhama pāpima, nikkhama pāpima mā Tathāgataṃ vihesesi mā Tathāgatasāvakam, mā te ahosi dīgharattaṃ ahitāya dukkhāyāti. Yo pi ssa so satthā so pi maṃ na eva khippaṃ jāneyya, kuto pana maṃ ayaṃ sāvako jānissatīti. Atha kho āyasmā Mahāmoggallāno Māraṃ pāpimantaṃ etad avoca: Evaṃ pikho tāhaṃ pāpima jānāmi, mā tvaṃ maññittho: na maṃ jānātīti, Māro tvaṃ asi pāpima. Tuyhaṃ hi pāpima evam hoti: ajānaṃ eva kho maṃ ayaṃ samano apassaṃ evam āha: nikkhama pāpima, nikkhama pāpima, mā Tathāgataṃ vihesesi mā Tathāgatasāvakam, mā te ahosi dīgharattaṃ ahitāya dukkhāyāti; yo pi ssa so satthā so pi maṃ na eva khippaṃ jāneyya, kuto pana maṃ ayaṃ sāvako jānissatīti. Atha kho Mārassa pāpimato etad ahosi: Jānaṃ eva kho maṃ ayaṃ samaṇo passaṃ evam āha: nikkhama pāpima, nikkhama pāpima, mā Tathāgataṃ vihesesi mā Tathāgatasāvakam, mā te ahosi dīgharattaṃ ahitāya dukkhāyāti. Atha kho māro pāpimā āyasmato Mahāmoggallānassa mukhato uggantvā paccaggaḷe atṭhāsi.

2. Addasā kho āyasmā Mahāmoggallāno Māraṃ pāpimantaṃ paccaggaḷe t̥hitaṃ disvāna Maraṃ pāpimantaṃ etad avoca: Ettha pi kho pi tāhaṃ pāpima passāmi, mā tvaṃ maññittho: na maṃ passatīti, eso tvaṃ pāpima paccaggaḷe t̥hito, Bhūtapubbāhaṃ pāpima Dūsī nāma māro ahosiṃ, tassa me Kālī nāma bhaginī, tassā tvaṃ putto, so me tvaṃ bhāgineyyo hosi. Tena kho pana pāpima samayena Kakusandho Bhagavā araham sammāsambuddho loke uppanno hoti. Kakusandhassa kho pana pāpima bhagavato arahato sammāsambuddhassa Vidhura-Saṅjāvaṃ nīma sāvakayugaṃ ahosi aggaṃ bhaddayugaṃ. Yāvatā kho pana pāpima Kakusandhassa bhagavato arahato sammāsambuddhassa sāvakā nāssu dha koci āyasmatā Vidhurena samasamo hoti yadidaṃ dhammadesanāya. Iminā kho etaṃ pāpima pariyāyena āyasmato Vidhurassa Vidhuro Vidhuro t' eva samaññā udapādi. Āyasmā pana pāpima saṅjivo araññagato pi rukkhamūlagato pi suññagāragato pi appakasiren' eva saññāvedayitanirodhaṃ samāpajjati. Bhūtapubbaṃ pāpima āyasmā Saṅjivo aññatarasmim rukkhamūle saññāvedayitanirodhaṃ samāpanno nisinno hoti. Addasāsum kho pāpima gopālakā pasupālakā kassakā pathāvino āyasmantaṃ Saṅjivaṃ aññatarasmim rukkhamūle saññāvedayitanirodhaṃ samāpannaṃ nisinnaṃ, disvāna nesaṃ etad ahosi: Acchariyaṃ vata bho, abbhutaṃ vata bho, ayaṃ samaṇo nisinnako va kālakato, handa naṃ dahāmāti. Atha kho te pāpima gopālakā pasupālakā kassakā pathāvino tiṇaṃ ca kaṭṭhaṃ ca gomayaṃ ca sanakad̥hitvā āyasmato Saṅjivassa kāye upacinitvā aggim datvā pakka-mimsu. Atha kho pāpima āyasmā Saṅjivo tassā rattiyā accayena tāya samāpattiyā vuṭṭhahitvā cīvarāni papphotetvā pubbanhasamayaṃ nivāsetvā pattacīvaraṃ ādāya gāmaṃ piṇḍāya pāvisi. Addasāsum kho te pāpima gopālakā pasupālakā kassakā pathāvino āyasmantaṃ Saṅjivaṃ piṇḍāya carantaṃ, disvāna nesaṃ etad ahosi: Acchariyaṃ vata bho, abbhutaṃ vata bho, ayaṃ samaṇo nisinnako va kālakato, svāyaṃ patisaṅjivito ti. Iminā kho etaṃ pāpima pariyāyena āyasmato Saṅjivassa Saṅjivo Saṅjivo ti eva samaññā udapādi.

3. Atha kho pāpima Dūsissa mārassa etad ahosi: Imesaṃ kho ahaṃ bhikkhūnaṃ sīlavantānaṃ kalyāṇadhammānaṃ na eva jānāmi āgatiṃ vā gatiṃ vā yaṃ nūnāhaṃ brāhmaṇagahapatike anvā-viseyyaṃ: etha tumhe bhikkhū sīlavante kalyāṇadhamme akkosatha paribhāsatha rosetha vihesetha appeva nāma tumhehi akkosiya-mānānaṃ paribhāsiyamānānaṃ rosiya mānānaṃ vihesiyamānānaṃ

siyā cittassa aññathattam yathā nam Dūsī māro labhetha otāran ti. Atha kho te pāpima Dūsī māro brāhmaṇagahapatike anvāvisi. Etha tumhe bhikkhū silavante-pe-aññathattam yathā nam Dūsī māro labhetha otāran ti. Atha kho te pāpima brāhmaṇagahapatikā anvāviṭṭhā Dūsinā mārena bhikkhū silavante kalyāṇadhamme akko-santi-paribhāsanti rosentī vihesenti: Ime pana muṇḍakā samaṇakā ibbhā kiṇhā bandhupādāpaccā: jhāyino smā jhāyino smā ti patta-kkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti. Seyyathā pi nāma ulūko rukkhasākhāyaṃ mūsikam magayamāno jhāyati pajjhāyati nijjhāyati apajjhāyati, evam eva ime muṇḍakā samaṇakā ibbhā kiṇhā bandhupādāpaccā: jhāyino smā jhāyino smā ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti. Seyyathā pi nāma kotthu nadītīre macche magayamāno jhāyati pajjhāyati nijjhāyati apajjhāyati, evam eva ime muṇḍakā-pe-apajjhāyanti. Seyyathā pi nāma bilāro sandhisamalasaṅkatīre mūsikam magayamāno jhāyati pajjhāyati nijjhāyati apajjhāyati, evam eva ime muṇḍakā-pe-apajjhāyanti. Seyyathā pi nāma gadrabho vahachinno sandhisamala-saṅkatīre jhāyati pajjhāyati nijjhāyati apajjhāyati, evam eva ime muṇḍakā samaṇakā ibbhā kiṇhā bandhupādā paccā: jhāyino smā jhāyino smā ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti. Ye kho pana pāpima tena samayena manussā kālaṃ karonti yebhuyyena kāyassa bhedaṃ param maraṇā apāyaṃ duggtiṃ vinipātāṃ nirayaṃ upapajjanti.

4. Atha kho pāpima kakusandho bhagavā araham sammāsambuddho bhikkhū āmantesi: Anvāviṭṭhā kho bhikkhave brāhmaṇagahapatikā Dūsinā mārena: etha tumhe bhikkhū silavante kalyāṇadhamme akkosatha paribhāsatha rosetha vihesetha, appeva nāma tumhehi akkosiyamānānaṃ paribhāsiyamānānaṃ rosiyamānānaṃ vihesiyamānānaṃ siyā cittassa aññathattam yathā nam Dūsī māro labhetha otāranti. Etha tumhe bhikkhave mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharatha, tathā dutiyaṃ tathā tatiyaṃ tathā catutthim, iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharatha, karuṇāsahagatena cetasā-pe-muditāsahagatena cetasā upekhāsahagatena cetasā ekaṃ disaṃ pharitvā viharatha, tathā dutiyaṃ tathā tatiyaṃ tathā catutthim, iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam upekhāsahagatena cetasā vipulena mahaggatena

appamāṇena averana abyābajjhena pharitvā viharathāti. Atha kho te pāpima bhikkhū kakusandhena bhagavatā arahatā sammāsambuddhe-
na evaṃ ovadiyamānā evaṃ anusāsiyamānā araṇṇagatā pi rukkha-
mūlagatā pi suṇṇāgāragatā pi mettāsahagatena cetasā ekaṃ disaṃ
pharitvā viharimsu, tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ,
iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam
mettāsahagatena cetasā vipulena mahaggatena appamāṇena averana
abyābajjhena pharitvā viharimsu karuṇāsahagatena cetasā-pe-
muditāsahagatena cetasā-upekhāsahagatena cetasā ekaṃ disaṃ
pharitvā viharimsu, tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ,
iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam
upekhāsahagatena cetasā vipulena mahaggatena appamāṇena averana
abyābajjhena pharitvā viharimsu.

5. Atha kho pāpima Dūsissa marassa etad ahosi: Evam pi
kho ahaṃ karonto imeṣaṃ bhikkhūnaṃ sīlavantānaṃ kalyāṇadham-
mānaṃ na eva jānāmi āgatiṃ vā gatiṃ vā, yaṃ nūnāhaṃ brāhmaṇa-
gahapatike anvāvisēyyaṃ: etha tumhe bhikkhū sīlavante kalyāṇa-
dhamme sakkarotha garukarotha mānetha pūjetha, appeva nāma
tumhehi sakkariyamānānaṃ garukariyamānānaṃ māniya mānānaṃ
pūjiyamānānaṃ siyā cittassa annathattam yathānaṃ Dūsī māro
labhetha otāranti. Atha kho te pāpima Dūsī māro brāhmaṇagaha-
patike anvāvisi: Etha tumhe bhikkhū sīlavante kalyāṇadhamme
sakkarotha garukarotha mānetha pūjetha. Appeva nāma tumhehi
sakkariyamānānaṃ garukariyamānānaṃ māniyamānānaṃ pujiya-
mānānaṃ siyā cittassa aññathattam yathā naṃ Dūsī māro labhetha
otāran ti. Atha kho te pāpima brāhmaṇagahapatikā anvāvitṭhā
Dūsinā mārena bhikkhū sīlavante kalyāṇadhamme sakkaronti garu-
karonti mānenti pūjenti. Ye kho pana pāpima tena samayena
manussā kālaṃ karonti yebhuyyena kāyassa bhedā param maraṇā
sugatiṃ saggaṃ lokam upapajjanti.

6. Atha kho pāpima kakusandho bhagavā ahaṃ sammā-
sambuddho bhikkhū āmantesi: Anvāvitṭhā kho bhikkhave brāhmaṇa-
gahapatikā Dūsinā mārena: etha tumhe bhikkhū sīlavante kalyāṇa-
dhamme sakkarotha garukarotha mānetha pūjetha, appeva nāma
tumhehi sakkariyamānānaṃ garukariyamānānaṃ māniyamānānaṃ
pūjiyamānānaṃ siyā cittassa aññathattam yathā naṃ Dūsī māro
labhetha otāranti. Etha tumhe bhikkhave asubhānūpassi kāye
viharatha, āhāre paṭikkūlasaṇṇino, sabbaloke anabhiratasāṇṇino

sabbasaṅkhāresu aniccānupassino ti. Atha kho te pāpima bhikkhū Kakusandhena bhagavatā arahatā sammāsambuddhena evaṃ ovādiya-mānā evaṃ anusāsiyamānā araṇṇagatā pi rukkhamūlagatā pi suṇṇā-gāragatā pi asubhānupassī kāye viharimsu. Āhāre patikkūlasaṇṇino, sabbaloke anabhiratasāṇṇino, sabbasaṅkhāresu aniccānupassino.

7. Atha kho pāpimo Kakusandho bhagavā araham sammāsambuddho pubbanhasamayam nivāsetvā pattacīvaram ādāya āyasmatā Vidhurena pacchāsamanena gāmaṃ piṇḍāya pāvisi. Atha kho pāpima Dūsī māro aññataram kumāram anvāvisitvā sakkharam gahetvā āyasmato Vidhurassa sise pahāram adāsi sīsam vobhindi. Atha kho pāpima āyasmā Vidhuro bhinnena sīsenā lohitenā gaḷantena Kakusandham yeva bhagavantam arahantam sammāsambuddham piṭṭhito piṭṭhito anubandhi. Atha kho pāpima Kakusandho bhagavā araham sammā sambuddho nāgāpalokitam apalokesi: na vāyam Dūsī māro mattam aññāsīti. Sahāpalokanāya ca pana pāpima Dūsī māro tamhā ca ṭhānā cavi mahānirayaṇ ca upapajji. Tassa kho pana pāpima mahānirayassa tayo nāma dheyyā honti: chaphassāyataniko iti pi, saṅkusamāhato iti pi, paccattavedaniyo iti pi. Atha kho maṃ pāpima nirayapālā upasaṅkamitvā etad avocum: Yadā khote mārīsa saṅkunā sanku hadaye samāgaccheyya, atha maṃ ājāneyyāsi: vassasahassam me niraye paccamānassāti. So kho aham pāpima bahūni vassāni bahūni vassasatāni bahūni vassasahassāni tasmim mahāniraye apaccim, dasa vassasahassāni tassa eva mahānirayassa ussade apaccim vuṭṭhānimam nāma vedanam vediyamāno. Tassa mayham pāpima evarupo kāyo hoti seyyathā pi manussassa, evarupam sīsam hoti seyyathā pi macchassa.

Kidiso nirayo āsi yattha Dūsī apaccatha
Vidhuram sāvakam āsajja Kakusandhaṇ ca brāhmaṇam
Sataṃ āsi ayosaṅkū sabbe paccattavedanā,
idiso nirayo āsi yattha Dūsī apaccatha
Vidhuram sāvakam āsajja Kakusandhaṇ ca brāhmaṇam.
Yo etam abhijānāti bhikkhu Buddhassa sāvako
tādisam bhikkhum āsajja Kaṇha dukkham nigacchasi.
Majjhe sarassa tiṭṭhanti vimānā kappathāyino,
veluriyavaṇṇā rucirā accimanto pabhassarā.
accharā tattha naccanti puthu nānattavaṇṇiyo.
Yo etam abhijānāti bhikkhu Buddhassa sāvako,
tādisam bhikkhum āsajja Kaṇha dukkham nigacchasi.

Yo ve Buddhena cudito bhikkhusaṅghassa pekhatō
 Migāramātu pāsādaṃ pādaṅguṭṭhena kampayī,
 Yo etam abhijānāti bhikkhu Buddhassa sāvako,
 tādisaṃ bhikkhum āsajja Kaṇha dukkhaṃ nigacchasi,
 Yo Vejayantam pāsādaṃ pādaṅguṭṭhena kampayī
 iddhibalena upatthaddho samvejesi ca devatā,
 Yo etam abhijānāti bhikkhu Buddhassa sāvako,
 tādisaṃ bhikkhum āsajja Kaṇha dukkhaṃ nigacchasi.
 Yo Vejayantente pāsāde Sakkam so paripucchati:
 api āvaso jānāsi taṇhak khayavimuttiyo,
 tassa sakko viyākāsi pañhaṃ puṭṭho yathātathaṃ,
 Yo etam abhijānāti bhikkhu Buddhassa sāvako,
 tādisaṃ bhikkhum āsajja Kaṇha dukkhaṃ nigacchasi.
 Yo Brahmānaṃ paripucchati sudhammāyaṃ abhito sabhaṃ:
 ajjāpi te āvuso diṭṭhi yā te diṭṭhi pure ahū,
 passasi vītivattantaṃ Brahmalo ke pabhassaraṃ,
 Tassa Brahmā viyākāsi anupubbaṃ yathātathaṃ:
 na me mārisa sā diṭṭhi yā me diṭṭhi pure ahū,
 Passāmi vītivattantaṃ Brahmalo ke pabhassaraṃ,
 so ahaṃ ajja kathaṃ vajjaṃ ahaṃ nicco 'mhi sassato,
 Yo etam abhijānāti bhikkhu Buddhassa sāvako,
 tādisaṃ bhikkhum āsajja Kaṇha dukkhaṃ nigacchasi.
 Yo Mahāneruno kūṭaṃ vimokhena appassaji,
 vanaṃ Pubbavidehānaṃ, ye ca bhūmisayā narā,
 Yo etam abhijānāti bhikkhu Buddhassa sāvako,
 tādisaṃ bhikkhum āsajja Kaṇha dukkhaṃ nigacchasi.
 Nave aggi cetayati ahaṃ balaṃ ḍaḥāmī ti,
 bālo ca jalitaṃ aggim āsajjana sa ḍayhati.
 Evam eva tuvaṃ Māra āsajjana Tathāgataṃ
 sayam dahissasi attānaṃ, bālo aggim va samphusaṃ
 Apuññaṃ pasavi Māro āsajjana Tathāgataṃ;
 kin nu maññasi pāpima: na me pāpaṃ vipaccati.
 Karoto cīyati pāpaṃ cirarattāya Antaka;
 Māra nibbinda Buddhambhā, āsaṃ mā kāsi bhikkhusu.
 Iti Māraṃ aghaṭṭesi bhikkhu Bhesakaṭavane,
 tato so dummano yakkho tattheva antaradhāyathāti.

Māratajjaniya-Suttaṃ niṭṭhitaṃ.

MAHĀSACCAKA SUTTA

(Majjhima Nikāya)

1. Eva me sutam. Ekam samayaṃ Bhagavā Vesāliyaṃ viharati Mahāvane Kūṭāgārasālāyaṃ. Tena kho pana samayena Bhagavā pubbanhasamayaṃ sunivattho hoti pattacīvaraṃ ādāya Vesāliṃ piṇḍāya pavisitukāmo. Atha kho Saccako Nigaṇṭhaputto jaṅghāvi-hāraṃ anucaṅkamamāno anuvicaramāno yena Mahāvanam Kūṭāgāra-sālā tena upasaṅkami. Addasā kho āyasmā Ānando saccakaṃ Nigaṇṭhaputtaṃ dūrato va āgacchantam disvāna Bhagavantam etad avoca: Ayaṃ bhante Saccako Nigaṇṭhaputto āgacchati bhassappa-vādiko paṇḍitavādo, sādhusammato bahujaṇassa. Eso kho bhante avaṇṇakāmo Buddhassa, avaṇṇakāmo dhammassa, avaṇṇakāmo saṅghassa. Sādhu bhante Bhagavā muhuttaṃ nisīdatu anukampaṃ upādāyāti. Nisīdi Bhagavā paññatte āsane. Atha kho Saccako Nigaṇṭhaputto yena Bhagavā tena upasaṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi, sammodaniyaṃ kathāṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Saccako Nigaṇṭhaputto Bhagavantam etad avoca:

2. Santi bho Gotama eke samaṇabrāhmaṇā kāyabhāvanānuyogaṃ anuyuttā viharanti no cittabhā vanaṃ. Phusanti hi bho Gotama sārīrikaṃ dukkhaṃ vedanaṃ. Bhūtapubbam bho Go-tama sārīrikāya dukkhāya vedanāya phuṭṭassa sato ūrukkhambho pi nāma bhavissati, hadayaṃ pi nāma phalissati, uṇhaṃ pi lohitaṃ mukhato uggamissati, ummādam pi pāpuṇissati cittakkhepaṃ. Tassa kho etaṃ bho Gotama kāyanbayaṃ cittaṃ hoti, kāyassa vasena vattati, taṃ kissa hetu: abhāvittatā cittassa. Santi pana bho Gotama eke samaṇabrāhmaṇā cittabhā vanānuyogam anuyuttā viharanti no kāya bhāvanaṃ. Phusanti hi bho Gotama cetasiṃkaṃ dukkhaṃ vedanaṃ. Bhūtapubbam bho Gotama cetasiṃkāya dukkhāya vedanāya phuṭṭhassa sato ūrukkhambho pi nāma bhavissati, hadayaṃ pi nāma phalissati, uṇhaṃ pi lohitaṃ mukhato uggamissati, ummādam pi pāpuṇissati cittakkhepaṃ. Tassa kho eso bho Gotama cittanvayo kāyo hoti, cittassa vasena vattati taṃ kissa hetu: abhāvittatā kāyassa. Tassa mayhaṃ bho Gotama evaṃ hoti: Addhā bho Gotamassa sāvakā cittabhāvanānuyogaṃ anuyutta viharanti no kāyabhāvananti.

3. Kinti pana te Aggivessana kāyabhāvanā sutā ti. Seyyathidaṃ Nando Vaccho, Kiso Saṅkicco, Makkhali Gosālo ete hi bho Gotama acelakā muttācārā hatthāpalekhanā, na ehibhadantikā na tiṭṭhabha-

dantikā, abhihatam na uddissakatam na nimantaṇam sādhiyanti, te na kumbhimukhā patigaṇhanti; na kaḷopimukhā patigaṇhanti, na eḷaka mantaram na daṇḍamantaram na musalamantaram, na dvinnam bhuñjamānānam na gabbhiniyā na pāyamānāya na purisantara-gatāya, na sankittisu na yattha sā upatṭhito hoti na yattha makkhikā saṇḍasaṇḍacāriṇā na macchaṃ na maṃsaṃ na suraṃ na merayaṃ na thusodakaṃ pipanti. Te ekāgārikā vā honti ekālopikā dvāgārikā vā honti dvālopikā, sattāgārikā vā honti sattālopikā. Ekissā pi dattiyā yāpenti, dvihi pidattīhi yāpenti sattahi pi dattīhi yāpenti. Ekāhikam pi āhāraṃ āhārenti, dvihikam pi āhāraṃ āhārenti, sattāhi-kam pi āhāraṃ āhārenti, iti evarūpaṃ addhamāsikam pi pariyāya-bhattabhojanānuyogam anuyuttā viharantiti. Kiṃ pana te Aggives-sana tāvatakena eva yāpentiti. No hi idaṃ bho Gotama. Appe-kadā bho Gotama ulārāni ulārāni khādaniyāni khadanti, ulārāni ulārāni bhojanāni bhuñjanti, ulārāni ulārāni. Sāyaniyāni sāyanti, ulārāni ulārāni pānāni pivanti: te imehi kāyaṃ balam gāhenti nāma brūhenti nāna medenti nāmāti. Yaṃ kho te Aggives-sana purimaṃ pahāya pucchā upacinanti, evaṃ imassa kāyassa ācayāpacayo hoti. Kinti pana te Aggives-sana cittabhāvanā sutā ti. Cittabhāvanāya kho Saccako Nigaṇṭhaputto Bhagavatā puṭṭho samāno na sampāyāsi.

4. Atha kho Bhagavā saccakaṃ Nigaṇṭhaputtaṃ etad avoca: Yā pi kho te esā Aggives-sana purimā kāyabhāvanā bhāsītā sā pi ariyassa vinaye no dhammikā kāyabhāvanā. Kāyabhāvanam hi kho tvaṃ Aggives-sana na aññāsi, kuto pana tvaṃ cittabhāvanam jānissasi. Api ca Aggives-sana yathā abhāvitakāyo ca hoti abhāvitacitto ca, bhāvitakāyo ca bhāvitacitto ca, taṃ suṇāhi, sādhu-kam manosikarohi bhāsissāmiti. Evaṃ bho ti kho Saccako Nigaṇṭhaputto Bhagavato paccassosi. Bhagavā etad avoca.

5. Kathaṃ ca Aggives-sana abhāvitakāyo ca hoti abhāvitacitto ca: Idha Aggives-sana assutavato puthujjanassa uppajjati sukhā vedanā, so sukhāya vedanāya phuṭṭho samāno sukhasārāgī ca hoti sukhasārāgitaṃ ca āpajjati, tassa sā sukhā vedanā nirujjhati, sukhāya vedanāya nirodhā uppajjati dukkhā vedanā, so dukkhāya vedanāya phuṭṭho samāno socati kilamati paridevati, urattāḷim kaṇḍati sammohaṃ āpajjati. Tassa kho esā Aggives-sana uppannā pi sukhā vedanā cittam pariyādāya tiṭṭhati abhāvitattā kāyassa, uppannā pi dukkhā vedanā cittam pariyādāya tiṭṭhati abhāvitattācittassa. Yassa kassaci Aggives-sana evaṃ ubha topakkham uppannā pi sukhā vedanā cittam pariyādāya tiṭṭhati abhāvitattā kāyassa, uppannā pi dukkhā vedanā

cittam pariyādāya tiṭṭhati abhāvitattā cittassa, evam kho Aggivessana abhāvitakāyo ca hoti abhāvitacitto ca. Kathañ ca Aggivessana bhāvitakāyo ca hoti bhāvitacitto ca: Idha Aggivessana sutavato ariyasāvakassa uppajjati sukhā vedanā so sukhāya vedanāya phutṭho samāno no sukhasārāgī hoti na sukhasārāgitam āpajjati, tassa sā sukhā vedanā nirujjhati, sukhāya vedanāya nirodhā uppajjati dukkhā vedanā so dukkhāya vedanāya phutṭho samāno na socati na kilamati na paridevati na urattālim kandati, na sammoham āpajjati. Tassa kho esā Aggivessana uppannā pi sukhā vedanā cittam na pariyādāya tiṭṭhati bhāvitattā kāyassa, uppannā pi dukkhā vedanā cittam na pariyādāya tiṭṭhati bhāvitattā cittassa. Yassa kassaci Aggivessana evam ubhatopakkhā uppannā pi sukhā vedanā cittam na pariyādāya tiṭṭhati bhāvitattā kāyassa, uppannā pi dukkhā vedanā cittam na pariyādāya tiṭṭhati bhāvitattā cittassa, evam kho Aggivessana bhāvitakāyo ca hoti bhāvitacitto cāti.

6. Evam pasanno aham bhoto Gotamassa: bhavam hi Gotamo bhāvitakāyo ca bhāvitacitto cāti. Addhā khote ayam Aggivessana āsajja upaniya vācā bhāsītā, api ca te aham byākarissāmi. Yato kho aham Aggivessana kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajito, tam vata me uppannā vā sukhā vedanā cittam pariyādāya ṭhassati, uppannā vā dukkhā vedanā cittam pariyādāya ṭhassatīti na etam kho ṭhānam vijjatīti. Naha nūna bhoto Gotamassa uppajjati tathārūpā sukhā vedanā yathārūpā uppannā sukhā vedanā cittam pariyādāya tiṭṭheyya naha nūna bhoto Gotamassa uppajjati tathārūpā dukkhā vedanā yathārūpā uppannā dukkhā vedanā cittam pariyādāya tiṭṭheyyāti.

7. Kim hi no siyā Aggivessana. Idha me Aggivessana pubbe va sambodhā anabhisambuddhassa bodhisattassa eva sato etad ahosi: Sambādho Gharāvāso rājapatho, abbhokāso pabbajjā, na idaṃ sukaram agāram ajjhāvasatā ekantaparipunṇam ekantaparisuddham saṅkhali-khitam brahmacariyam caritum, yan nūnāham kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajeyyanti. So kho aham Aggivessana aparena samayena daharo va samāno susukālakeso bhadrena yobbanena samannāgato paṭhamena vayasā akāmakānam mātāpitunnam assumukhānam rudantānam kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajim. So evam pabbajito samāno kimkusalagavesi anuttaram santi-varapadam pariyesamāno yena Ālāro Kālāmo tena upasaṅkamim upasaṅkamitvā Ālāram Kālāmam etad avocaṃ: Icchām aham āvuso

kālāma imasmim dhammavinaye brahmacariyaṃ caritunti. Evaṃ vutte bhikkhave Ālāro Kālāmo maṃ etad avoca: Viharatāyasmā, tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakaṃ ācariya-kaṃ sayam abhiññā sacchikatvā upasampajja vihareyyāti. So kho ahaṃ bhikkhave nacirass eva khippameva taṃ dhammaṃ pariyā-puniṃ. So kho ahaṃ bhikkhave tāvatakeneva oṭṭhapahatamattena lapitatāpanamattena nāṇavādaṃ ca vadāmi theravadaṃ ca jānāmi passāmiti ca paṭijānāmi ahaṃ ca eva aññe ca. Tassa mayhaṃ bhik-khave etad ahosi: Na kho Ālāro Kālāmo imaṃ dhammaṃ kevalaṃ saddhāmattakena: sayam abhiññā sacchikatvā upasampajja viharā-miti pavedeti, addhā Ālāro Kālāmo imaṃ dhammaṃ jānaṃ passaṃ viharatiti. Atha khvāhaṃ bhikkhave yena Ālāro Kālāmo tena upa-saṅkamim, upasaṅkamitvā Ālāraṃ Kālāmaṃ etad evocaṃ: kittāvata no āvuso Kālāma imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedesīti. Evaṃ vutte bhikkhave Ālāro Kālāmo ākiñcaññāyatanam pavedesi. Tassa mayhaṃ bhikkhave etad ahosi: Na kho Ālārasseva Kālāmassa atthi saddhā, mayhaṃ pi atthi saddhā; na kho Ālārasseva Kālāmassa atthi viriyaṃ, mayhaṃ pi atthi viriyaṃ; na kho Ālārasseva Kālāmassa atthi sati, mayhaṃ pi atthi sati; na kho Ālārasseva Kālāmassa atthi samādhi, mayhaṃ pi atthi samādhi; na kho Ālārasseva Kālāmassa atthi paññā, mayhaṃ pi atthi paññā; yannūnāhaṃ yaṃ dhammaṃ Ālāro Kālāmo: sayam abhiññā sacchi-katvā upasampajja viharāmiti pavedeti tassa dhammassa sacchi-kiriyāna padaheyyan ti. So kho ahaṃ bhikkhave nacirasseva khippa-meve taṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja vihāsim. Atha khvāhaṃ bhikkhave yena Ālāro Kālāmo tena upasaṅ-kamim, upasaṅkamitvā Ālāraṃ Kālāmaṃ etad avocaṃ: Ettāvata no āvuso Kālāma imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedesīti. Ettāvata kho ahaṃ āvuso imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedemiti. Ahaṃ pi kho āvuso ettāvata imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharāmiti. Lābhā no avuso, suladdhaṃ no āvuso, ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma. Iti yāhaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja pave-demi taṃ tvaṃ dhammaṃ sayam abhinnaṃ sacchikatvā upasampajja viharasi, yaṃ tvaṃ dhammaṃ sayam abhiññā sacchikatvā upasam-pajja viharasi taṃ ahaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedemi. Iti yāhaṃ dhammaṃ jānāmi taṃ tvaṃ dhammaṃ jānāsi, yaṃ tvaṃ dhammaṃ jānāsi taṃ ahaṃ dhammaṃ

jānāmi. Iti yādiso ahaṃ tādiso tuvaṃ, yādiso tuvaṃ tādiso ahaṃ. Ehi dāni avuso, ubho va santā imaṃ gaṇaṃ pariharāmāti. Iti kho bhikkhave Ālāro Kālāmo ācariyo me samāno antevāsīṃ maṃ samānaṃ attano samasamaṃ t̐hapesi ulārāya ca maṃ pūjāya pūjesi. Tassa mayhaṃ bhikkhave etad ahosi: Nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvad eva ākiñcaññāyatanāpapattiyā ti. So kho ahaṃ bhikkhave taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijjāpakkamīṃ.

So kho ahaṃ bhikkhave kiṃkusalagavesī anuttaraṃ santivara-padaṃ pariyesamāno yena Uddako Rāmaputto tena upasaṅkamīṃ upasaṅkamitvā Uddakaṃ Rāmaputtaṃ etad avocaṃ. Icchāmahaṃ āvuso imasmiṃ dhammavinaye brahmacariyaṃ caritun ti. Evaṃ vutte bhikkhave Uddako Rāmaputto maṃ etad avoca: Vihara-tāyasmā, tādiso ayaṃ dhammo yatha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayam abhiññā sacchikatvā upasampajja vihareyyāti. So kho ahaṃ bhikkhave nacirasseva khippameva taṃ dhammaṃ pariyāpuṇīṃ. So kho ahaṃ bhikkhave tāvatakeneva oṭṭhapahata-mattena lapitalāpanamattena ñāṇavādaṇ ca vadāmi theravādaṇ ca, jānāmi passāmiti ca patijānāmi ahaṇ ca eva aññe ca. Tassa mayhaṃ bhikkhave etad ahosi: Na kho Rāmo imaṃ dhammaṃ kevalaṃ saddhāmattakena: sayam abhiññā sacchikatvā upasampajja viharāmīti pavedesi, addhā Rāmo imaṃ dhammaṃ jānaṃ passaṃ vihāsisīti. Atha khvāhaṃ bhikkhave yena Uddako Rāmaputto tena upasaṅkamīṃ, upasaṅkamitvā Uddakaṃ Rāmaputtaṃ etad avocaṃ: Kittāvatā no āvuso Rāmo imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedesīti. Evaṃ vutte bhikkhave Uddako Rāmaputto nevasaññānāsaññāyatanam pavedesi. Tassa mayhaṃ bhikkhave etad ahosi: Na kho Rāmasseva ahosi saddhā mayhaṃ pi atthi saddhā; na kho Rāmasseva ahosi viriyaṃ, mayhaṃ pi atthi viriyaṃ; na kho Rāmasseva ahosi sati, mayhaṃ pi atthi sati; na kho Rāmasseva ahosi samādhi, mayhaṃ pi atthi samādhi; na kho Rāmasseva ahosi paññā, mayhaṃ pi atthi paññā; yaṇ nūnāhaṃ yaṃ dhammaṃ Rāmo: sayam abhiññā sacchikatvā upasampajja viharāmīti pavedesi tassa dhammassa sacchikiriyāya padaheyyanti. So kho ahaṃ bhikkhave nacirasseva khippameva taṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja vihaṣīṃ. Atha khvāhaṃ bhikkhave yena Uddako Rāmaputto tena upasaṅkamīṃ, upasaṅkamitvā Uddakaṃ Rāmaputtaṃ etad avocaṃ: Ettavatā bo āvuso Rāmo imaṃ dhammaṃ sayam

abhiññā sacchikatvā upasampajja pavedesiti. Ettāvatā kho āvuso Rāmo imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedesiti. Aham pi kho āvuso ettavatā imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharāmi. Lābhā no āvuso, suladdhaṃ no āvuso, ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma. Iti yaṃ dhammaṃ Rāmo sayaṃ abhiññā sacchikatvā upasampajja pavedesi taṃ tvaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharasi yaṃ tvaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharasi taṃ dhammaṃ Rāmo sayaṃ abhiññā sacchikatvā upasampajja pavedesi. Iti yaṃ dhammaṃ Rāmo aññāsi taṃ tvaṃ dhammaṃ jānāsi, yaṃ tvaṃ dhammaṃ jānāsi, taṃ dhammaṃ Rāmo aññāsi. Iti yādiso Rāmo ahosi tādiso tvaṃ, yādiso tvaṃ tādiso Rāmo ahosi. Ehi dāni āvuso, tvaṃ imaṃ ganaṃ pariharāti. Iti kho bhikkhave Uddako Rāmaputto sabrahmacāri me samāno ācariyaṭṭhāne ca maṃ ṭhapesi ulārāya ca maṃ pūjāya pūjesi. Tassa mayhaṃ bhikkhave etad ahosi: Nāyaṃ dhammo nibbidāya navirāgāya na nirodhāya na upamāya na abhiññāya na sambodhāya na nibbānāya samvattati, yāvad eva nevasaññāna-saññāyatanūpattiyāti. So kho ahaṃ bhikkhave taṃ dhammaṃ analankaritvā tasmā dhammā nibbijjapakkamim.

So kho ahaṃ bhikkhave kimkusalagavesi anuttaraṃ santivara-padaṃ pariyesamāno Magadhesu anupubbena cārikaṃ caramāno yena Uruvelā senānigāmo tadavasariṃ. Tattha addasaṃ ramaṇiyaṃ bhūmibhāgaṃ pāsādikaṃ ca vanasaṇḍaṃ, nadiṃ ca sandantiṃ setakaṃ sūpatitthaṃ ramaṇiyaṃ, samanta ca gocaraḡāmaṃ. Tassa mayhaṃ bhikkhave etad ahosi: Ramaṇiyo vata bho bhūmibhāge pāsādiko ca vanasaṇḍo, nadī ca sandati setakā supatitthā ramaṇiyā samantā ca gocara ḡāmo; alaṃ vata idaṃ kulaputtassa padhānatthikassa padhānāyāti. So kho ahaṃ bhikkhave tattheva nisīdim: alaṃ idaṃ padhānāyāti.

8. Api ssu maṃ Aggivessana tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā: Seyyathā pi Aggivessana allaṃ kaṭṭhaṃ sasnehaṃ udae nikkhattaṃ, atha puriso āgaccheyya uttarāraṇiṃ ādāya: aggim abhinibbattessāmi, tejo pātukarissāmi. Taṃ kim maññasi Aggivessana: api nu so puriso amuṃ allaṃ kaṭṭhaṃ sasnehaṃ udae nikkhattaṃ uttarāraṇiṃ ādāya abhimanthento aggim abhinibbattēyya tejo pātukareyyāti. No hi idaṃ bho Gotama, taṃ kissa hetu: aduṃ hi bho Gotama allaṃ kaṭṭhaṃ sasnehaṃ, taṃ ca pana udae nikkhattaṃ, yāvad eva ca pana so puriso kilamathassa vighātassa

bhāgi assāti. Evam eva kho Aggivessana ye hi keci samanā vā brāhmaṇā vā kāyena ca eva kāmehi avūpakaṭṭhā viharanti, yo ca nesam kāmesu kāmaccchando kāmasneho kāmamucchā kāmapiṇṇāsa kāmapiṇṇāso so ca ajjhataṃ na suppahīno hoti na suppahīno hoti na suppaṭippassaddho, opakkamikā cepite bhonto samanabrāhmaṇā dukkhā tippā kaṭukā vedanā vediyanti abhabbā vate nāṇāya dassanāya anuttarāya sambodhāya, no cepi te bhonto samanabrāhmaṇā opakkamikā dukkhā tippā kaṭukā vedanā vediyanti abhabbā vate nāṇāya dassanāya anuttarāya sambodhāya. Ayaṃ kho maṃ Aggivessana paṭhamā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

9. Aparā pi kho maṃ Aggivessana dutiyā upamā paṭibhāsi anacchariyā pubba assutapubbā: Seyyathā pi a Aggivessana allam kaṭṭham sasneham ārakā udakā thale nikkhattam, atha puriso āgaccheyya uttarāraṇim ādāya: aggim abhinibbattessāmi, tejo pātukarissāmīti. Tam kim maññasi Aggivessana: api nu so puriso amum allam kaṭṭham sasneham ārakā udakā thale nikkhattam uttarāraṇim ādāya abhimanthento aggim abhinibbatteyya, tejo pātukareyyāti. No hi idam bho Gotama, tam kissa hetu: adum hi bho Gotama allam kaṭṭham sasneham, kiñcāpi ārakā udakā thale nikkhattam, yāvad eva ca pana so puriso kilamathassa vighātassa bhāgi assāti. Evam eva kho Aggivessana ye hi keci samanā vā brāhmaṇā vā kāyena ca eva kāmehi avūpakaṭṭhā viharanti, yo ca nesam kāmesu kāmaccchando kāmasneho kāmamucchā kāmapiṇṇāsa kāmapiṇṇāso so ca ajjhataṃ na suppahīno hoti na suppaṭippassaddho, opakkamikā cepi te bhonto samanabrāhmaṇā dukkhā tippā kaṭukā vedanā vediyanti abhabbā va te nāṇāya dassanāya anuttarāya sambodhāya, no cepi te bhonto samanabrāhmaṇā opakkamikā dukkhā tippā kaṭukā vedanā vediyanti abhabbā vate nāṇāya dassanāya anuttarāya sambodhāya. Ayaṃ kho maṃ Aggivessana dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

10. Aparā kho maṃ Aggivessana tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā. Seyyathā pi Aggivessana sukkham kaṭṭham koḷāpam ārakā udakā thale nikkhattam, aṭṭha puriso āgaccheyya uttarāraṇim ādāya: aggim abhinibbattessāmi, tejo pātukarissāmīti. Tam kim maññasi Aggivessana: api nu so puriso amum sukkham kaṭṭham koḷāpam ārakā udakā thale nikkhattam uttarāraṇim ādāya abhimanthento aggim abhinibbatteyya, tejo pātukareyyāti. Evam bho Gotama, tam kissa hetu: adum hi bho Gotama sukkham kaṭṭham koḷāpam taṇ ca pana ārakā udakā thale nikkhattan ti. Evam eva

kho Aggivessana ye hi keci samaṇā vā brāhmaṇā vā kāyena ca eva kāmehi vūpakaṭṭhā viharanti, yo ca nesam kāmesu kāmaccchando kāmasneho kāmamucchā kāmapiṇṇā kāmapiṇṇāho so ca ajjhataṃ suppahīno hoti suppatippassaddho, opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tippā kaṭukā vedanā vediyanti bhabbā va te ñāṇāya dassanāya anuttarāya sambodhāya no cepi te bhonto samaṇabrāhmaṇā opakkanikā dukkhā tippā kaṭukā vedanā vediyanti bhabbā va te ñāṇāya dassanāya anuttarāya sambodhāya. Ayam kho maṃ Aggivessana tatiyā upamā paṭibhāsī anacchariyā pubbe assutapubbā. Imā kho maṃ Aggivessana tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā.

11. Tassa mayhaṃ Aggivessana etad ahosi: yaṃ nūnāhaṃ dantehi dantam ādāya jivhaya tāluṃ āhacca cetasaṃ cittaṃ abhiniggaṇheyyaṃ abhinippīleyyaṃ abhisantāpeyyaṃ ti. So kho ahaṃ Aggivessana dantehi dantamādāya jivhāya tātuṃ āhacca cetasaṃ cittaṃ abhiniggaṇhāmi abhinippīlemi abhisantāpemi. Tassa mayhaṃ Aggivessana dantehi dantamādāya jivhāya tāluṃ āhacca celasaṃ cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato kacchehi sedā muccanti. Seyyathā pi Aggivessana balavā puriso dubbalataraṃ purisaṃ sīse vā gahetvā khandhe vā gahetvā abhiniggaṇheyya abhinippīleyya abhisantāpeyya, evaṃ eva kho me Aggivessana dantehi dantam ādāya jivhāya tāluṃ āhacca cetasaṃ cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato kacchehi sedā muccanti. Āraddhaṃ kho pana me Aggivessana viriyaṃ hoti asallīnaṃ upaṭṭhitā sati asammūṭṭhā, sāraddho ca pana me kāyo hoti appatippassaddho tena eva dukkhappadhānena padhānābhītunnassa sato. Evarūpā pi kho me Aggivessana uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

12. Tassa mayhaṃ Aggivessana etad ahosi: yaṃ nūnāhaṃ appānakam jhānaṃ jhāyeyyanti. So kho ahaṃ Aggivessana mukhato ca nāsato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ Aggivessana mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti. Seyyathā pi nāma kammāragaggariyā dhammānāya adhimatto saddo hoti, evaṃ eva kho me Aggivessana mukhato ca nāsato ca assāsapassāsesu uparuddhesu kannasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti. Āraddhaṃ kho pana me Aggivessana viriyaṃ hoti asallīnaṃ upaṭṭhitā sati asammūṭṭhā, saraddho ca pana me kāyo hoti appatippassaddho tena eva dukkhappadhānena padhānābhītunnassa sato.

Evarūpā pi kho me Aggivessana uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

13. Tassa mayhaṃ Aggivessana etad ahoṣi: yaṃ nūnāhaṃ appānakam yeva jhānaṃ jhāyeyyan ti. So kho ahaṃ Aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ Aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhāmaṃ ūhananti. Seyyathā pi Aggivessana balavā puriso daḥhena varattakhaṇḍena sīse sīsavethaṃ dadeyya, evaṃ eva kho me Aggivessana mukhato ca nāsato ca kaṇṇato assāsapassāsesu uparuddhesu adhimattā vātā muddhānaṃ ūhananti. Āraddhaṃ kho pana me Aggivessana viriyaṃ hoti asallīnaṃ, upatṭhitā sati asammuttā, sāraddho ca pana me kāyo hoti appatippassaddho tena eva dukkhappadhānena padhānābhitunnassa sato. Evarūpā pi kho me Aggivessana uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

14. Tassa mayhaṃ Aggivessana etad ahoṣi: yaṃ nūnāhaṃ appānakam yeva jhānaṃ jhāyeyyan ti. So kho ahaṃ Aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ Aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sisavedanā honti vātā kucchim parikantanti. Seyyathā pi Aggivessana dakkho goghātako vā goghātakantevāsī vā tiṇhena govikantanena kucchim parikanteyya, evaṃ eva kho me Aggivessana adhimattā vātā kucchim parikantanti. Āraddhaṃ kho pana me Aggivessana viriyaṃ hoti asallīnaṃ, upatṭhitā sati asammuttā, sāraddho ca pana me kāyo hoti appatippassaddho tena eva dukkhappadhānena padhānābhitunnassa sato. Evarūpā pi kho me Aggivessana uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

15. Tassa mayhaṃ Aggivessana etad ahoṣi: yaṃ nūnāhaṃ appānakam yeva jhānaṃ jhāyeyyanti. So kho ahaṃ Aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ Aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kayasmim dāho hoti. Seyyathā pi Aggivessana dve balavanto purisā dubbalataraṃ purisaṃ nānābāhāsu gahetvā aṅgārakāsuyā santāpeyyuṃ samparitāpeyyuṃ, evaṃ eva kho me Aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmim dāho hoti. Āraddhaṃ kho pana me Aggivessana virigaṃ hoti asallīnaṃ, upatṭhitā sati asammuttā, sāraddho ca pana me kāya hoti appatippassaddho tena eva dukkha-

ppadhānena padhānābhitunnassa sato. Evarūpā pi kho me Aggivessana uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati. Api ssu maṃ Aggivessana devatā disvā evaṃ āhaṃsu: kālakato samano Gotama ti. Etaccā devata evaṃ āhaṃsū: na kālakato samano Gotamo, api ca kālaṃ karotiti. Ekaccā devatā evaṃ āhaṃsu: na kālakato samano Gotama na pi kālaṃ karoti, araham samano Gotamo, vihāro tv' eva so arahato evarūpo hotiti.

16. Tassa mayhaṃ Aggivessana etad ahosi: yaṃ nūnā haṃ sabbaso āhārupacchedāya paṭipajjeyyaṃ ti. Atha kho maṃ Aggivessana devatā upasaṅkamitvā etad avocum: Mā kho maṃ tvaṃ mārisa sabbaso āhārupacchedāya paṭipajji, sacce kho tvaṃ mārisa sabbaso āhārupacchedāya paṭipajjissasi tassa te mayhaṃ dībbaṃ ojaṃ lomapūpehi ajjhoharissāma, tāya tvaṃ yāpessasiti. Tassa mayhaṃ Aggivessana etad ahosi: Ahañ ca eva kho pana sabbaso ajaddhukaṃ paṭijāneyyumaṃ imā ca me devatā dībbaṃ ojaṃ lomakūpehi ajjhohareyyumaṃ tāya cāhaṃ yāpeyyaṃ taṃ mama assa musā ti. So kho ahaṃ Aggivessana tā devatā paccācikkhāmi, halan ti vadāmi.

17. Tassa mayhaṃ Aggivessana etad ahosi: yaṃ nūnāhaṃ thokaṃ thokaṃ āhāraṃ āhāreyyaṃ pasataṃ pasataṃ yadi vā muggayūsaṃ yadi vā kulatthayusaṃ yadi vā kaḷāyayusaṃ yadi vā hareṇukayūsaṃ. So kho ahaṃ Aggivessana thokaṃ thokaṃ āhāraṃ āhāresim pasataṃ pasataṃ, yadi vā muggayūsaṃ yadi vā kulatthayūsaṃ yadi vā kaḷāyayūsaṃ yadi vā hareṇukayūsaṃ. Tassa mayhaṃ Aggivessana thokaṃ thokaṃ āhāraṃ āhārayato pasataṃ pasataṃ, yadi vā muggayusaṃ yadi va kulatthayūsaṃ yadi vā kaḷāyayūsaṃ yadi vā hareṇukayūsaṃ, adhimattakasimānaṃ patto kāyo hoti. Seyyathā pi nāma āsītikapabbāni vā kālāpabbāni vā evaṃ evassu me aṅgapaccaṅgāni bhavanti tāyeva appāhāratāya, seyyathā pi nāma oṭṭhapadaṃ evaṃ eva ssu me ānisadaṃ hoti tāyeva appāhāratāya, seyyathā pi nāma vaṭṭanāvali evaṃ eva ssu me piṭṭhikantako unna-tāvanato hotitāyeva appāhāratāya, seyyathā pi nāma jarasālāya gopānasiyo oluggaviluggā bhavanti evaṃ eva ssu me phāsulīyo oluggaviluggā bhavanti tāyeva appāhāratāya, seyyathā pi nāma gambhīre udapāne udakatārakā gambhīragatā okkhāyikā dissanti evaṃ eva ssu me akkhikūpesu akkhitārakā gambhīragatā okkhāyikā dissanti tāyeva appāhāratāya, seyyathā pi nāma tittakālābu āma-kacchinno vātātapena sampulito hoti sammitato evaṃ eva ssu me sisacchavi sampuṭitā hoti sammilātā tāyeva appāhāra tāya. So kho ahaṃ Aggivessana: udaracchaviṃ parimasissāmiti piṭṭhikantaṃ

yeva parigaṇhāmi, piṭṭhikaṇṭakaṃ parimasissāmiti udaracchaviṃ
yeva parigaṇhāmi. Yāva ssu me Aggivessana udaracchavi piṭṭhi-
kaṇṭakaṃ allinā hoti tāyeva appāhāratāya. So kho ahaṃ Aggivessa-
na: vaccaṃ vā muttaṃ vā karissāmiti tattheva avakujjo papatāmi
tāyeva appāhāratāya. So kho ahaṃ Aggivessana imam eva kāyaṃ
assāsento paṇinā gattāni anomajjāmi. Tassa mayhaṃ Aggivessana
paṇinā gattāni anomajjato pūtimūlāni lomāni kāyasmā papatanti
tāyeva appāhāratāya. Api ssu maṃ Aggivessana manussā disvā
evam āhaṃsu: kālo samaṇo Gotamo ti. Ekacca manussā evam
āhaṃsu: na kālo samaṇo Gotamo sāmo samaṇo Gotamo ti. Ekacce
manussā evam āhaṃsu: na kālo samaṇo Gotamo na pisāmo maṅgu-
racchavi samaṇo Gotamoti. Yāva ssu me Aggivessanatāva parisuddho
chavivaṇṇo pariyodāto upahato hoti tāyeva appāhāratāya.

18. Tassa mayhaṃ Aggivessana etad ahosi: ye kho keci atītaṃ
addhānaṃ samanā vā brahmanā vā opakkamikā dukkhā tippā
kaṭukā vedanā vedayimṣu, etāvaparamaṃ na y tito bhiyyo; ye pi
hi keci anāgatam addhānaṃ samanā vā brāhmanā vā opakkamikā
dukkhā tippā kaṭukā vedanā vedayissanti, etāvaparamaṃ na y ito
bhiyyo; ye pi hi keci etarahi samaṇā vā brahmanā vā opakkamikā
dukkhā tippā kaṭukā vedanā vediyanti, etāvaparamaṃ na y ito
bhiyyo. Na kho panāhaṃ imāya kaṭu kāya dukkarakārikāya adhi-
gacchāmi uttarimṃ manussadhammā alamariyañāṇadassanavisesaṃ,
siyā nu kho añño maggo bodhāyāti. Tassa mayhaṃ Aggivessana etad
ahosi. Abhijānāmi kho panāhaṃ pitu sakka ssa kammante sitāya
jambucchāyāya nisinno vivicca kāmehi vivicca akusalehi dhammehi
savitakkaṃ savicāraṃ vivekaṃ pitisukhaṃ paṭhamam jhanaṃ
upasampajja viharitā, siyā nu kho eso maggo bodhāyāti. Tassa
mayhaṃ Aggivessana satānusāri viññaṇaṃ ahosi eso va maggo
bodhāyāti. Tassa mayhaṃ Aggivessana etad ahosi: Kin nu kho
ahaṃ tassa sukhassa bhāyāmi yaṃ taṃ sukhaṃ aññatreva kāmehi
aññatra akusalehi dhammehi. Tassa mayhaṃ Aggivessana etad
ahosi: Na kho ahaṃ tassa sukhassa bhāyāmi yaṃ taṃ sukhaṃ añña-
treva kāmehi aññatra akusalehi dhammehi.

19. Tassa mayhaṃ Aggivessana etad ahosi: Na kho taṃ sukhaṃ
sukhaṃ adhigantaṃ evam adhimattakasimānaṃ patta kāyena, yaṃ
nūnāhaṃ olārikaṃ āhāraṃ āhāreyyaṃ odanakummāsanti. So kho
ahaṃ Aggivessana olārikaṃ āhāraṃ āhāresim odanakummāsaṃ.
Tena kho pana maṃ Aggivessana samayena pañca bhikkhū paccupa-
tṭhita honti: yaṃ no samaṇo Gotamo dhammaṃ adhigamissati tan

no ārocessatiti. Yato kho ahaṃ Aggivessana olārikaṃ āhāraṃ āhāresim odanakummāsaṃ, atha me te pañca bhikkhū nibbijjā-pakkamimsu: bāhuliko samano Gotamo padhānavibbhanto āvatto bāhullāyāti.

20. So kho ahaṃ Aggivessana olārikaṃ āhāraṃ āhāretvā balaṃ gahe tvā vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja vihāsim. Evarūpā pi khome Aggivessana uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati. Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja vihāsim. Evarūpā pi kho me Aggivessana uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati. Pitiyā ca virāgā upakkhako ca vihāsim sato ca sampajāno, sukhañca kāyena paṭisaṃvedesiṃ yaṃ taṃ ariyā ācikkhanti: upekkhako satimā sukhavihārī ti tatiyaṃ jhānaṃ upasampajja vihāsim. Evarūpā pi kho me Aggivessana uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati. Sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekkhāsatipāri suddiṃ catutthaṃ jhanaṃ upasampajja vihāsim. Evarūpā pi kho me Aggivessana uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

21. So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite ānejjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmesim. So anekavihiṭaṃ pubbenivāsaṃ anussarāmi, seyyathidaṃ: ekam pi jātiṃ dve pi jātiyo tisso jātiyo catasso pi jātiyo pañca pi jātiyo daso pi jātiyo visatiṃ pi jātiyo tiṃsaṃ pi jātiyo cattārīsampi jātiyo paññāsaṃ pi jātiyo jātisatam pi jātisahassam pi jātisatasahassam pi, aneke pi samvaṭṭakappe aneke pi vivaṭṭakappe aneke pi samvaṭṭavivaṭṭakappe; amutrāsim evaṃ nāmo evaṃgatto evaṃvaṇṇo evamāhāro evaṃ sukhadukkhapatisaṃvedī evamāyupariyanto, so tato cuto amutra uppādiṃ tatrāpāsim evaṃnāmo evaṃgatto evaṃvaṇṇo evamāhāro evaṃ sukhadukkhapatisaṃvedī evamāyupariyanto, so tato cuto idhupapanno ti. Iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarāmi. Ayaṃ kho me Aggivessana rattiyaṃ paṭhame yāme paṭhamā vijjā adhigatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino pahitāttassa viharato. Evarūpā pi kho me Aggivessana uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

22. So evaṃ samāhite citte parisuddhe pariyodāte anaṅgane vigatūpakkilese mudubhūte kammaniye t̥hite ānejjappatte sattānaṃ cutūpapātāñāya cittaṃ abhininnāmesim. So dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne, hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāmi: ime vata bhonto sattā kāyaduccaritena samannāgatā vaciduccaritena samannāgata manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchadiṭṭhikammasamādānā, te kāyassa bhedaṃ param maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacisucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedaṃ param maraṇā sugatiṃ saggaṃ lokaṃ upapannā ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne, hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāmi. Ayaṃ kho me Aggivessana rattiyaṃ majjhime yāme dutiyaṃ vijjā adhigatā, avijjā vihatā vijjā uppannā, tamo vihato āloke uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato. Evarūpā pi kho me Aggivessana uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

23. So evaṃ samāhite citte parisuddhe pariyodāte anaṅgane vigatūpakkilese mudubhūte kammaniye t̥hite ānejjappatte āsavānaṃ khayañāya cittaṃ abhininnāmesim. So: idaṃ dukkhaṃ ti yathābhūtaṃ abbhaññāsim, ayaṃ dukkhasamudayo ti yathābhūtaṃ abbhaññāsim, ayaṃ dukkhanirodho ti yathābhūtaṃ abbhaññāsim; ime āsavā ti yathābhūtaṃ abbhaññāsim ayaṃ āsavaśamudayo ti yathābhūtaṃ abbhaññāsim, ayaṃ āsavanirodho ti yathābhūtaṃ abbhaññāsim, ayaṃ āsavanirodhagāminī paṭipadā ti yathābhūtaṃ abbhaññāsim. Tassa me evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccittha, bhavāsavā pi cittaṃ vimuccittha, avijjāsavā pi cittaṃ vimuccittha, vimuttasmiṃ vimuttaṃ iti ñāpaṃ ahosi; khīṇājāti vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthattāyāti abbhaññāsim. Ayaṃ kho me Aggivessana rattiyaṃ pacchime yāme tatiyaṃ vijjā adhigatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato. Evarūpā pi kho me Aggivessana uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

24. Abhijānāmi kho paṇāhaṃ Aggivessana anekasatāya parisāya dhammaṃ desetā, api ssu maṃ ekameko evaṃ maññati: mameva ārabha samaṇo Gotama dhammaṃ desesīti. Na kho pana etaṃ

Aggivessana evaṃ datṭhabbāṃ, yāvad eva viññāpanatthāya Tathāgato paresaṃ dhammaṃ deseti. So kho ahaṃ Aggivessana tassā yeva kathāya pariyoṣāṇe tasmim yeva purimasmiṃ samā dhinimutte ajjhattam eva cittaṃ saṅṭhapemi sannisādemī ekodikaromi samādahāmi, yena sudāṃ niccakappaṃ niccakappaṃ viharāmi. Okappaniyam etaṃ bho Gotamassa yathā taṃ arahato sammāsambuddhassa. Abhijānāti pana bhavaṃ Gotama divā supitā ti. Abhijānāṃ ahaṃ Aggivessana gimhānaṃ pacchime māse pacchābhattaṃ piṇḍapāta-paṭikkanto catuggunāṃ saṅghātiṃ paññāpetvā dakkhiṇena passena sato sampajāno niddaṃ okkamitā ti. Etaṃ kho bho Gotama eke samaṇabrahmaṇā sammohavīhārasmiṃ vadantīti. Na kho Aggivessana ettāvatā sammūḷho vā hoti asammūḷho vā. Api ca Aggivessana yathā sammūḷho ca hoti asammūḷho ca, taṃ supāhi sādhukaṃ manasikarohi, bhasissāmi. Evaṃ bho ti kho Saccako Nigaṇṭhaputto Bhagavato paccassosi. Bhagavā etaḍ avoca:

25. Yassa kassaci Aggivessana ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmarāṇiyā appahinā, taṃ ahaṃ sammūḷho ti vadāmi. Āsavaṃ hi Aggivessana appahānā sammūḷho hoti. Yassa kassaci Aggivessana ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmarāṇiyā pahinā, taṃ ahaṃ asammūḷho ti vadāmi. Āsavānaṃ hi Aggivessana pahānā asammūḷho hoti. Tathāgatassa kho Aggivessana ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmarāṇiyā pahinā uccinnamūlā tālāvatthukatā anabhāvakatā āyatim anuppāda-dhammā. Seyyathā pi Aggivessana tālo matthakācchinno abhabbo puna virūḷhiyā, evaṃ eva kho Aggivessana Tathāgatassa ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmarāṇiyā pahinā uccinnamūlā tālāvatthukatā anabhāvakatā āyatim anuppādadhammā ti.

26. Evaṃ vutte Saccako Nigaṇṭhaputto Bhagavantam etaḍ avoca: Acchariyaṃ bho Gotamo, abbhutaṃ bho Gotama, yāvaṇ ca idaṃ bho Gotamassa evaṃ āsajja āsajja vuccamānassa upanītehi vacanapathehi samudācariyamānassa chavivaṇṇo ca eva pariyo-dāyāti mukhavaṇṇo ca vipassidati, yathā taṃ arahate sammāsambuddhassa. Abhijānāṃ ahaṃ bho Gotama Pūraṇaṃ Kassapaṃ vādena vādaṃ samārabhitā, so pi mayā vādena vādaṃ samāradhho aññena aññaṃ paṭicari, bahiddhā kathaṃ apanāmesī, kopaṇ ca dosaṇ ca appacayaṇ ca pātvākāsi. Bho pana Gotamassa evaṃ āsajja āsajja vuccamānassa upanītehi vacanapathehi samudācariya-

mānassa chavivaṇṇo ca eva pariyodāyāti mukhavaṇṇo ca vipassīdati, yathā taṃ arahato sammāsambuddhassa. Abhiñāṇāṃ ahaṃ bho Gotama Makkhalin Gosāla—Ajitaṃ Kesakamlalaṃ—Pakuddhaṃ Kaccāyanaṃ—Saṇjayaṃ Belaṭṭhaputtaṃ—Nigaṇṭhaṃ Nāthaputtaṃ vādena vādaṃ samārabhitā, so pi mayā vādena vādaṃ samāradhho aññena aññaṃ paṭicari, bahiddhā kathaṃ apanāmesi, kopaṇ ca dosaṇ ca appaccayaṇ ca pātvākāsi. Bho to pana Gotamassa evaṃ āsajja āsajj vuccamānassa upanītehi vacanapathehi samudācariyamānassa chavivaṇṇo ca eva pariyodāyāti mukhavaṇṇo ca vipassīdati, yathā taṃ arahato sammāsambuddhassa. Handa ca dāni mayaṃ bho Gotama gacchāma, bahukiccā mayaṃ bahukaraṇīyā ti. Yassa dāni tvam Aggivessana kālaṃ maññasīti.

Atha kho Saccako Nigaṇṭhaputto Bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāya āsanā pakkāmiti.

Mahāsaccaka-Suttaṃ nīṭṭhitam.

UPĀLI SUTTA

(Majjhima Nikāya)

1. Evaṃ me sutam. Ekam samayaṃ Bhagavā Nālandāyaṃ viharati Pāvārikambavane. Tena kho pana samayena Nigaṇṭho Nātaputto Nālandāyaṃ paṭivasati mahatiyā nigaṇṭhaparisāya sadhim. Atha kho Dīghatapassī Nigaṇṭho Nālandā yaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapāta paṭikkanto yena Pāvārikambavanaṃ yena Bhagavā tena upasaṅkami, upasaṅkamitvā Bhagavatā saddhim sammodi, sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ atthāsī. Ekamantaṃ tthitaṃ kho Dīghatapassim nigaṇṭhaṃ Bhagavā etad avoca: Samvijjante kho Tapassi āsanāni, sace ākaṅkhasi nisīdāti. Evaṃ vutte Dīghatapassī nigaṇṭho aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho Dīghatapassim nigaṇṭhaṃ Bhagavā etad avoca:

2. Kati pana Tapassi Nigaṇṭho Nātaputto kammāni paññāpeti pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā ti. Na kho āvuso Gotama āciṇṇam Nigaṇṭhassa Nātaputtassa kammaṃ kammanti paññāpetum, daṇḍaṃ daṇḍaṃ ti kho āvuso Gotama āciṇṇam Nigaṇṭhassa Nātaputtassa paññāpetun ti. Kati pana Tapassi Nigaṇṭho Nātaputto daṇḍāni paññāpeti pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā ti. Tiṇi kho āvuso Gotamo Nigaṇṭho

Nātaputto daṇḍāni paññāpeti pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, seyyathidaṃ kāyadaṇḍaṃ vacidaṇḍaṃ manodaṇḍaṃ ti. Kiṃ pana Tapassi aññadeva kāyadaṇḍaṃ aññaṃ vacidaṇḍaṃ aññaṃ manodaṇḍaṃ ti. Aññadeva āvuso Gotama kāyadaṇḍaṃ aññaṃ vacidaṇḍaṃ aññaṃ manodaṇḍaṃ ti. Imesaṃ pana Tapassi tiṇṇaṃ daṇḍānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ katamaṃ daṇḍaṃ Nigaṇṭho Nātaputto mahāsāvajjatarāṃ paññāpeti pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, yadi vā kāyadaṇḍaṃ yadi vā vacidaṇḍaṃ yadi vā manodaṇḍaṃ ti. Imesaṃ kho āvuso Gotama tiṇṇaṃ daṇḍānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ kāyadaṇḍaṃ Nigaṇṭho Nātaputto mahāsāvajjatarāṃ paññāpeti pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacidaṇḍaṃ no tathā manodaṇḍaṃ ti. Kāyadaṇḍaṃ ti Tapassi vadesi. Kāyadaṇḍaṃ ti āvuso Gotama vadāmi. Kāyadaṇḍaṃ ti Tapassi vadesi.—Kāyadaṇḍaṃ ti āvuso Gotama vadāmiti. Itiha Bhagavā Dīghatapassim nigaṇṭhaṃ imasmim kathāvatthusmim yāvataṭṭhākaṃ patitṭhāpesi.

3. Evaṃ vutte Dīghatapassi nigaṇṭho Bhagavantam etad avoca: Tvaṃ pana āvuso Gotama kati daṇḍāni paññāpesi pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā ti. No kho Tapassi āciṇṇaṃ Tathāgatassa daṇḍaṃ daṇḍaṃ ti paññāpetam, kammaṃ kamman ti kho Tapassi āciṇṇaṃ Tathāgatassa paññāpetun ti. Tvaṃ pana āvuso Gotama kati kammāni paññāpesi pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā ti. Tiṇi kho ahaṃ Tapassi kammāni paññāpemi pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, seyyathidaṃ kāyakammaṃ vacīkammaṃ manokamman ti. Kiṃ pana āvuso Gotama aññadeva kāyakammaṃ aññaṃ vacīkammaṃ aññaṃ manokamman ti. Aññadeva Tapassi kāyakammaṃ aññaṃ vacīkammaṃ aññaṃ manokamman ti. Imesaṃ pana āvuso Gotama tiṇṇaṃ kammānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ katamaṃ kammaṃ mahāsāvajjatarāṃ paññāpesi pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, yadi vā kāyakammaṃ yadi vā vacīkammaṃ yadi vā manokamman ti. Imesaṃ kho ahaṃ Tapassi tiṇṇaṃ kammānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ manokammaṃ mahāsāvajjatarāṃ paññāpemi pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā kāyakammaṃ no tathā vacīkammaṃ ti. Manokamman ti āvuso Gotama vadesi. Manokamman ti Tapassi vadāmi—pe—. Manokamman ti āvuso Gotama vadesi.—Manokamman ti Tapassi vadāmiti. Itiha Dīghata-

passī nigaṇṭho Bhagavantam imasmim kathāvatthusmim yāvata-tiyakam patitṭhāpetvā utthayāsana yena Nigaṇṭho Nātaputto tena upasaṅkami.

4. Tena kho pana samayena Nigaṇṭho Nātaputto mahatiyā mahatiyā gihiparisāya saddhim nisinno hoti bālakiniyā Upālīpamukhāya. Addasā kho Nigaṇṭho Nātaputto Dīghatapassim nigaṇṭham dūrato va āgacchantam disvāna Dīghatapassim nigaṇṭham etad avoca: Handa kuto nu tvam Tapassi āgacchasi divā divassāti. Ito hi kho aham bhante āgacchāmi samaṇassa Gotamassa santikā ti. Ahu pana te Tapassi samaṇena Gotamena saddhim kocid eva kathāsallāpo ti. Ahu kho me bhante samaṇena Gotamena saddhim kocid eva kathāsallāpo ti. Yathā katham pana te Tapassi ahū samaṇena Gotamena saddhim kocid eva kathāsallāpo ti. Atha kho Dīghatapassi nigaṇṭho yāvatako ahosi Bhagavatā saddhim kathāsallāpo tam sabbam Nigaṇṭhassa Nātaputtassa āroceci. Evaṃ vutte Nigaṇṭho Nātaputto Dīghatapassim nigaṇṭham etad avoca: Sādhu sādhu Tapassi yathātam sutavata sāvakena samma deva satthu sāsanaṃ ājānantena evam evam Dīghatapassinā nigaṇṭhena samaṇassa Gotamassa byākatam; kim hi sobhati chavo manodaṇḍo imassa evam olārikassa kāyadaṇḍassa upanidhāya, atha kho kāyadaṇḍo va mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacidaṇḍo no tathā manodaṇḍo ti.

5. Evaṃ vutte Upālī gahapati Nigaṇṭham Nātaputtam etad avoca: Sādhu sādhu bhante Tapassi, yathā tam sutavatā sāvakena samma deva satthu sāsanaṃ ājānantena evam evam bhadantena Tapassinā samaṇassa Gotamassa byākatam; kim hi sobhati chavo manodaṇḍo imassa evam olārikassa kāyadaṇḍassa upanidhāya, atha kho kāyadaṇḍo va mahāsāvajjataro pāpassa kammassa kiriyāyo pāpassa kammassa pavattiyā no tathā vacidaṇḍo no tathā manodaṇḍo. Handa cāham bhante gaccāmi samaṇassa Gotamassa imasmim kathāvatthusmim vādam āropessāmi. Sace me samano Gotama tathā patitṭhissati yathā bhadantena Tapassinā patitṭhāpitam, seyyathā pi nāma balavā puriso dīghalomikam elakam lomesu gahetvā ākaḍḍheyya parikaḍḍheyya samparikaḍḍheyya evam evāham samaṇam Gotamam vādena vādam ākaḍḍhissāmi parikaḍḍhissāmi samparikaḍḍhissāmi; seyyathā pi nāma balavā soṇḍikākammakaro mahantaṃ soṇḍikākilaṇṇam gambhīre udakarahade pakkipitvā kanne gahetvā ākaḍḍheyya parikaḍḍheyya samparikaḍḍheyya evam evāham samaṇam Gotamam vādena vādam ākaḍḍhissāmi parikaḍḍhissāmi sam-

parikaḍḍhissāmi; seyyathā pi nāma balavā soṇḍikādhutto vālaṃ kaṇṇe gahetvā odhuneyya niddhuneyya nicchādeyya evaṃ evāhaṃ samaṇaṃ Gotamaṃ vādena vādaṃ odhunissāmi niddhunissāmi nicchādessāmi; seyyathā pi nāma kuṇjaro saṭṭhihāyano gambhiraṃ pokkharaniṃ ogahitvā sanadhovikaṃ nāma kilitaḍḍaṃ kilati evaṃ evāhaṃ samaṇaṃ Gotamaṃ sandhovikaṃ maññe kilitaḍḍaṃ kilissāmi. Handa cāhaṃ bhante gacchāmi samaṇassa Gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ āropessāmi. Gaccha tvaṃ gahapati samaṇassa Gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ āropehi; ahaṃ vā hi gahapati samaṇassa Gotamassa vādaṃ āropeyyaṃ Dīghatapassī vā nigaṇṭho tvaṃ vā ti.

6. Evaṃ vutte Dīghatapassī nigaṇṭho Nigaṇṭhaṃ Nātaputtaṃ etad avoca: Na kho metaṃ bhante ruccati yaṃ Upāli gahapati samaṇassa Gotamassa vādaṃ āropeyya; samaṇo hi bhante Gotamo māyāvi, āvaṭṭaniṃ māyaṃ jānāti yāya aññatitthiyānaṃ sāvake āvaṭṭetiti. Atthānaṃ kho etaṃ Tapassi anavakāso yaṃ Upāli gahapati samaṇassa Gotamassa sāvakattaṃ upagaccheyya, thānaṃ ca kho etaṃ vijjati yaṃ samaṇo Gotamo Upālissa gahapatissa sāvakattaṃ upagaccheyya. Gaccha tvaṃ gahapati samaṇassa Gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ āropehi; ahaṃ vā hi gahapati samaṇassa Gotamassa vādaṃ āropeyyaṃ Dīghatapassī vā nigaṇṭho tvaṃ vā ti. Dutiyam pi kho—pe—tatiyam pi kho Dīghatapassī nigaṇṭho Nigaṇṭhaṃ Nātaputtaṃ etad avoca: Na kho metaṃ bhante ruccati yaṃ Upāli gahapati samaṇassa Gotamassa vādaṃ āropeyya, samaṇo hi bhante Gotamo māyāvi, āvaṭṭaniṃ māyaṃ jānāti yāya aññatitthiyānaṃ sāvake āvaṭṭetiti. Atthānaṃ kho etaṃ Tapassi anavakāso yaṃ Upāli gahapati samaṇassa Gotamassa sāvakattaṃ upagaccheyya, thānaṃ ca kho etaṃ vijjati yaṃ samaṇo Gotamo Upālissa gahapatissa sāvakattaṃ upagaccheyya. Gaccha tvaṃ gahapati samaṇassa Gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ āropehi; ahaṃ vā hi gahapati samaṇassa Gotamassa vādaṃ āropeyyaṃ Dīghatapassī vā nigaṇṭho tvaṃ vā ti.

7. Evaṃ bhante ti kho Upāli gahapati Nigaṇṭhassa Nātaputtassa patissutvā utthāy āsanā Nigaṇṭhassa Nātaputtaṃ abhivādetvā padakkhiṇaṃ katvā yena Pāvārikambavanaṃ yena Bhagavā tena upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho Upāli gahapati Bhagavantam etad evoca: Āgamaṃ nu khvidha bhante Dīghatapassī nigaṇṭho ti. Āgamaṃ khvidha gahapati Dīghatapassī nigaṇṭho ti. Ahu pana te

bhante Dīghatapassinā nigaṇṭhena saddhiṃ kocid eva kathāsallāpo ti. Ahu kho me gahapati Dīghatapassinā nigaṇṭhena saddhiṃ kocid eva kathāsallāpo ti. Yathākathaṃ pana te bhante ahū Dīghatapassinā nigaṇṭhena saddhiṃ kocid eva kathāsallāpo ti. Atho kho Bhagavā yāvatako ahosi Dīghatapassinā nigaṇṭhena saddhiṃ kathāsallāpo taṃ sabbaṃ Upālissa gahapatissa ārocesi. Evaṃ vutte Upālī gahapati Bhagavantam etad ovoca: Sādhu sādhu bhante Tapassī, yathā taṃ sutavatā sāvakena sammad eva satthu sāsanaṃ ājānanta evaṃ evaṃ Dīghatapassinā nigaṇṭhena Bhagavato byākatam, kiṃ hi sobhati chavo manodaṇḍo imassa evaṃ oḷārikassa kāyadaṇḍassa upanidhāya, atho kho kāyadaṇḍo va mahāsāvajjataro pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā, no tathā vacidaṇḍo no tathā manodaṇḍo ti. Sace kho tvam gahapati sacce patitṭhāya manteyyāsi siyā no ettha kathāsallāpo ti. Sacce ahaṃ bhante patitṭhāya mantessāmi, hotu no ettha kathāsallāpo ti.

8. Taṃ kim maññasi gahapati: idha assa nigaṇṭho ābādhiko dukkhito bāḷhagilāno sītodakapaṭikkhitto uṇhodakapaṭisevī, so sītodakam alabhamāno kālam kareyya. Imassa pana gahapati Nigaṇṭho Nātaputto katthupapattim paññāpetīti. Atthi bhante Manosattā nāma devā, tattha so upapajjati, taṃ kissa hetu: asu hi bhante manopaṭibaddho kālam karotīti. Gahapati gahapati, manasikaritvā kho gahapati byākarohi, na kho te sandhīyati purimena vā paccimam paccimena vā purimam. Bhāsītā kho pana te gahapati esā vācā: sacce ahaṃ bhante patitṭhāya mantessāmi, hotu no ettha kathāsallāpo ti. Kiñcāpi bhante Bhagavā evaṃ āha, atha kho kāyadaṇḍo va mahāsāvajjataro pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā, no tathā vacidaṇḍo no tathā manodaṇḍo ti. Taṃ kim maññasi gahapati: idam assa nigaṇṭho cātuyāmasamvarasamvuto sabbavāriyārito sabbavāriyuto sabbavāridhuto sabbavāriphuto, so abhikkamanto paṭikkamanto bahū khuddake pāṇe saṅghātam āpādeti. Imassa pana gahapati Nigaṇṭho Nātaputto kam vipākam paññāpetīti. Asañcetanikam bhante Nigaṇṭho Nātaputto no mahāsāvajjam paññāpetīti. Sace pana gahapati cetetīti. Mahāsāvajjam bhante hotīti. Cetanam pana gahapati Nigaṇṭho Nātaputto kismim paññāpetīti. Manodaṇḍasmim bhante ti. Gahapati gahapati, manasikaritvā kho gahapati byākarohi, na kho te sandhīyati purimena vā paccimam paccimena vā purimam. Bhāsītā kho pana te gahapati esā vācā: sacce ahaṃ bhante patitṭhāya mantessāmi, hotu no ettha kathāsallāpo ti. Kiñcāpi bhante Bhagavā evaṃ āha, atha kho kāyadaṇḍo

va mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacīdaṇḍo no tathā manodaṇḍo ti.

9. Taṃ kim maññasi gahapati: ayaṃ Nālandā iddhā ca eva phītā ca, bahujanā ākiṇṇamanussā ti. Evaṃ bhante, ayaṃ Nālandā iddhā ca eva phītā ca, bahujanā ākiṇṇa manussā ti. Taṃ kim maññasi gahapati: idha puriso āgaccheyya ukkhittāsiko, so evaṃ vadeyya: Ahaṃ yāvatikā imissā Nālandāya pāṇā te ekena khaṇena ekena muhuttana ekamaṃsakhalam ekamaṃsapuñjam karissāmiti. Taṃ kim maññasi gahapati: pahoti nu kho so puriso yāvatikā imissā Nālandāya pāṇā te ekena khaṇena ekena muhuttana eka maṃsa khalam ekamaṃsapuñjam kātun ti. Dasa pi bhante purisā vīsatiṃ pi purisā tiṃsam pi purisā cattārīsam pi purisā paññāsam pi purisā na ppahoṇti yāvatikā imissā Nālandāya pāṇā te ekena khaṇena ekena muhuttana ekamaṃsakhalam ekamaṃsa puñjam kātum, kiṃ hi sobhati eko chavo puriso ti. Taṃ kim maññasi gahapati: iddhāgaccheyya samaṇo vā brāhmaṇo vā iddhiṃ cetovasippatto so evaṃ vadeyya: Ahaṃ imaṃ Nālandam ekena manopadosena bhasmam karissāmiti. Taṃ kim maññasi gahapati: pahoti nu kho so samaṇo vā brāhmaṇo vā iddhiṃ cetovasippatto imaṃ Nālandam ekena manopadosena bhasmam kātun ti. Dasa pi bhante Nālandā vīsatiṃ pi Nālandā tiṃsam pi Nālandā cattārīsam pi Nālandā paññāsam pi Nālandā pahoti so samaṇo vā brāhmaṇo vā iddhiṃ cetovasippatto ekena manopadosena bhasmam kātum, kiṃ hi sobhati ekā chavā Nālandā ti. Gahapati gahapati, manasikaritvā kho gahapati byākarohi, na kho te sandhīyati purimena vā pacchimaṃ pacchimena vā purimaṃ. Bhāsita kho pana te gahapati esā vācā: sace ahaṃ bhante patitṭhāya mantessāmi, hotu no ettha kathāsallāpo ti. Kiñcāpi bhante Bhagavā evaṃ āha, atha kho kāyadaṇḍo va mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacīdaṇḍo no tathā manodaṇḍo ti. Taṃ kim maññasi gahapati: sutante: Daṇḍakāraññaṃ Kālīṅgāraññaṃ Mejjhāraññaṃ Mātāṅgāraññaṃ araññaṃ arañña-bhūtan ti. Evaṃ bhante, sutam me: Daṇḍakāraññaṃ Kālīṅgāraññaṃ Mejjhāraññaṃ Mātāṅgāraññaṃ araññaṃ arañña-bhūtan ti. Taṃ kim maññasi gahapati: kinti te sutam kena taṃ Daṇḍakāraññaṃ Kālīṅgāraññaṃ Mejjhāraññaṃ Mātāṅgāraññaṃ araññaṃ arañña-bhūtan ti. Sutam metam bhante: isīnam manopadosena taṃ Daṇḍakāraññaṃ Kālīṅgāraññaṃ Mejjhāraññaṃ Mātāṅgāraññaṃ araññaṃ arañña-bhūtan ti. Gahapati gahapati, manasikaritvā kho gahapati byākarohi, na kho te sandhīyati purimena vā pacchimaṃ

pacchimena vā purimaṃ. Bhāsītā kho panate gahapati esā vācā: sace ahaṃ bhante paṭiṭṭhāya mantessāmi, hotu no ettha kathā-sallāpo ti.

10. Purimena avāhaṃ bhante opammena Bhagavato-attamano abhiraddho, api cāhaṃ imāni Bhagavato vicitrāni pañhāpaṭibhānāni sotukāmo evāhaṃ Bhagavantam paccanīkātabbam amaññissam. Abhikkantaṃ bhante, abhikkantaṃ bhante. Seyyathā pi bhante nikujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, muḥhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rūpāni dakkhintiti, evam evaṃ Bhagavatā anekapariyāyena dhammo pakāsito. Esāhaṃ bhante Bhagavantam saraṇaṃ gacchāmi dhammañ ca bhikkhusaṅghañ ca, upāsakaṃ maṃ Bhagavā dhāretu ajjatagge paṇupetaṃ saraṇagatan ti.

11. Anuviccekāraṃ kho gahapati karohi, anuviccekāro tumhādisānaṃ nātamanussānaṃ sādhu hotiti. Iminā pi ahaṃ bhante Bhagavato bhiyyosomattāya attamano abhiraddho yaṃ maṃ Bhagavā evam āha: Anuviccekāraṃ kho gahapati korohi, anuviccekāro tumhādisānaṃ nātamanussānaṃ sādhu hotiti. Maṃ hi bhante aññatitthiyā sāvakaṃ labhitvā kevalakappaṃ Nālaṇḍaṃ paṭākaṃ parihareyyuṃ: Upāli amhākaṃ gahapati sāvakattupagato ti. Atha ca pana maṃ Bhagavā evam āha: Anuviccekāraṃ kho gahapati karohi, anuviccekāro tumhādisānaṃ nātamanussānaṃ sādhu hotiti. Esāhaṃ bhante dutiyam pi Bhagavantam saraṇaṃ gacchāmi dhammañ ca bhikkhusaṅghañ ca, upāsakaṃ maṃ Bhagavā dhāretu ajjatagge paṇupetaṃ saraṇagatan ti.

12. Dīgharattaṃ kho te gahapati nigaṇṭhānaṃ opānabhūtaṃ kulam, yena nesaṃ upagatānaṃ piṇḍakaṃ dātabbam maññeyyāsiti: Iminā pi ahaṃ bhante Bhagavato bhiyyosomattāya attamano abhiraddho yaṃ maṃ Bhagavā evam āha: Dīgharattaṃ khote gahapati nigaṇṭhānaṃ opānabhūtaṃ kulam, yena nesaṃ upagatānaṃ piṇḍakaṃ dātabbam maññeyyāsiti. Sutaṃ metam bhante: Samaṇo Gotamo evam āha: mayham eva dānaṃ dātabbam na aññesaṃ dānaṃ dātabbam, mayham eva sāvakānaṃ dānaṃ dātabbam na aññesaṃ sāvakānaṃ dānaṃ dātabbam, mayham eva dinnam mahapphalaṃ na aññesaṃ dinnam mahapphalaṃ, mayham eva sāvakānaṃ dinnam mahapphalaṃ na aññesaṃ sāvakānaṃ dinnam mahapphalaṃ ti. Atha ca pana maṃ Bhagavā nigaṇṭhesu pi dāne samādapeti. Api ca bhante mayam ettha kālam janissāma. Esāhaṃ bhante tatiyam hi Bhagavantam saraṇaṃ gacchāmi dhammañ ca bhikkhusaṅghañ

ca, upāsakaṃ maṃ Bhagavā dhāretu ajjatagge pānūpetam sarana-gatan ti.

13. Atha kho Bhagavā Upālissa gahapatissa ānupubbikatham kathesi, seyyathidaṃ dāna katham, sīlakham saggakatham kāmānam ādinavam okāraṃ saṅkilesaṃ, nekkhamme ānisaṃsaṃ pakāsesi. Yadā Bhagavā aññāsī Upāliṃ gahapatiṃ kallacittam muducittam vinivaraṇacittam udaggacittam pasannacittam athayā buddhānaṃ sāmukkhamsikā dhammadesanā taṃ pakāsesi: dukkham samudayaṃ nirodham maggaṃ. Seyyathā pi nāma suddham vattham apagata kālakaṃ sammad eva rajanaṃ patigaṇheyyaṃ, evam evaṃ Upālissa gahapatissa tasmaṃ yeva āsane virajaṃ vitamalaṃ dhammacakkhuṃ udapādi: yaṃ kiñci samudayadhammaṃ sabban taṃ nirodhadhamman ti. Atha kho Upāli gahapati diṭṭhadhammo pattadhammo viditadhammo pariyogāḷhadhammo tiṇṇavicikiccho vigatakathamkatho vesārajjappatto aparapaccayo satthusāsane Bhagavantam etad avoca: Handa ca dāni mayaṃ bhante gacchāma, bahukiccā mayaṃ bahukaraṇiyā ti. Yassa dāni tvaṃ gahapati kālaṃ maññasīti.

14. Atha kho Upāli gahapati Bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyasanā Bhagavantam abhivādetvā padakkhiṇaṃ katvā yena sakaṃ nivesanaṃ tena upasaṅkami, upasaṅkamitvā dovārikaṃ āmantesi: Ajjatagge samma dovārika āvarāmi dvāraṃ nigaṇṭhānaṃ nigaṇṭhinaṃ anāvaṭaṃ dvāraṃ Bhagavato bhikkhūnaṃ bhikkhūninaṃ upāsakānaṃ upāsikānaṃ: sace koci nigaṇṭho āgacchatī tam enaṃ tvaṃ evaṃ vadeyyāsi tiṭṭha bhante, mā pavisi, ajjatagge Upāli gahapati samaṇassa Gotamassa sāvakattaṃ upagato, āvaṭaṃ dvāraṃ nigaṇṭhānaṃ nigaṇṭhinaṃ, anāvaṭaṃ dvāraṃ Bhagavato bhikkhūnaṃ bhikkhūninaṃ upāsakānaṃ upāsikānaṃ; sace te bhante piṇḍakena attho ettha eva tiṭṭha, ettha eva āharissantīti. Evaṃ bhante ti kho dovāriko Upālissa gahapatissa paccassosi.

15. Assosi kho Dīghatapassī nigaṇṭho: Upāli kira gahapati samaṇassa Gotamassa sāvakattaṃ upagatoti. Atha kho Dīghatapassī nigaṇṭho yena Nigaṇṭho Nātaputto tena upasaṅkami, upasaṅkamitvā Nigaṇṭhaṃ Nātaputtaṃ etad avoca: Sutaṃ metam bhante: Upāli kira gahapati samaṇassa Gotamassa sāvakattaṃ upagato ti. Atthānaṃ kho etaṃ Tapassī anavakāso yaṃ Upāli gahapati samaṇassa Gotamassa sāvakattaṃ upagaccheyya, ṭhānañ ca kho etaṃ vijjati yaṃ samano Gotamo Upālissa gahapatissa sāvakattaṃ upagaccheyyāti. Dutiyam pi kho pe tatiyam pi kho Dīghatapassī nigaṇṭho Nigaṇṭhaṃ Nātaputtaṃ etad avoca: Sutaṃ metam bhante: Upāli kira gahapati

samaṇassa Gotamassa sāvakattam upagatoti. Atthānam kho etaṃ Tapassī anavakāso yaṃ Upāli gahapati samaṇassa Gotamassa sāvakattam upagaccheyya, thānañ ca kho etaṃ vijjati yaṃ samano Gotamo Upālissa gahapatissa sāvakattam upagaccheyyāti. Handāham bhante gacchāmi yāva jānāmi yadi vā Upāli gahapati samaṇassa Gotamassa sāvakattam upagato yadi vā no ti. Gaccha tvaṃ Tapassī jānāhi yadi vā Upāli gahapati samaṇassa Gotamassa sāvakattam upagato yadi vā no ti.

16. Atha kho Dīghatapassī nigaṇṭho yena Upālissa gahapatissa nivesanam tena upasaṅkami. Addasā kho dovāriko Dīghatapassim nigaṇṭham dūrato va āgacchantam disvāna Dīghatapassim nigaṇṭham etad avoca: Tiṭṭha bhante, mā pāvisi, ajjatagge Upāli gahapati samaṇassa Gotamassa sāvakattam upagato, āvaṭaṃ dvāraṃ nigaṇṭhānam nigaṇṭhinam, anāvaṭaṃ dvāraṃ Bhagavato bhikkhūnam bhikkhunīnam upāsakānam upāsikānam; sace te bhante piṇḍakena attho ettha eva tiṭṭha, ettha eva te āharissantīti. Na me āvuso piṇḍakena attho ti vatvā tato paṭinivattitvā yena Nigaṇṭho Nātaputto tena upasaṅkami, upasankamitvā Nigaṇṭham Nātaputtam etad avoca: Saccam yeva kho bhante yaṃ Upāli gahapati samaṇassa Gotamassa sāvakattam upagato. Etaṃ kho te aham bhante nālattham: na kho metam bhante ruccati yaṃ Upāli gahapati samaṇassa Gotamassa vādaṃ āropeyya, samano hi bhante Gotamo māyāvī, āvaṭṭanim māyam jānāti yāya aññatitthiyānam sāvake āvaṭṭetīti. Āvaṭṭo kho te bhante Upāli gahapati samaṇena Gotamena āvaṭṭaniyā māyāyāti. Atthānam kho taṃ Tapassī anavakāso yaṃ Upāli gahapati samaṇassa Gotamassa sāvakattam upagaccheyya thānañ ca kho etaṃ vijjati yaṃ samano Gotamo Upālissa gahapatissa sāvakattam upagaccheyyāti. Dutiyam pi kho—pe—tatiyam pi kho Dīghatapassī nigaṇṭho Nigaṇṭham Nātaputtam etad avoca: Saccam yeva kho bhante yaṃ Upāli gahapati samaṇassa Gotamassa sāvakattam upagato. Etaṃ kho te aham bhante nālattham: na kho metam bhante ruccati yaṃ Upāli gahapati samaṇassa Gotamassa vādaṃ āropeyya, samano hi bhante Gotamo māyāvī, āvaṭṭanim māyam jānātiyāya aññatitthiyānam sāvake āvaṭṭetīti. Āvaṭṭo kho te bhante Upāli gahapati samaṇena Gotamena āvaṭṭaniyā māyāyāti. Atthānam kho etaṃ Tapassī anavakāso yaṃ Upāli gahapati samaṇassa Gotamassa sāvakattam upagaccheyya, thānañ ca kho etaṃ vijjati yaṃ samano Gotamo Upālissa gahapatissa sāvakattam upagaccheyya. Handa

cāham Tapassī gacchāmi yāva sāmam yeva jānāmi yadi vā Upāli gahapati samaṇassa Gotamassa sāvakattam upagato yadi vā no ti.

17. Atha kho Nigaṇṭho Nātaputto mahatīyā nigaṇṭhaparisāya saddhim yena Upālissa gahapatissa nivesanam tena upasaṅkami. Addasa kho dovāriko Nigaṇṭham Nātaputtam dūrato va āgacchantam, disvana Nigaṇṭham Nātaputtam etad avoca: Tiṭṭha bhante, mā pāvisi ajjatagge Upāli gahapati samaṇassa Gotamassa sāvakattam upagato, āvatam dvāram nigaṇṭhānam nigaṇṭhīnam, anāvatam dvāram Bhagavato bhikkhūnam bhikkhunīnam upāsakānam upāsikānam; sace te bhante piṇḍakena attho ettha eva tiṭṭha, ettha eva te āharissantiti. Tena hi samma dovārika yena Upāli gahapati tena upasaṅkama upasaṅkamitvā Upālim gahapatim evam vadehi: Nigaṇṭho bhante Nātaputto mahatīyā nigaṇṭha-parisāya saddhim bahidvāra-koṭṭhake tthito so te dassanakāmo ti. Evam bhante ti kho dovāriko Nigaṇṭhassa Nātaputtassa paṭissutvā yena Upāli gahapati tena upasaṅkami upasaṅkamitvā Upālim gahapatim etad avoca: Nigaṇṭho bhante Nātaputto mahatīyā nigaṇṭhaparisāya saddhim bahidvāra-koṭṭhake tthito, so te dassanakāmo ti. Tena hi samma dovārika majjhimāya dvārasālāya āsanāni paññāpehiti. Evam bhante ti kho dovāriko Upālissa gahapatissa paṭissutvā majjhimāya dvārasālāya āsanāni paññāpetvā yena Upāli gahapati tena upasaṅkami, upasaṅkamitvā Upālim gahapatim etad avoca: Paññattāni kho te bhante majjhimāya dvārasātāya āsanāni, yassa dāni kalam maññasīti. Atha kho Upāli gahapati yena majjhimā dvārasālā tena upasaṅkami, upasaṅkamitvā yam tattha āsanam aggaṇ ca setthaṇ ca uttamaṇ ca paṇītaṇ ca tattha nisīditvā dovārikam āmantesi: Tena hi samma dovārika yena Nigaṇṭho Nātaputto tena upasaṅkama, upasaṅkamitvā Nigaṇṭham Nātaputtam evam vadehi: Upāli bhante gahapati evam āha: Pavisa kira bhante sace ākaṅkhasīti. Evam bhante ti kho dovāriko Upālissa gahapatissa paṭissutvā yena Nigaṇṭho Nātaputto tena upasaṅkami, upasaṅkamitvā Nigaṇṭham Nātaputtam etad avoca: Upāli bhante gahapati evam āha: Pavisa kira bhante sace ākaṅkhasīti. Atha kho Nigaṇṭho Nātaputto mahatīyā nigaṇṭhaparisāya saddhim yena majjhimā dvārasālā tena upasaṅkami.

18. Atha kho Upāli gahapati yam sudam pubbe va yato passati Nigaṇṭham Nātaputtam durato va āgacchantam disvana tato paccugantvā yam tattha āsanam aggaṇ ca setthaṇ ca uttamaṇ ca paṇītaṇ ca tam uttarāsaṅgena pamajjitvā pariggahetvā nisīdāpeti, so dāni yam tattha āsanam aggaṇ ca setthaṇ ca uttamaṇ ca paṇītaṇ ca tattha

sāmaṃ nisīditvā Nigaṇṭhaṃ Nātaputtaṃ etad avoca: Samvijjante kho bhante āsanāni, sace ākaṅkhasi nisīdāti. Evaṃ vutte Nigaṇṭho Nātaputto Upāliṃ gahapatiṃ etad avoca: Ummatto si tvam gahapati datto si tvam gahapati gacchāmaham bhante samanassa Gotamassa vādaṃ āropessāmiti gantvā mahatā si vādasaṅghātena patimukko āgato. Seyyathā pi gahapati puriso aṇḍahārako gantvā ubbhatehi aṇḍehi āgaccheyya, seyyathā vā pana gahapati puriso akkhikahārako gantvā ubbhatehi akkhīhi āgaccheyya, evam eva kho tvam gahapati: gacchāmaham bhante samanassa Gotamassa vādaṃ āropessāmiti gantvā mahatā si vādasaṅghātena patimukko āgato. Āvaṭṭo si kho tvam gahapati samanena Gotamena āvaṭṭaniyā māyāyāti.

19. Bhaddikā bhante āvaṭṭani māyā, kalyāṇi bhante āvaṭṭani māyā. Piyā me bhante nātisālohitā imāya āvaṭṭaniyā āvatteyyum piyānaṃ pi me assa nātisālohitānaṃ dīgharattaṃ hitāya sukhāya sabbe ce pi bhante khattiyā imāya āvaṭṭaniyā āvatteyyum sabbesānaṃ pi assa khattiyānaṃ dīgharattaṃ hitāya sukhāya. Sabbe ce pi bhante brāhmaṇā—pe—vessā—pe—suddā imāya āvaṭṭaniyā āvatteyyum sabbesānaṃ pi assa suddānaṃ dīgharattaṃ hitāya sukhāya. Sadevako ce pi bhante loko samārako sabrahmakko sassamaṇa-brāhmaṇiyā pajā sadevamanussā imāya āvaṭṭaniyā āvatteyya sadevakassa pi assa lokassa samārakassa sabrahmakassa sassamaṇa-brāhmaṇiyā pajāya sadevamanussāya dīgharattaṃ hitāya sukhāya. Tena hi bhante upaman te karissāmi, upamāya pi idh ekacce vinnū purisā bhāsitaṃ atthaṃ ājānanti.

20. Bhutapubbaṃ bhante aññatarassa brāhmaṇassa jipṇassa vuddhassa mahallakassa daharā māṇa vikā pajāpati ahosi gabbhinī upavijaññā. Atha kho bhante sā māṇavikā taṃ brāhmaṇaṃ etad avoca: Gaccha tvam brāhmaṇa āpaṇā makkaṭacchāpakam kinitvā ānehi yo me kumārakassa kilāpanako bhavissatīti. Evaṃ vutte bhante so brāhmaṇo taṃ māṇavikam etad avoca: Āgamehi tāva bhoti yāva vijāyasi; sace tvam bhoti kumārakam vijāyissasi tassā te aham āpaṇā makkaṭacchāpakam kinitvā ānissāmi yo te kumārakassa kilāpanako bhavissati; sace pana tvam bhoti kumārikam vijāyissasi tassā te aham āpaṇā makkaṭacchāpikam kinitvā ānissāmi yā te kumārīkāya kilāpanikā bhavissatīti. Dutiyam pi kho bhante sā māṇavikā taṃ brāhmaṇaṃ etad avoca: Gaccha tvam brāhmaṇa āpaṇā makkaṭacchāpakam kinitvā ānehi yo me kumārakassa kilāpanako bhavissatīti. Dutiyam pi kho bhante so brāhmaṇo taṃ māṇavikam etad avoca: Āgamehi tāva bhoti yāva vijāyasi; sace tvam bhoti kumārakam

vijāyissasi tassā te ahaṃ āpaṇā makkatacchāpakam kiṇitvā ānissāmi yo te kumārakassa kīlāpanako bhavissati; sace pana tvaṃ bhoti kumārikam vijāyissasi tassā te ahaṃ āpaṇā makkatacchāpikam kiṇitvā ānissāmi yā te kumārikāya kīlāpanikā bhavissatiti. Tatiyaṃ pi kho bhante sā māṇavikā taṃ brāhmaṇaṃ etad avoca: Gaccha tvaṃ brāhmaṇa āpaṇā makkatacchāpakam kiṇitvā ānehi yo me kumārakassa kīlāpanako bhavissatiti. Atha kho bhante so brāhmaṇo tassā māṇavikāya sāratto paṭibaddhacitto āpaṇā makkatacchāpakam kiṇitvā ānetvā taṃ māṇavikam etad avoca: Ayaṃ te bhoti āpaṇā makkatacchāpakam kiṇitvā ānito yo te kumārakassa kīlāpanako bhavissatiti. Evaṃ vutte bhante sā māṇavikā taṃ brāhmaṇaṃ etad avoca: Gaccha tvaṃ brāhmaṇa imaṃ makkatacchāpakam ādāya yena Rattapāṇi rajakaputto tena upasaṅkama, upasaṅkamitvā Rattapāṇiṃ rajakaputtaṃ evaṃ vadehi: Iechāmaham samma Rattapāṇi imaṃ makkatacchāpakam pītāvalepanaṃ nāma raṅgajataṃ raṅjitaṃ ākoṭitāpaccākoṭitaṃ ubhatobhāgavimaṭṭhaṃ ti. Atha kho bhante so brāhmaṇo tassā māṇavikāya sāratto paṭibaddhacitto taṃ makkatacchāpakam ādāya yena Rattapāṇi rajakaputto tena upasaṅkami, upasaṅkamitvā Rattapāṇiṃ rajakaputtaṃ etad avoca: Iechāmaham samma Rattapāṇi imaṃ makkatacchāpakam pītāvalepanaṃ nāma raṅgajātaṃ raṅjitaṃ ākoṭitapaccākoṭitaṃ ubhatobhāgavimaṭṭhaṃ ti. Evaṃ vutte bhante Rattapāṇi rajakaputto taṃ brāhmaṇaṃ etad avoca: Ayaṃ kho te bhante makkatacchāpakam raṅgakkhamo hi kho, no ākoṭanakkhamo no vimajjanakkhamo ti. Evaṃ eva kho bhante bālānaṃ Nigaṇṭhānaṃ vādo raṅgakkhamo hi kho bālānaṃ no paṇḍitānaṃ, no anuyogakkhamo no vimajjanakkhamo. Atha kho bhante so brāhmaṇo aparena samayena navaṃ dussayugam ādāya yena Rattapāṇi rajakaputto tena upasaṅkami, upasaṅkamitvā Rattapāṇiṃ rajakaputtaṃ etad avoca: Iechāmaham sammo Rattapāṇi imaṃ nānaṃ dussayugam pītāvalepanaṃ nāma raṅgajātaṃ raṅjitaṃ ākoṭitapaccākoṭitaṃ ubhatobhāgavimaṭṭhaṃ ti. Evaṃ vutte bhante Rattapāṇi rajakaputto taṃ brāhmaṇaṃ etad avoca: Idaṃ kho te bhante navaṃ dussayugam raṅgakkhamaṃ ca eva, ākoṭanakkhamaṃ ca vimajjanakkhamaṃ cāti. Evaṃ eva kho bhante tassa Bhagavato vādo arahato sammāsambuddhassa raṅgakkhamo ca eva paṇḍitānaṃ no bālānaṃ anuyogakkhamo ca vimajjanakkhamo cāti.

21. Sarājikā kho taṃ gahapati parisā evaṃ jānāti: Upāli gahapati Nigaṇṭhassa Nātaputtassa sāvakoti; kassa taṃ gahapati sāvakam dhāremāti. Evaṃ vutte Upāli gahapati utthāyasanā ekamsam

uttarāsaṅgaṃ karitvā yena Bhagavā tena añjaliṃ paṇāmetvā Nigaṇ-
ṭhaṃ Nātaputtaṃ etad avoca : Tena hi bhante suṇohi yassāhaṃ sāvako :

Dhirassa vigatamohassa pabhinnakhilassa vijitavijayassa
anighassa susamācittassa vuddhasīlassa sādhipaṇṇassa
vessantarassa vimalassa Bhagavato tassa sāvako haṃ asmi.
Akathaṃkathissa tusitassa vantalokāmisassa muditassa
katasamaṇassa manujassa antimasārīrassa narassa
anopamassa virajassa Bhagavato tassa sāvako haṃ asmi.
Asaṃsayassa kusalassa venayikassa sārathivarassa
anuttarassa rucira dhammassa nikkaṅkhassa pabhāsakarassa
mānacchidassa vīrassa Bhagavato tassa sāvako haṃ asmi.
Nisabhassa appamāyassa gambhīrassa monapattassa
khemāṅkarassa vedassa dhammaṭṭhassa samvutattassa
saṅgātīgassa muttassa Bhagavato tassa sāvako haṃ asmi.
Nāgassa pantasenassa khīṇasaṃyojanassa muttassa
paṭimantakassa dhonassa pannadhajassa vītarāgassa
dantassa nippapaṇcassa Bhagavato tassa sāvako haṃ asmi.
Isisattamassa akuhassa tevijjassa brahmapattassa
nahātakassa padakassa passaddhassa veditavedassa
purindadassa sakkassa Bhagavato tassa sāvako haṃ asmi.
Ariyassa bhāvitattassa pattipattassa veyyākaraṇassa
satimato vipassissa anabhinatassa no apanatassa
anejassa vasippattassa Bhagavato tassa sāvako haṃ asmi.
Sammaggatassa jhāyissa anānugatantarassa suddhassa
asitassa appahīnassa pavivittassa aggapattassa
tiṇṇassa tārayantassa Bhagavato tassa sāvako haṃ asmi.
Santassa bhūripaṇṇassa mahāpaṇṇassa vitalobhassa
tathāgatassa sugatassa appaṭipuggalassa asaṃmassa
visāradassa nipuṇassa Bhagavato tassa sāvako haṃ asmi.
Taṇhacchidassa buddhassa vitadhūmassa anupalittassa
āhuṇeyyassa yakkhassa uttamapuggalassa atulassa
mahato yasaggaṇṇatassa Bhagavato tassa sāvako haṃ asmi.

22. Kadā saṇṇūḥā pana te gahapati ime samaṇassa Gotamassa
vaṇṇā ti. Seyyathā pi bhante nānāpupphānaṃ mahā puppharāsī
taṃ eṇaṃ dakkho mālākāro va mālākārantevāsī vā vicitraṃ mālāṃ
gantheyya, evaṃ eva kho bhante so Bhagavā anekavaṇṇo anekasata-
vaṇṇo. Ko hi bhante vaṇṇārahassa vaṇṇaṃ na karissatīti.

Atha kho Nigaṇṭhassa Nātaputtassa Bhagavato sakkāraṃ asahamānassa tattheva unhaṃ lohitaṃ mukhato uggañchīti.

Upāli-Suttantaṃ niṭṭhitaṃ.

ALAGADDŪPAMA SUTTA

(Majjhima Nikāya)

1. Evam me sutam. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena Ariṭṭhassa nāmo bhikkhuno gaddhabādhīpubbassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti: Tathā 'haṃ Bhagavatā dhāmmaṃ desitaṃ ājānāmi yathā ye me antarāyikā dhammā vuttā Bhagavatā te paṭisevato nālaṃ antarāyāyāti. Assosum kho sambahulā bhikkhū: Ariṭṭhassa kira nāma bhikkhuno gaddhabādhīpubbassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ: Tathā 'haṃ Bhagavatā dhammaṃ desitaṃ ājānāmi yathā ye me antarāyikā dhammā vuttā Bhagavatā te paṭisevato nālaṃ antarāyāyāti. Atha kho te bhikkhū yeno Ariṭṭho bhikkhu gaddhabādhīpubbo tena upasaṅkamimsu, upasaṅkamitvā Ariṭṭhaṃ bhikkhuṃ gaddhabādhīpubbaṃ etad avocum. Saccam kira te āvuso Ariṭṭha evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ: Tathā 'haṃ Bhagavatā . . . antarāyāyāti. Evam byā kho ahaṃ āvuso Bhagavatā antarāyāyāti. Atha kho te bhikkhū Ariṭṭhaṃ bhikkhuṃ gaddhabādhīpubbaṃ etasmā pāpakā diṭṭhigatā vivecetukāmā samanuyuñjanti samanugāhanti samanubhāsanti: Mā evam āvuso Ariṭṭha avoca, Mā Bhagavantam abbhācikkhi, na hi sādhu Bhagavato abbhakkhānam, na hi Bhagavā evam vadeyya. Aneka-pariyāyena hi āvuso Ariṭṭha antarāyikā dhammā vuttā Bhagavatā, alaṇ ca pana te paṭisevato antarāyāya. Appassādā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo; aṭṭhikaṅkalūpamā kāmā vuttā Bhagavatā—maṃsapesūpamā kāmā vuttā Bhagavatā—tiṇukkūpamā—angārakāsūpamā supinakūpamā yācitakūpamā . . . rukkhaphālūpamā asisūnūpamā . . . sattisūlūpamā . . . sappasirūpamā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettho bhiyyo ti. Evam pi kho Ariṭṭho bhikkhu gaddhabādhīpubbo tehi bhikkhūhi samanuyuñjiyamāno samanugāhiyamāno samanubhāsiyamāno tadeva pāpakaṃ diṭṭhigataṃ thāmasā parāmassa abhinivissa voharati: Evam byā kho ahaṃ āvuso Bhagavatā . . . antarāyāyāti.

2. Yato kho te bhikkhū nasakkhimsu Ariṭṭhaṃ bhikkhuṃ gaddhabādhīpubbaṃ etasmā pāpakā diṭṭhigatā vivecetum, atha yena Bhagavā tena upasaṅkamimsu, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdīmsu. Ekamantaṃ nisinnā kho te bhikkhū Bhagavantam etad avocum: Ariṭṭhassa nāma bhante bhikkhuno gaddhabādhīpubbassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ: Tathā 'haṃ Bhagavatā... antarāyāyāti. Assumha kho mayhaṃ bhante: Ariṭṭhassa kira nāma bhikkhuno gaddhabādhīpubbassa evarupaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ: Tathā 'haṃ Bhagavatā antarāyāyāti. Atha kho mayhaṃ bhante yena Ariṭṭho bhikkhu gaddhabādhīpubbo tena upasaṅkamimha, upasaṅkamitvā Ariṭṭhaṃ bhikkhuṃ gaddhabādhīpubbaṃ etad avocumha: saccam kira te āvuso Ariṭṭha evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ: Tathā 'haṃ Bhagavatā... antarāyāyāti. Evaṃ vutte bhante Ariṭṭho bhikkhu gaddhabādhīpubbo amhe etad avoca: Evaṃ byā kho ahaṃ āvuso Bhagavatā... antarāyāyāti. Atha kho mayhaṃ bhante Ariṭṭhaṃ bhikkhuṃ gaddhabādhīpubbaṃ etasmā pāpakaṃ diṭṭhigatā vivecetukāmaṃ samanuyuñjimha samanugāhimha samanubhāsimha: Mā evaṃ āvuso Ariṭṭha avaca, mā Bhagavantam abbhācikkhi, na hi sādhu Bhagavato abbhakkhānaṃ, na hi Bhagavā evaṃ vadeyya. Anekapariyāyena hi āvuso Ariṭṭha antarāyikā dhammā vuttā Bhagavatā, alaṇ ca pana te paṭisevato antarāyāya. Appassādā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo; atthikarikalūpamā kāmā vuttā Bhagavatā—pe—sappasirūpamā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo ti. Evaṃ pi kho bhante Ariṭṭho bhikkhu gaddhabādhīpubbo amehi samanuyuñjiyamāno samanugāhiyamāno samanubhāsiyamāno tadeva pāpakaṃ diṭṭhigataṃ thāmasā parāmassa abhinivissa vocharati: Evaṃ byā kho ahaṃ āvuso Bhagavatā... antarāyāyāti. Yato kho mayhaṃ bhante nāsakkhimha Ariṭṭhaṃ bhikkhuṃ gaddhabādhīpubbaṃ etasmā pāpakā diṭṭhigatā vivecetum atha mayhaṃ etaṃ atthaṃ Bhagavato ārocemāti.

3. Atha kho Bhagavā aññataram bhikkhuṃ āmantesi: Ehi tvam bhikkhu mama vacanena Ariṭṭhaṃ bhikkhuṃ gaddhabādhīpubbaṃ āmantehi: Satthā taṃ āvuso Ariṭṭha āmantetīti. Evaṃ bhante ti kho so bhikkhu Bhagavato paṭissutvā yena Ariṭṭho bhikkhu gaddhabādhīpubbo tena upasaṅkami, upasaṅkamitvā Ariṭṭhaṃ bhikkhuṃ gaddhabādhīpubbaṃ etad avoca: Satthā taṃ āvuso Ariṭṭha āmantetīti. Evaṃ āvuso ti kho Ariṭṭho bhikkhu gaddhabādhīpubbo

tassa bhikkhuno paṭisutvā yena Bhagavā tena upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho Ariṭṭhaṃ bhikkhuṃ gaddhabādhīpubbaṃ Bhagavā etad avoca: Saccam kira te Ariṭṭha evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ: Tathā 'haṃ Bhagavatā . . . antarāyāyāti. Evaṃ byā kho ahaṃ bhante Bhagavatā . . . antarāyāyāti. Kassa kho nāma tvaṃ moghapurisa mayā evaṃ dhammaṃ desitaṃ ājānāsi. Nanu mayā moghapurisa anekapariyāyena antarāyikā dhammā vuttā, alaṇ ca pana te patisevato antarāyāya. Appasādā kāmā vuttā mayā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo; aṭṭhikaṅkalūpamā kāmā vuttā mayā—maṃ sapesūpamā kāmā vuttā mayā tiṇukkūpamā . . . aṅgārakāsūpamā . . . supīnakūpamā . . . yācitakūpamā . . . rukkhaphalūpamā . . . asisūnūpamā . . . sattisūlūpamā . . . sappasirūpamā kāmā vuttā mayā bahudukkhā bahu pāyāsā ādinavo ettha bhiyyo. Atha ca pana tvaṃ moghapurisa attanā duggahītena amhe ca eva abbhācikkhasi attānaṃ ca khaṇasi bahuṇ ca apuññaṃ pasavasi. Taṃ hi te moghapurisa bhavissati dīgharattaṃ ahitāya dukkhāyāti. Atha kho Bhagavā bhikkhū āmantesī: Taṃ kiṃ maññatha bhikkhave: Api nāyaṃ Ariṭṭho bhikkhu gaddhabādhīpubbo usmikato pi imasmiṃ dhammavinaye ti. Kiṃ hi siyā bhante, no hi etaṃ bhante ti. Evaṃ vutte Ariṭṭho bhikkhu gaddhabādhīpubbo tuṇhībhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭhībhāno nisīdi. Atha kho Bhagavā Ariṭṭhaṃ bhikkhuṃ gaddha bādhīpubbaṃ tuṇhībhūtaṃ maṅkubhūtaṃ pattakkhandhaṃ adhomukhaṃ pajjhāyantaṃ appaṭhībhānaṃ viditvā Ariṭṭhaṃ bhikkhuṃ gaddhabādhīpubbaṃ etad avoca: Paññāyissasi kho tvaṃ moghapurisa etena sakena pāpakena diṭṭhigatena idhāhaṃ bhikkhū paṭipucchissāmīti.

4. Atha kho Bhagavā bhikkhū āmantesī: Tumhe pi me bhikkhave evaṃ dhammaṃ desitaṃ ājānātho yathā yaṃ Ariṭṭho bhikkhu gaddhabādhīpubbo attanā duggahītena amhe ca eva abbhācikkhati attānaṃ ca khaṇati bahuṇ ca apuññaṃ pasavatīti. No hi etaṃ bhante, anekapariyāyena hi no bhante antarāyikā dhammā vuttā Bhagavatā, alaṇ ca pana te paṭisevato antarāyāya. Appasādā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo, aṭṭhikaṅkalūpamā kāmā vuttā Bhagavatā—pe—sappasirūpamā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo ti.—Sādhū bhikkhave, sādhū kho me tumhe bhikkhave evaṃ dhammaṃ desitaṃ ājānātha. Anekapariyāyena hivo bhikkhave antarāyikā dhammā vuttā mayā, alaṇ ca pana te paṭisevato antarāyāya.

Appassādā kāmā vuttā mayā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo, atthikaṅkalūpamā kāmā vuttā mayā—pe—sappasirūpamā kāmā vuttā mayā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo. Atha ca panāyaṃ Ariṭṭho bhikkhu gaddhabādhīpubbo attanā duggahitena amhe ca eva abbhācikkhati attānaṃ ca khanati bahuṃ ca apuññaṃ pasavaṭi, taṃ hi tassa moghapurisassa bhavissati dīgharattam ahitāya dukkhāya. So vata bhikkhave aññatra eva kāmehi aññatra kāmasaññāya aññatra kāmavitakkehi kāme paṭisevissatīti na etaṃ thānaṃ vijjati.

5. Idha bhikkhave ekacce moghapurisā dhammaṃ pariyāpuṇanti, suttaṃ geyyaṃ veyyākaraṇaṃ gāthaṃ udānaṃ itivuttakaṃ jātaṃ abbhutadhammaṃ vedallaṃ; te taṃ dhammaṃ pariyāpuṇitvā tesāṃ dhammānaṃ paññāya atthaṃ na upaparikkhanti, tesāṃ te dhammā paññāya atthaṃ anupparikkhataṃ na nijjhānaṃ khamanti, te upārambhānisamsā ca eva dhammaṃ pariyā puṇanti itivādappamokkhānisamsā ca, yassa ca atthāya dhammaṃ pariyāpuṇanti taṃ ca assa atthaṃ nānubhonti, tesāṃ te dhammā duggahitā dīgharattaṃ ahitāya dukkhāya samvattanti, taṃ kissa hetu: duggahitattā bhikkhave dhammānaṃ. Seyyathā pi bhikkhave puriso alagaddatthiko alagaddagavesī alagaddapariyesanaṃ caramāno, so passeyya mahantaṃ alagaddaṃ, tamenāṃ bhoge vā naṅguṭṭhe vā gaṇeyya, tassa so alagaddo paṭiparivattitvā hatthe vā vāhāya vā aññatarasmim vā aṅgapaccaṅge daseyya, so tattonidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ, taṃ kissa hetu: duggahitattā bhikkhave alagaddassa; evam eva kho bhikkhave idha ekacce moghapurisā dhammaṃ pariyāpuṇanti . . . duggahitattā bhikkhave dhammānaṃ.

6. Idha pana bhikkhave ekacce kulaputtā dhammaṃ pariyāpuṇanti, suttaṃ geyyaṃ veyyākaraṇaṃ gāthaṃ udānaṃ itivuttakaṃ jātaṃ abbhutadhammaṃ vedallaṃ, te taṃ dhammaṃ pariyāpuṇitvā tesāṃ dhammānaṃ paññāyā atthaṃ upaparikkhataṃ nijjhānaṃ khamanti, te na ca eva upārambhānisamsā, yassa ca atthāya dhammaṃ pariyāpuṇanti taṃ ca assa atthaṃ anubhonti, tesāṃ te dhammā sugahitā dīgharattaṃ hitāya sukhāya samvattanti, taṃ kissa hetu: suggahitattā bhikkhave, dhammānaṃ. Seyyathā pi bhikkhave puriso alagaddatthiko alagaddagavesī alagaddapariyesanaṃ caramāno, so passeyya mahantaṃ alagaddaṃ taṃ enam ajapadena daṇḍena suniggahitaṃ niggahēyya, ajapadena daṇḍena suniggahitaṃ niggahetvā gīvāya suggahitaṃ gaṇeyya; kiñcāpi so bhikkhave alagaddo tassa purisassa hatthaṃ vā bāhaṃ vā aññataraṃ vā aṅga-

paccangam bhogehi palivetheyya, atha kho so na eva tatonidānam maranam vā nigaccheyya maraṇamatam vā dukkham, tam kissa hetu: suggahītattā bhikkhave alagaddassa, evam eva kho bhikkhave idha ekacce kulaputtā dhammam pariyāpuṇanti... suggahītattā bhikkhave dhammānam. Tasmātiha bhikkhave yassa me bhāsītassa attham ājāneyyātha tathā nam dhāreyyātha, yassa ca pana me bhāsītassa attham na ājāneyyātha aham vo tattha paṭipucchitabbo ye vā panassu viyattā bhikkhū.

7. Kullūpamam vo bhikkhave dhammam desissāmi nittharaṇatthāya, no gahaṇatthāya, tam supātha sādhuḥkam manasikarotha, bhāsissāmiti. Evam bhante ti kho te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca: Seyyathā pi bhikkhave puriso addhānamaggapaṭipanno, so passeyya mahantaṃ udakaṇṇavam, orimaṇ tīram sāsaṅkam sappatibhayam pārimaṇ tīram khemaṃ appatibhayam, nacāssa nāvā santāraṇī uttarasetu vā apārā pāram gamanāya; tassa evam assa: Ayam kho mahā udakaṇṇavo, orimaṇ ca tīram sāsaṅkam sappatibhayam pārimaṇ tīram khemaṃ appatibhayam, natthi ca nāvā santāraṇī uttarasetu vā apārā pāram gamanāya, yan nūnāham tiṇa-kaṭṭha-sākhā-palāsam saṅkaḍḍhitvā kullaṃ bandhitvā tam kullaṃ nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāram uttareyyan ti. Atha kho so bhikkhave puriso tiṇa-kaṭṭha-sākhā-palāsam saṅkaḍḍhitvā kullaṃ bandhitvā tam kullaṃ nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāram uttareyya, tassa tiṇassa pāraṅgatassa evam assa Bahukāro kho me ayam kullo, imāham kullaṃ nissāya hatthehi ca pādehi vāyamamāno sotthinā pāram uttiṇṇo, yannūnāham imaṃ kullaṃ sīse vā āropetvā khandhe vā uccāretvā yenakāmaṃ pakkameyyan ti. Tam kim maññatha bhikkhave: api nu so puriso evaṃkāri tasmim kulle kiccakāri assāti. No hi etaṃ bhante. Kathaṃ kāri ca so bhikkhave puriso tasmim kulle kiccakāri assa: Idha bhikkhave tassa purisassa tiṇassa pāraṅgatassa evam assa: Bahukāro kho me ayam kullo, imāham kullaṃ nissāya hatthehi ca pādehi ca vāyamamāno sotthina pāram uttiṇṇo, yan mīnaṃ imaṃ kullaṃ thale vā ussādetvā udake vā uplāpetvā yenakāmaṃ pakkameyyan ti. Evaṃkāri kho so bhikkhave puriso tasmim kulle kiccakāri assa. Evam eva kho bhikkhave kullūpamo mayā dhammo desito nittharaṇatthāya no gahaṇatthāya. Kullūpamam vo bhikkhave ājānantehi dhammā pi vo pahātābbā, pageva adhammā.

8. Cha-y-imāni bhikkhave diṭṭhiṭṭhānāni, katamāni cha: Idha bhikkhave assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisa-dhammassa akovido sappurisdhamme avinīto, rūpaṃ: etaṃ mama, eso 'haṃ asmi, eso me attā ti samanupassati, vedanaṃ: etaṃ mama . . . ti samanupassati, saññaṃ: etaṃ mama eso haṃ asmi, eso me ti samanupassati, saṅkhāre: etaṃ mama eso 'haṃ asmi, eso me ti samanupassati, yam p' idaṃ diṭṭhaṃ suttaṃ muttaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasātaṃ pi: etaṃ mama . . . ti samanupassati, yam p' idaṃ diṭṭhiṭṭhānaṃ so loka so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tattheva ṭhassāmiti, taṃ pi etaṃ mama, eso 'haṃ asmi, eso me attā ti samanupassati. Sutavā ca kho bhikkhave ariyasāvako dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisdhammassa kovido sappurisdhamme suvinīto, rūpaṃ na etaṃ mama na eso haṃ asmi, na meso attā ti samanupassati, vedanaṃ: na etaṃ mama na eso haṃ asmi, na meso attā ti samanupassati, saññaṃ: na etaṃ mama na eso 'haṃ asmi, na meso attā ti samanupassati, saṅkhāre: na etaṃ mama na eso 'haṃ asmi, na meso attā ti samanupassati, yam pi idaṃ diṭṭhaṃ suttaṃ muttaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā taṃ pi na etaṃ mama . . . ti samanupassati, yam pi idaṃ diṭṭhiṭṭhānaṃ: so loka so attā so pecca bhavissāmi nicco dhuvo sassato avipariṇāma dhammo, sassatisamaṃ tattheva ṭhassāmiti, taṃ pi na etaṃ mama na eso 'haṃ asmi na meso attā ti samanupassati. So evaṃ samanupassanto asatīna paritassatīti.

9. Evaṃ vutte aññataro bhikkhu Bhagavantaṃ etad avoca: Siyā nu kho bhante bahiddhā asati paritassanā ti. Siyā bhikkhūti Bhagavā avoca. Idha bhikkhu ekaccassa evaṃ hoti: Ahu vata me taṃ vata me na tthi siyā vata me, taṃ vatāhaṃ na labhāmiti. So socati kilamati paridevati, urattāliṃ kandati, sammohaṃ āpajjati. Evaṃ kho bhikkhu bahiddhā asati paritassanā hotīti. Siyā pana bhante bahiddhā asati aparitassanā ti. Siyā bhikkhūti Bhagavā avoca. Idha bhikkhu ekaccassa na evaṃ hoti: Ahū vata me taṃ vata me natthi, siyā vata me, taṃ vatāhaṃ na labhāmiti. So na socati na kilamati na paridevati, na urattāliṃ kandati, na sammohaṃ āpajjati. Evaṃ kho bhikkhu bahiddhā asati saparitassanā hotīti. Siyā nu kho bhante ajjhattaṃ asati paritassanā ti. Siyā bhikkhūti Bhagavā avoca. Idha bhikkhu ekaccassa evaṃ diṭṭhi hoti: So loka so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo,

sassatisamaṃ tathevaṭṭhassāmiti. So suṇāti Tathāgatassa vā Tathāgatasāvakassa vā sabbesaṃ diṭṭhiṭṭhānādiṭṭhānā-pariyuṭṭhānābhī-nivesānusayānaṃ, samugghātāya sabbasaṅkhāra samathāya sabbūpadhipaṭinissaggāya taṇhakkhayāya virāgāya nirodhāya nibbānāya dhammaṃ desentassa. Tassa evaṃ hoti: Ucchijjissāmi nāma su, vinassissāmi nāma su, na su nāma bhavissāmiti. So socati kilamati paridevati, urattāliṃ kandati, sammohaṃ āpajjati. Evaṃ kho bhikkhu ajjhataṃ asati paritassanā hotīti. Siyā pana bhante ajjhataṃ asati aparitassanā ti. Siyā bhikkhūti Bhagavā avoca. Idha bhikkhu ekaccassa na evaṃ diṭṭhi hoti: So loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tath'eva ṭhassāmiti. So suṇāti Tathāgatassa vā Tathāgatasāvakassa vā sabbesaṃ diṭṭhiṭṭhānādiṭṭhāna-pariyuṭṭhānābhī-nivesānusayānaṃ samugghātāya sabbasaṅkhārasamatthāya sabbūpadhipaṭinissaggāya taṇhakkhayāya virāgāya nirodhāya nibbānāya dhammaṃ desentassa. Tassa na evaṃ hoti: Ucchijjissāmi nāma su, vinassissāmi nāma su, na su nāma bhavissāmiti. So na socati na kilamati na paridevati, na urattāliṃ kandati, na sammohaṃ āpajjati. Evaṃ kho bhikkhu ajjhataṃ asati aparitassanā hoti.

10. Taṃ bhikkhave pariggahaṃ parigaṇheyyātha yvāssa pariggaho nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tath'eva tiṭṭheyya. Passatha no tumhe bhikkhave taṃ pariggahaṃ yvāssa pariggaho nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tath'eva tiṭṭheyyāti. No hi etaṃ bhante. Sādhū bhikkhave, aham pi kho taṃ bhikkhave pariggahaṃ na samanupassāmi yvāssa pariggaho nicco dhuvo sassato avipariṇāmadhammo sassatisamaṃ tath'eva tiṭṭheyya. Taṃ bhikkhave attavādupādānaṃ upādiyetha yaṃ sa attavādupādānaṃ upādiyato na uppajjeyyuṃ sokaparideva-dukkhadomanassupāyāsā. Passatha no tumhe bhikkhave taṃ attavādupādānaṃ yaṃ sa attavādupādānaṃ upādiyato na uppajjeyyuṃ sokaparideva-dukkhadomanassupāyāsāti. No hi etaṃ bhante. Sādhū bhikkhave, aham pi kho taṃ bhikkhave attavādupādānaṃ na samanupassāmi yaṃ sa attavādupādānaṃ upādiyato na uppajjeyyuṃ sokaparideva-dukkhadomanassupāyāsā. Taṃ bhikkhave diṭṭhinissayaṃ nissayetha yaṃ sa diṭṭhinissayaṃ nissayato na uppajjeyyuṃ sokaparideva-dukkhadomanassupāyāsā. Passatha no tumhe bhikkhave taṃ diṭṭhinissayaṃ yaṃ so . . . sokaparideva-dukkhadomanassupāyāsā ti. No hi etaṃ bhante. Sādhū bhikkhave aham pi kho taṃ bhikkhave diṭṭhinissayaṃ na samanupassāmi yaṃ sa diṭṭhi-

nissayam nissayato na upajjeyum sokaparidevadukkhadomanassu-pāyāsā.

11. Attani vā bhikkhave sati attaniyam me ti assāti. Evam bhante. Attaniye vā bhikkhave sati attā me ti assāti. Evam bhante. Attani ca bhikkhave attaniye ca saccato t̥hetato anupalabbhamāne yam pi idam diṭṭhiṭṭhānam. So loko so attā, so pecca bhavissāmi nicco dhuvo sassato aviparināmadhammo sassatisamam tath'eva t̥hassāmīti, nanāyam bhikkhave kevalo paripūro bāladhammoti. Kim hi no siyā bhante kevalo paripuro bāladhammoti. Tam kim maññatha bhikkhave: rūpam niccam vā aniccām vā ti. Aniccām bhante. Yam panāniccam dukkham vā tam sukham vā ti. Dukkham bhante. Yam panāniccam dukkham viparināmadhammam kallaṇ nu tam samanupassitum: etam mama, eso 'ham asmi, eso me attā ti. No hi etam bhante. Tam kim maññatha bhikkhave: vedanā niccā vā aniccā vā ti. Aniccā bhante. Yam panāniccam dukkham vā tam sukham vā ti. Dukkham bhante. Yam panāniccam dukkham viparināmadhammam kallaṇ nu tam samanupassitam: etam mama, eso 'ham asmi eso me attā ti. No hi etam bhante. Tam kim maññatha bhikkhave: saññā niccā vā aniccā vā ti. Aniccā bhante. Yam panāniccam dukkham vā tam sukham vā ti. Dukkham bhante. Yam panāniccam dukkham viparināmadhammam kallaṇ nu tam samanupassitum: etam mama . . . attā ti. No hi etam bhante. Tam kim maññatha bhikkhave: saṅkhārā niccā vā aniccā vā ti. Aniccā bhante. Yam panāniccam dukkham vā tam sukham vā ti. Dukkham bhante. Yam panāniccam dukkham viparināmadhammam kallaṇ nu tam samanupassitum: etam mama eso 'ham asmi, eso me attā ti. No hi etam bhante.—Tam kim maññatha bhikkhave: viññāṇam niccam vā aniccām vā ti.—Aniccām bhante.—Yam panāniccam dukkham vā tam sukham vā ti.—Dukkham bhante.—Yam panāniccam dukkham viparināmadhammam kallaṇ nu tam samanupassitum: etam mama, eso 'ham asmi, eso me attā ti.—No h'etam bhante.—Tasmātiha bhikkhave yam kiñci rūpam atitānāgatapaccuppannam, ajjhattam vā bahiddhā vā, oḷārikam vā sukhumam vā hīnam vā paṇitam vā, yam dūre santike vā, sabbam rūpam: na etam mama, na eso 'ham asmi, na meso attā ti evam etam yathābhūtam sammapaññāya daṭṭhabbam. Yā kāci vedanā—pe yā kāci saññā—ye keci saṅkhārā yam kiñci viññāṇam atitānāgatapaccuppannam, ajjhattam vā bahiddhā vā, oḷārikam vā sukhumam vā hīnam vā paṇitam vā, yam dūre santike vā sabbam viññāṇam: na etam mama na eso 'ham

asmi, na meso attā ti evam etaṃ yathābhūtaṃ sammappaññāya datṭhabbaṃ.

12. Evaṃ passaṃ bhikkhave sutavā ariyasāvako rupasmim nibbindati, vedanāya nibbindati, saññāya nibbindati, sankhāresu nibbindati viññāpasasmim nibbindati, nibbindaṃ virajjati, virāgā vimuccati, vimuttasmim vimuttaṃ iti ñānaṃ hoti ; khīṇajāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthattāyāti pajānāti. Ayaṃ vuccati bhikkhave bhikkhu ukkhittapaligho iti pi, saṅkiṇṇaparikho iti pi abbūlhesiko iti pi, niraggaḷo iti pi, ariyo pannaddhajo pannabhāro visamyutto iti pi. Kathaṇ ca bhikkhave bhikkhu ukkhittapaligho hoti: Idha bhikkhave bhikkhuno avijjā pahīnā hoti ucchinna mūlā tālāvatthukatā anabhāvakatā āyatim anuppāda dhammā. Evaṃ kho bhikkhave bhikkhu ukkhittapaligho hoti. Kathaṇ ca bhikkhave bhikkhu saṅkiṇṇaparikho hoti: Idha bhikkhave bhikkhuno ponobhaviko jātisaṃsāro pahīno hoti ucchinnamūlo tālāvatthukato anabhāvakato āyatim anuppādadhammo. Evaṃ kho bhikkhave bhikkhu saṅkiṇṇaparikho hoti. Kathaṇ ca bhikkhave bhikkhu abbūlhesiko hoti: Idha bhikkhave bhikkhuno taṇhā pahīnā hoti ucchinnamūlā tālāvatthukatā anabhāvakatā āyatim anuppādadhammā. Evaṃ kho bhikkhave bhikkhu abbūlhesiko hoti. Kathaṇ ca bhikkhave bhikkhu niraggaḷo hoti: Idha bhikkhave bhikkhuno pañca orambhāgiyāni saṃyojanāni pahīnāni honti ucchinnamūlāni tālāvatthukatāni anabhāvakatāni āyatim anuppādadhammāni. Evaṃ kho bhikkhave bhikkhu niraggaḷo hoti. Kathaṇ ca bhikkhave bhikkhu ariyo pannaddhajo pannabhāro visamyutto hoti: Idha bhikkhave bhikkhuno asmimāno pahīno hoti ucchinnamūlo tālāvatthukato anabhāvakato āyatim anuppādadhammo. Evaṃ kho bhikkhave bhikkhu ariyo pannaddhajo pannabhāro visamyutto hoti.

13. Evaṃ vimuttacittaṃ kho bhikkhave bhikkhuṃ sa-Indā devā sa-Brahmakā so Pajāpatikā anvesaṃ nādhigacchanti: idaṃ nissitaṃ Tathāgatassa viññāṇaṃ ti taṃ kissa hetu: Diṭṭhe vāhaṃ bhikkhave dhamme Tathāgataṃ ananuvejjo ti vadāmi. Evaṃvādiṃ kho maṃ bhikkhave evamakkhāyim eke samanabrāhmaṇā asatā tucchā musā abhūtena abbhācikkhanti: Venayiko samaṇo Gotamo, sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpetīti. Yathā vāhaṃ bhikkhave na, yathā cāhaṃ na vadāmi, tathā maṃ te bhonto samanabrāhmaṇā asatā tucchā musā abhūtena abbhācikkhanti: Venayiko samaṇo Gotamo sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpetīti. Pubbe cāhaṃ bhikkhave etarahi ca dukkhaṇ ca eva

paññāpemi dukkhassa ca nirodham. Tatra ce bhikkhave pare Tathāgatam akkosanti paribhāsanti rosentī, tatra bhikkhave Tathāgatassa na hoti āghāto na appaccayo na cetaso anabhiraddhi. Tatra ce bhikkhave pare Tathāgatam sakkaronti garukaranti mānenti pūjenti, tatra bhikkhave Tathāgatassa na hoti ānando na somanassam na cetaso ubbillāvitattam. Tatra ce bhikkhave pare Tathāgatam sakkaronti garukaranti mānenti pūjenti, tatra bhikkhave Tathāgatassa evam hoti. Yam kho idam pubbe pariññātam tattha me eva rūpā kārā kariyantīti. Tasmātiha bhikkhave tumhe ce pi pare akkoseyyum paribhāseyyum roseyyum, tatra tumhehi na āghāto na appaccayo na cetaso anabhiraddhi karaṇīyā. Tasmātiha bhikkhave tumhe ce pi pare sakkareyyum garukareyyum māneyyū pūjeyyū, tatra tumhehi nā ānando na somanassam na cetaso ubbillāvitattam karaṇīyam. Tasmātiha bhikkhave tumhe ce pi pare sakkareyyum garukareyyum māneyyū pūjeyyū, tatra tumhākaṃ evam assa: Yam kho idam pubbe pariññātam tattha no evarūpā kārā kariyantīti.

14. Tasmātiha bhikkhave yam na tumhākaṃ tam pajahatha, tam vo pahīnam dīgharattam hitāya sukhāya bhavissati. Kiñ ca bhikkhave na tumhākaṃ: Rūpam bhikkhave na tumhākaṃ, tam pajahatha, tam vo pahīnam dīgharattam hitāya sukhāya bhavissati. Vedanā bhikkhave na tumhākaṃ, tam pajahatha, sā vo pahīnā dīgharattam hitāya sukhāya bhavissati. Saññā bhikkhave no tumhākaṃ, tam pajahatha, sā vo pahīnā dīgharattam hitāya sukhāya bhavissati. Saṅkhārā bhikkhave na tumhākaṃ, te pajahatha te vo pahīnā dīgharattam hitāya sukhāya bhavissanti. Viññānam bhikkhave na tumhākaṃ, tam pajahatha, tam vo pahīnam dīgharattam hitāya sukhāya bhavissati. Tam kim maññatha bhikkhave: yam imasmim Jetavane tiṇa kaṭṭha sākā palāsam tam jano hareyya vā ḍaheyya yathāpaccayam vā kareyya; api nu tumhākaṃ evam assa: Amhe jano harati vā ḍahati vā yathāpaccayam vā karotīti. No hi etam bhante, tam kissa hetu: na hi no etam bhante attā vā attaniyam vā ti. Evam eva kho bhikkhave yam na tumhākaṃ vā ti. Evam eva kho bhikkhave yam na tumhākaṃ tam pajahatha, tam vo pahīnam dīgharattam hitāya sukhāya bhavissati. Kiñ ca bhikkhave na tumhākaṃ: Rūpam bhikkhave na tumhākaṃ, tam pajahatha, tam vo pahīnam dīgharattam hitāya sukhāya bhavissati. Vedanā bhikkhave—pe—saññā bhikkhave saṅkhārā bhikkhave—viññānam bhikkhave na tumhākaṃ tam pajahatha, tam vo pahīnam dīgharattam hitāya sukhāya bhavissati.

15. Evaṃ svākkhāto bhikkhave mayā dhammo, uttāno vivaṭo pakāsito chinna-pilotiko; evaṃ svākkhāte bhikkhave mayā dhammo, uttāne vivaṭe pakāsīte chinna-pilotike ye te bhikkhū arahanto khināsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīna-bhavasamyojanā sammadaññā vimuttā, vaṭṭaṃ tesam na'tthi paññāpanāya. Evaṃ svākkhāto bhikkhave mayā dhammo uttāno vivaṭo pakāsito chinna-pilotiko; evaṃ svākkhāte bhikkhave mayā dhamme, uttāne vivaṭe pakāsīte chinna-pilotike. Yesam bhikkhūnaṃ pañca orambhāgiyāni samyojanāni pahīnāni sabbe te opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā. Evaṃ svākkhāto bhikkhave mayā dhammo, uttāno vivaṭo pakāsito chinna-pilotiko; evaṃ svākkhāte bhikkhave mayā dhamme uttāne vivaṭe pakāsīte chinna-pilotike, yesam bhikkhūnaṃ tiṇi samyojanāni pahīnāni rāgado-samohā tanubhūtā sabbe te sakadāgāmino, sakid eva imaṃ lokam āgantvā dukkhassantaṃ karissanti. Evaṃ svākkhāto bhikkhave mayā dhammo, uttāno vivaṭo pakāsito chinna-pilotiko; evaṃ svākkhāte bhikkhave mayā dhamme uttāne vivaṭe pakāsīte chinna-pilotike, yesam bhikkhūnaṃ tiṇi samyojanāni pahīnāni sabbe te sotā panna avinipāta dhammā niyatā sambodhiparāyanā. Evaṃ svākkhāto bhikkhave mayā dhammo uttāno vivaṭo pakāsito chinna-pilotiko; evaṃ svākkhāte bhikkhave mayā dhamme uttāne vivaṭe pakāsīte chinna-pilotike, ye te bhikkhū dhammānusārino saddhānusārino sabbe te sambodhiparāyanā. Evaṃ svākkhāto bhikkhave mayā dhammo uttāno vivaṭo pakāsito chinna-pilotiko; evaṃ svākkhāte bhikkhave mayā dhamme uttāne vivaṭe pakāsīte chinna-pilotike. Yesam mayi saddhāmatthaṃ pema-mattaṃ sabbe te saggaparāyanā ti.

Idaṃ avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinanduntī.

Alagaddūpama-Suttaṃ nīṭhitaṃ.

KAKACŪPAMA SUTTA

(Majjhima Nikāya)

1. Evaṃ me suttaṃ. Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā Moliyaphaggaṇo bhikkhunīhi saddhīm ativelaṃ saṃsaṭṭho viharati. Evaṃ saṃsaṭṭho āyasmā Moliyaphaggaṇo bhikkhunīhi saddhīm viharati: sace koci bhikkhu āyasmato Moliyaphaggaṇassa sammukhā tāsam bhikkhunīnaṃ avaṇṇaṃ bhāsati tena āyasmā

Moliyaphagguno kupito anattamano adhikaraṇaṃ pi karoti, sace pana koci bhikkhu tāsāṃ bhikkhunīnaṃ sammukhā āyasmato Moliyaphaggunassa avaṇṇaṃ bhāsati tena tā bhikkhuniyo kupitā anattamanā adhikaraṇaṃ pi karonti. Evaṃ saṃsaṭṭho āyasmā Moliyaphagguno bhikkhunīhi saddhiṃ viharati. Atha kho aññataro bhikkhu yena Bhagavā tena upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so bhikkhu Bhagavantam etad avoca: *Āyasmā bhante Moliyaphagguno bhikkhunīhi saddhiṃ ativeლაṃ saṃsaṭṭho viharati; evaṃ saṃsaṭṭho bhante āyasmā Moliyaphagguno bhikkhunīhi saddhiṃ viharati: sace koci bhikkhu . . . adhikaraṇaṃ pi karonti, evaṃ saṃsaṭṭho bhante āyasmā Moliyaphagguno bhikkhunīhi saddhiṃ viharatīti. Atha kho Bhagavā aññataram bhikkhum āmantesi: Ehi tvam bhikkhu mama vacanena Moliyaphaggunam bhikkhum āmantehi: Satthā taṃ āvuso phagguna āmanteti. Evaṃ bhante ti kho so bhikkhu Bhagavato paṭisutvā yena āyasmā Moliyaphagguno tena upasaṅkami, upasaṅkamitvā āyasmantaṃ Moliyaphaggunam etad avoca: Satthā taṃ āvuso Phagguna āmantetīti. Evaṃ āvuso ti kho āyasmā Moliyaphagguno tassa bhikkhuno paṭissutvā yena Bhagavā tena upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ Moliyaphaggunam Bhagavā etad avoca.*

2. Saccam kira tvam Phagguna bhikkhunīhi saddhiṃ ativeლაṃ saṃsaṭṭho viharasi; evaṃ saṃsaṭṭho kira tvam Phagguna bhikkhunīhi saddhiṃ viharasi: sace koci bhikkhu tuyhaṃ sammukhā tāsāṃ bhikkhunīnaṃ avaṇṇaṃ bhāsati tena tvam kupito anattamano adhikaraṇaṃ pi karosi, sace pana koci bhikkhu tāsāṃ bhikkhunīnaṃ sammukhā tuyhaṃ avaṇṇaṃ bhāsati tena tā bhikkhuniyo kupitā anattamanā adhikaraṇaṃ pi karonti; evaṃ saṃsaṭṭho kira tvam Phagguna bhikkhunīhi saddhiṃ viharasiti. Evaṃ bhante. Nanu tvam Phagguna kulaputto saddhā agārasmā anagāriyaṃ pabbajito ti. Evaṃ bhante. Na kho te etaṃ Phagguna patirūpaṃ kulaputtassa saddhā agārasmā anagāriyaṃ pabbajitassa yaṃ tvam bhikkhunīhi saddhiṃ ativeლაṃ saṃsaṭṭho vihareyyāsi. Tasmātiha Phagguna tava ce pi koci sammukhā tāsāṃ bhikkhunīnaṃ avaṇṇaṃ bhāseyya tatrāpi tvam Phagguna ye gehasitā chandā ye gehasitā vitakkā te pajaheyyāsi, tatrāpi te Phagguna evaṃ sikkhitabbaṃ: Na ca eva me cittaṃ vipariṇataṃ bhavissati na ca pāpikaṃ vācaṃ nicchāressāmi hitānukampī ca viharissāmi mettacitto na dosantaro ti, evaṃ hi te Phagguna

sikkhitabbam. Tasmātiha Phagguna tava ce pi koci sammukhā tāsam bhikkhunānam pāṇinā pahāram dadeyya leḍḍunā pahāram dadeyya daḍḍena pahāram dadeyya satthena pahāram dadeyya, tatrāpi tvam . . . sikkhitabbam. Tasmātiha phagguna tava ce pi koci sammukhā avaṇṇam bhāseyya tatrāpi tvam . . . sikkhitabbam. Tasmātiha Phagguna tava ce pi koci pāṇinā pahāram dadeyya leḍḍunā pahāram dadeyya daḍḍena pahāram dadeyya satthena pahāram dadeyya, tatrāpi tvam Phagguna ye gehasitā chandā ye gehasitā vitakkā te pajaheyyāsi, tatrāpi te Phagguna evam sikkhitabbam: Na ca eva me cittaṃ viparinataṃ bhavissati na ca pāpikaṃ vācam nicchāressāmi hitānukampī ca viharissāmi mettacitto na dosantaro ti, evam hi te Phagguna sikkhitabban ti.

3. Atha kho Bhagavā bhikkhū āmantesī: Ārādhayimsu vata me bhikkhave bhikkhū ekaṃ samayaṃ cittaṃ. Idhāhaṃ bhikkhave bhikkhū āmantesiṃ: Ahaṃ kho bhikkha ekāsanabhojanaṃ bhuñjāmi: ekāsanabhojanaṃ kho ahaṃ bhikkhave bhuñjamāno appābādhaṭṭhānaṃ ca sañjānāmi appātaṅkataṃ ca lahuṭṭhānaṃ ca balaṃ ca phāsuvihāraṃ ca. Etha tumhe pi bhikkhave ekāsanabhojanaṃ bhuñjatha; ekāsanabhojanaṃ kho bhikkhave tumhe pi bhuñjamāna appābādhaṭṭhānaṃ ca sañjānissatha appātaṅkataṃ ca lahuṭṭhānaṃ ca balaṃ ca phāsuvihāraṃ cāti. Na me bhikkhave tesu bhikkhusu anusāsani karaṇīyā ahosi; satuppādakaraṇīyaṃ eva me bhikkhave tesu bhikkhusu ahosi. Seyyathā pi bhikkhave subhūmiyaṃ cātum-mahāpathe ājaññaratho yutto assa ṭhito odhastapatodo, tam enaṃ dakkho yoggācariyo assadammasārathī abhīrūhitvā vāmena hatthena rasmiyo gahetvā dakkhiṇena hatthena patodaṃ gahetvā yeniechakaṃ yadicchakaṃ sāreyya pi paccāsāreyya pi, evameva kho bhikkhave na me tesu bhikkhusu anusāsani karaṇīyā ahosi, satuppādakaraṇīyaṃ eva me bhikkhave tesu bhikkhusu ahosi. Tasmātiha bhikkhave tumhe akusalaṃ pajahatha kusalesu dhammesu āyogaṃ karoṭha, evam hi tumhe pi imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatha. Seyyathā pi bhikkhave gāmassa vā nigamassa vā avidūre mahantaṃ sālavanaṃ, taṃca assa elanḍehi sañchannaṃ, tassa kocid eva puriso uppajjeyya atthakāmo hitakāmo yogakkhemakāmo so yātā sālalaṭṭhiyo kuṭilā oḷāpaharaṇīyo tā tacchetvā bahiddhā nihareyya antovanaṃ suvisodhitaṃ visodheyya, yā pana tā sālalaṭṭhiyo ujukā sujātā tā sammā parihareyya, evam hi etaṃ bhikkhave sālavanaṃ aparena samayena vuddhiṃ virūḷhiṃ vepullaṃ āpajjeyya; evameva kho bhikkhave tumhe akusalaṃ pajahatha kusalesu

dhammesu āyogaṃ karoṭṭha, evaṃ hi tumhe pi imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatha.

4. Bhūtapubbaṃ bhikkhave imissā yeva Sāvattiyā vedehikā nāma gahapatānī ahosi. Vedehikāya bhikkhave gahapatāniyā evaṃ kalyāṇo kittisaddo abbhuggato: soratā Vedehikā gahapatānī, nivātā Vedehikā gahapatānī, upasantā Vedehikā gahapatānī ti. Vedehikāya kho pana bhikkhave gahapatāniyā kālī nāma dāsī ahosi, dakkhā analasā susaṃvihitakammantā. Atha kho bhikkhave Kāliyādāsīyā etad ahosi: Mayhaṃ kho ayyāya evaṃ kalyāṇo kittisaddo abbhuggato: soratā Vedehikā gahapatānī, nivātā Vedehikā gahapatānī, upasantā Vedehikā gahapatānī ti; kin nu kho me ayyā santam yeva nu kho ajjhataṃ kopam na pātukaroti udāhu asantaṃ, udāhu mayh' ev' ete kammantā susaṃvihitā yena me ayyā santam yeva ajjhataṃ kopam na pātukaroti no asantaṃ; yannūnāhaṃ ayyam vīmaṃseyyan ti. Atha kho bhikkhave Kālīdāsī divā utthāsī. Atha kho bhikkhave Vedehikā gahapatānī Kālīm dāsim etad avoca: He je Kālī—Kim ayye.—Kim je divā utthāsīti. Na kho ayye kiñci. No vata re kiñci pāpi dāsī, divā utthāsīti kupitā anattamanā bhūkuṭiṃ akāsī. Atha kho bhikkhave Kāliyā dāsīyā etad ahosi: Santam yeva kho me ayyā ajjhataṃ kopam na pātukaroti no asantaṃ, mayh' ev' ete kammantā susaṃvihitā yena me ayyā santam yeva ajjhataṃ kopam na pātukaroti no asantaṃ; yan nūnāhaṃ bhiyyosomattāya ayyam vīmaṃseyyan ti. Atha kho bhikkhave Kālī dāsī divātaram utthāsī. Atha kho bhikkhave Vedehikā gahapatānī Kālīm dāsim etad avoca: He je Kālī. Kim ayye. Kim je divā utthāsīti. Na kho ayye kiñci. No vata re kiñci pāpi dāsī, divā utthāsīti kupitā anattamanā anattamanavācam nicchāresi. Atha kho bhikkhave Kāliyā dāsīyā etad ahosi: Santam yeva kho me ayyā ajjhataṃ kopam na pātukaroti no asantaṃ, mayh' ev' ete kammantā susaṃvihitā yena me ayyā santam yeva ajjhataṃ kopam na pātukaroti no asantaṃ; yan nūnāhaṃ bhiyyosomattāya ayyam vīmaṃseyyan ti. Atha kho bhikkhave Kālī dāsī divātaram yeva utthāsī. Atha kho bhikkhave Vedehikā gahapatānī Kālīm dāsim etad avoca: He je Kālī.—Kim ayye. Kim je divā utthāsīti. Na kho ayye kiñci. No vata re kiñci pāpi dāsī, divā utthāsīti kupitā anattamanā aggaḷasūciṃ gahetvā sise pahāram adāsī, sīsam vobhindi. Atha kho bhikkhave Kālīdāsī bhinnena sīsenā lohitena gaḷantena paṭinissakānam ujjhāpesī: Passathāyye soratāya kammaṃ, passathāyye nivātāya kammaṃ, passathāyye upasantāya kammaṃ, katham hi nāma ekadāsī-

kāya: divā utthāsiti kupitā anattamanā aggālasūciṃ gahetvā sise pahāraṃ dassati sīsaṃ vobhindissatīti. Atha kho bhikkhave Vedehikāya gahapatāniyā aparena samayena evaṃ pāpako kittisaddo abbhuggañchi: Caṇḍī Vedehikā gahapatānī, anivātā Vedehikā gahapatānī, anupasantā Vedehikā gahapatānī ti. Evameva kho bhikkhave idhekacco bhikkhu tāvad eva soratasorato hoti nivātanivāto hoti upasantū-pasanto hoti yāva na amanāpā vacanapathā phusanti yato ca kho bhikkhave bhikkhuṃ amanāpā vacanapathā phusanti, atha kho bhikkhu sorato ti veditabbo nivāto ti veditabbo upasanto ti veditabbo. Nāhantaṃ bhikkhave bhikkhuṃ suvaco ti vadāmi yo cīvara piṇḍapāta-senāsana-gilānapaccayabhesajjaparikkhārahetu suvaco hoti sovacassataṃ āpajjati, taṃ kissa hetu: taṃ hi so bhikkhave bhikkhu cīvarapiṇḍapāta-senāsana-gilānapaccayabhesajjaparikkhāraṃ alabhamāno na suvaco hoti na sovacassataṃ āpajjati. Yo ca kho bhikkhave bhikkhu dhammaṃ yeva sakkaronto dhammaṃ garukaronto dhammaṃ apacāyamāno suvaco hoti sovacassataṃ āpajjati taṃ ahaṃ suvaco ti vadāmi. Tasmātiha bhikkhave. Dhammaṃ yeva sakkaronto dhammaṃ garukaronto dhammaṃ apacāyamānā suvacā bhavissāmā sovacassataṃ āpajjissāmāti evaṃ hi vo bhikkhave sikkhitabbam.

5. 'Pañc' ime bhikkhave vacanapathā yehi vo pare vadamānā vadeyyuṃ: Kālena vā akālena vā, bhūtena vā abhūtena vā, saṇhena vā pharusena vā, atthasaṃhitena vā anattasaṃhitena vā, mettacittā vā dosantarā vā. Kālena vā bhikkhave pare vadamānā vadeyyuṃ akālena vā; bhūtena vā bhikkhave pare vadamānā vadeyyuṃ abhūtena vā; saṇhena vā bhikkhave pare vadamānā vadeyyuṃ pharusena vā; atthasaṃhitena vā bhikkhave pare vadamānā vadeyyuṃ anattasaṃhitena vā; mettacittā vā bhikkhave pare vadamānā vadeyyuṃ dosantarā vā. Tatrāpi kho bhikkhave evaṃ sikkhitabbam: Na ca eva no cittaṃ viparinataṃ bhavissati na ca pāpikaṃ vācaṃ nicchāressāma hitānukampī ca viharissāma mettacittā na dosantarā, tañ ca puggalaṃ mettasaṃhagatena cetasā pharitvā viharissāma, tadārammaṇaṃ ca sabbāvantam lokam mettasaṃhagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharissāmāti. Evaṃ hi vo bhikkhave sikkhitabbam.

6. Seyyathā pi bhikkhave puriso āgaccheyya kuddālapitakaṃ ādāya, so evaṃ vadeyya: Ahaṃ imaṃ mahāpaṭhavim apāṭhavim karissāmīti, so tatra tatra khaṇeyya, tatra tatra vikereyya, tatra tatra oṭṭhubheyya, tatra tatra omutteyya: apāṭhavi bhavasi, apāṭhavi

bhavasīti. Taṃ kim maññatha bhikkhave: Api nu so puriso imaṃ mahāpaṭhavim aṭṭhaviṃ kareyyāti. No hi etaṃ bhante, taṃ kissa hetu: ayaṃ hi bhante mahāpaṭhavigambhīrā appameyyā, sā na sukarā aṭṭhavī kātum, yāvad eva ca pana so puriso kilamathassa vighātassa bhāgi assāti. Evam eva kho bhikkhave pañc' ime vacanapathā yehi vo pare vadamānā vadeyyum: kālena vā . . . dasantarā vā. Kālena vā bhikkhave pare vadamānā vadeyyum . . . dosantarā vā. Tatrāpi kho bhikkhave evaṃ sikkhitabbaṃ: Na ca eva no cittaṃ vipariṇataṃ bhavissati na ca pāpikaṃ vācaṃ nicchāressāma hitānukampī ca viharissāma me acittā na dosantarā, tañ ca puggalaṃ mettasaṃhātana cetasā pharitvā viharissāma, tadārammaṇaṃ ca sabbāvantam lokam paṭhavisaṃhātana cetasā vipulena mahaggaṭṭhena appamāṇena averena abyābajjhena pharitvā viharissāmāti. Evam hi vo bhikkhave sikkhitabbaṃ.

7. Seyyathā pi bhikkhave puriso āgaccheyya lākhā va haliddim vā nīlā vā mañjittā vā ādāya, so evaṃ vadeyya: Ahaṃ imasmim ākāse rūpāni likhissāmi rūpapātubhāvaṃ karissāmīti. Taṃ kim maññatha bhikkhave: Api nu so puriso imasmim ākāse rūpam likkheyya rūpapātubhāvaṃ kareyyāti. No hetam bhante, taṃ kissa hetu: ayaṃ hi bhante ākāso arūpī anidassano, tattha na sukaram rūpam likhitum rūpapātubhāvaṃ kātum, yavad eva ca pana so puriso kilamathassa vighātassa bhāgi assāti. Evam eva kho bhikkhave pañc' ime vacanapathā yehi vo pare vadamānā vadeyyum: kālena vā akālena vā—pe—tadārammaṇaṃ ca sabbāvantam lokam ākāsaṃhātana cetasā vipulena mahaggaṭṭhena appamāṇena averena abyābajjhena pharitvā viharissāmāti. Evam hi vo bhikkhave sikkhitabbaṃ.

8. Seyyathā pi bhikkhave puriso āgaccheyya ādittam tiṇukkam ādāya, so evaṃ vadeyya: Ahaṃ imāya ādittāya tiṇukkāya Gaṅgaṃ nadim santāpeyyāmi samparitāpeyyāmi. Taṃ kim maññatha bhikkhave: Api nu so puriso ādittāya tiṇukkāya Gaṅgaṃ nadim santāpeyya samparitāpeyyāti. No hetam bhante, taṃ kissa hetu: Gaṅgā hi bhante nadī gambhīrā appameyyā, sā na sukarā ādittāya tiṇukkāya santāpetum samparitāpetum, yāvad eva ca pana so puriso kilamathassa vighātassa bhāgi assāti. Evameva kho bhikkhave pañc' ime vacanapathā yehi vo pare vadamānā vadeyyum: Kālena vā akālena vā pe tadārammaṇaṃ ca sabbāvantam lokam Gaṅgāsaṃhātana cetasā vipulena mahaggaṭṭhena appamāṇena averena abyābajjhena pharitvā viharissāmāti. Evam hi vo bhikkhave sikkhitabbaṃ.

9. Seyyathā pi bhikkhave bilārabhastā madditā sumadditā suparimadditā mudukā tūlinī chinnaśassarā chinnaśabbharā, atha puriso āgaccheyya kaṭṭhaṃ vā kaṭhalāṃ vā ādāya, so evaṃ vadeyya: Ahaṃ imaṃ bilārabhastāṃ madditaṃ sumadditaṃ suparimadditaṃ mudukaṃ tūliṇiṃ chinnaśassaraṃ chinnaśabbharaṃ kaṭṭhena vā kaṭhalena vā sarasaraṃ karissāmi bharabharaṃ karissāmiti. Taṃ kim maññatha bhikkhave: Api nu so puriso amuṃ bilārabhastāṃ madditaṃ sumadditaṃ suparimadditaṃ mudukaṃ tūliṇiṃ chinnaśassaraṃ chinnaśabbharaṃ kaṭṭhena vā kaṭhalena vā sarasaraṃ kareyya bharabharaṃ kareyyāti. No heṭaṃ bhante, taṃ kissa hetu: asu hi bhante bilārabhastā madditā sumaddita suparimadditā mudukā tūlinī chinnaśassarā chinnaśabbharā, sā na sukarā kaṭṭhena vā kaṭhalena vā sarasaraṃ kātum bharabharaṃ kātum, yāvad eva ca pana so puriso kilamathassa vighātassa bhāgī assāti. Evaṃ eva kho bhikkhave pañc' ime vacanapathā yehi vo pare vadamānā vadeyyuṃ: kālana vā akālana vā bhūtena vā abhūtena vā saṇhena vā pharusena vā attha-saṃhitena vā anattasaṃhitena vā mettacittā vā dosantarā vā. Kālana vā bhikkhave pare vadamānā vadeyyuṃ akālana vā; bhūtena vā... bhikkhave pare vadamānā vadeyyuṃ abhūtena vā; saṇhena vā bhikkhave pare vadamānā vadeyyuṃ pharusena vā; atthasaṃhitena vā bhikkhave pare vadamānā vadeyyuṃ anattasaṃhitena vā; mettacittā vā bhikkhave pare vadamānā vadeyyuṃ dosantarā vā. Tatrāpi kho bhikkhave evaṃ sikkhitabbāṃ: Na ca eva no cittaṃ vipariṇataṃ bhavissati na ca pāpikaṃ vācam nicchāressāma hitānukāmpī ca viharissāma mettacitta na dosantarā, tañ ca puggalaṃ mettāsaṃhagatena cetasā pharitvā viharissāma, tadārammaṇaṃ ca cabbantaṃ lokaṃ bilārabhastāsamena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharissāmāti. Evaṃ hi vo bhikkhave sikkhitabbāṃ.

10. Ubhatodaṇḍakena ce pi bhikkhave kakacena corā acorakā aṅgamaṅgāni okanteyyuṃ, tatrāpi yo mano padūseyya na me so tena sāsana-karo. Tatrāpi kho bhikkhave evaṃ sikkhitabbāṃ: Na ca eva no cittaṃ vipariṇataṃ bhavissati na ca pāpikaṃ vācam nicchāressāma hitānukāmpī ca viharissāma mettacittā na dosantarā, tañ ca puggalaṃ mettāsaṃhagatena cetasā pharitvā viharissāma, tadārammaṇaṃ ca sabbāvantāṃ lokaṃ mettāsaṃhagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharissāmāti. Evaṃ hi vo bhikkhave sikkhitabbāṃ.

11. Imañ ca tumhe bhikkhave kakacūpamaṃ ovādaṃ abhikkhaṇaṃ manasikareyyātha, passatha no tumhe bhikkhave taṃ vacanapathaṃ aṇuṃ vā thūlaṃ vā yaṃ tumhe nādhivāseyyāthāti. No h'etaṃ bhante. Tasmātiha bhikkhave imaṃ kakacūpamaṃ ovādaṃ abhikkhaṇaṃ manasikarotha, taṃ vo bhavissati dīgharattaṃ hitāya sukhāyāti.

Idaṃ avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.

Kakacūpama-Suttaṃ niṭṭhitaṃ.

MAHĀSĪHANĀDA SUTTA

(Majjhima Nikāya)

1. Evam me suttaṃ. Ekaṃ samayaṃ Bhagavā Vesāliyaṃ viharati bahinagare avarapure vanasaṇḍe. Tena kho pana samayena Sunakkhatto Licchaviputto acirapakkanto hoti imasmā dhamma-vinayā; so Vesāliyaṃ parisatiṃ etaṃ vācaṃ bhāsati: Na'tthi samaṇassa Gotamassa uttarim manussadhammā alamariyañāṇa-dassanaviseso, takkapariyāhataṃ samano Gotamo dhammaṃ deseti vīmaṃsānucaritaṃ sayampaṭibhānaṃ yassa cakhvāssa atthāya dhammo desito so niyyāti takkarassa sammā dukkhakkhayāyāti. Atha kho āyasmā Sāriputto pubbanhasamayaṃ nivāsetvā pattaci-varaṃ ādāya Vesāliṃ piṇḍāya pāvisi. Assosi kho āyasmā Sāriputto Sunakkhattassa Licchaviputtassa Vesāliyaṃ parisatiṃ etaṃ vācaṃ bhāsamānassa: Natthi samaṇassa Gotamassa uttarim manussa-dhammā alamariyañāṇadassanaviseso, takkapariyāhataṃ samaṇo Gotamo dhammaṃ deseti vīmaṃsānucaritaṃ sayampaṭibhānaṃ, yassa ca khvāssa atthāya dhammo desito so niyyāti takkarassa sammā dukkhakkhayāyāti.

2. Atha kho āyasmā Sāriputto Vesāliyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭṭhikānto yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Sāriputto Bhagavantam etad avoca: Sunakkhatto bhante Licchaviputto acirapakkanto imasmā dhamma-vinayā, so Vesāliyaṃ parisatiṃ etaṃ vācaṃ bhāsati. N'atthi samaṇassa Gotamassa . . . so niyyāti takkarassa sammā dukkhakkhayāyāti.

3. Kodhano Sāriputta Sunakkhatto moghapuriso, kodhā ca pan' assa esā vācā bhāsita. Avaṇṇaṃ bhāsissāmiti so Sāriputta Sunakkhatto moghapuriso vaṇṇaṃ yeva Tathāgatassa bhāsati.

Vaṇṇo h' eso Sāriputta Tathāgatassa yo evaṃ vadeyya: yassa ca khvāssa atthāya dhammo desito so niyyāti takkarassa sammā dukkhakkhayāyāti.

4. Ayam pi hi nāma Sāriputta Sunakkhattassa moghapurisassa mayi dhammanvayo na bhavissati: Iti pi so Bhagavā arahaṃ sammā-sambuddho vijjācaraṇasampanṇo sugato lokavidū anuttaro purisa-dammasāratthī satthā devamanussānaṃ buddho bhagavā ti. Ayam pi hi nāma Sāriputta Sunakkhattassa moghapurisassa mayi dhammanvayo na bhavissati: Iti pi so Bhagavā anekavihiṭṭaṃ iddhividhaṃ paccanubhoti: eka pi hutvā bahudhā hoti, bahudhā pi hutvā eko hoti, avibhāvaṃ tirobhāvaṃ tirokuḍḍaṃ tiropākāraṃ tiropabbataṃ asajjamāno gacchati seyyathā pi ākāse, paṭhaviyā pi ummujjani-mujjaṃ karoti seyyathā pi udake, udake pi abhiḍḍamāne gacchati seyyathā pi paṭhaviyaṃ, ākāse pi pallaṅkena kamati seyyathā pi pakkhi sakuṇo, ime pi candimasuriye evaṃ mahiddhike evaṃ mahānubhāve pāṇinā parimasati parimajjati, yāva Brahmaloḷkā pi kāyena vasaṃ vatteti. Ayam pi hi nāma Sāriputta Sunakkhattassa moghapurisassa mayi dhammanvayo na bhavissati: Iti pi so Bhagavā dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇāti dibbe ca mānuse ca ye dūre santike cāti. Ayam pi hi nāma Sāriputta Sunakkhattassa moghapurisassa mayi dhammanvayo na bhavissati: Iti pi so Bhagavā parasattānaṃ parapuggalānaṃ cetasa-ceto paricca pajānāti: sarāgaṃ vā cittaṃ sarāgaṃ cittaṃ ti pajānāti, vitarāgaṃ vā cittaṃ vitarāgaṃ cittaṃ ti pajānāti—pe—saṅkhittaṃ . . . vikkhittaṃ . . . mahaggaṭṭaṃ . . . amahaggaṭṭaṃ . . . sauttaraṃ . . . anuttaraṃ samāhitaṃ . . . asamāhitaṃ . . . vimuttaṃ . . . avimuttaṃ vā cittaṃ avimuttaṃ cittaṃ ti pajānāti.

5. Dasa kho paṇ' imāni Sāriputta Tathāgatassa Tathāgatabalāni yehi balehi samannāgato Tathāgato āsabhaṇaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti, katamāni dasa: Idha Sāriputta Tathāgato ṭhānaṃ ca ṭhānato aṭṭhānaṃ ca aṭṭhānato yathābhūtaṃ pajānāti idam pi Sāriputta Tathāgatassa Tathāgatabalaṃ hoti yaṃ balaṃ āgamma Tathāgato āsabhaṇaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti. Puna ca paraṃ Sāriputta Tathāgato atītānāgatapaccuppannānaṃ kamma-sammādaṇānaṃ ṭhānaṃ so hetuso vipākaṃ yathābhūtaṃ pajānāti. Yaṃ pi Sāriputta Tathāgato atītānāgatapaccuppannānaṃ . . . pavatteti. Puna ca paraṃ Sāriputta Tathāgato sabbattha gāminiṃ paṭipadaṃ yathābhūtaṃ pajānāti. Yaṃ pi Sāriputta . . . pavatteti.

Puna ca param Sāriputta Tathāgato anekadhātunānādhātu-lokam yathābhūtam pajānāti. Yam pi Sāriputta . . . pavatteti. Puna ca param Sāriputta Tathāgato sattānam nānādhimuttikatam yathābhūtam pajānāti. Yam pi Sāriputta . . . pavatteti. Puna ca param Sāriputta Tathāgato parasattānam parapuggalānam indriyaparo-pariyattam yathābhūtam pajānāti. Yam pi Sāriputta pavatteti. Puna ca param Sāriputta Tathāgato jhāna-vimokha-samādhisamāpattimam saṅkilesam vodānam vūttānam yathābhūtam pajānāti. Yam pi Sāriputta pavatteti. Puna ca param Sāriputta Tathāgato anekavihitam pubbenivāsam anussarati, seyyathidam: ekam pi jātim dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa pi jātiyo vīsati pi jātiyo tiṃsam pi jātiyo cattārisam pi jātiyo paññāsam pi jātiyo jātisatam pi jātisahassam pi jātisatasahassam pi, aneke pi samvaṭṭakappe aneke pi vivaṭṭakappe aneka pi samvaṭṭavivaṭṭakappe amutrāsim evaṃnāmo evaṃgotto evaṃvanṇo evamāhāro evam sukhadukkhapaṭisamvedī evamāyupariyanto, so tato cuto annutra udapādim, tatrāp āsim evaṃnāmo evaṃgotto evaṃvanṇo evamāhāro evam sukhadukkhapaṭisamvedī evamāyupariyanto so tato cuto idhupapanno ti, iti sākāram sauddesam anekavihitam pubbenivāsam anussarati. Yam pi Sāriputta . . . pavatteti. Puna ca param Sāriputta Tathāgato dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne, hīne paṇite subaṇṇe dubbaṇṇe sugate duggate, yathā kammūpage satte pajānāti ime vata bhonto sattā kāyaduccaritena samannāgatā vaciduccaritena s. manoduccaritena s. ariyānam upavādakā micchādiṭṭhikā micchādiṭṭhikamma-samādānā, te kāyassa bheda param maraṇā apāyam duggatim vinipātam nirāyam upapannā, ime vā pana bhonto sattā kāyasucaritena samannāgatā vacisucaritena s. manosucaritena s. ariyānam anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bheda param maraṇā sugatim saggaṃ lokam upapannā ti, iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne, hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate, yathā kammūpage satte pajānāti. Yam pi Sāriputta . . . pavatteti. Puna ca param Sāriputta Tathāgato āsavānam khayā anāsavaṃ cetovimuttim paññāvimuttim diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharati. Yam pi Sāriputta Tathāgato āsavānam khayā anāsavaṃ cetovimuttim paññāvimuttim diṭṭhe vā dhamme sayam abhiññāsacchikatvā upasampajja viharati, idam pi Sāriputta Tathāgatassa Tathāgatabalam

hoti yaṃ balaṃ āgama Tathāgato āsabhaṇ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

6. Imāni kho Sāriputta dasa Tathāgatassa Tathāgatabalāni yehi balehi samannāgato Tathāgato āsabhaṇ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti. Yo kho maṃ Sāriputta evaṃ jānantaṃ evaṃ passantaṃ evaṃ vadeyya: Natthi samaṇassa Gotamassa uttarim manussadhammā alamariyañāṇadassanaviseso, takkapariyāhataṃ samaṇo Gotamo dhammaṃ deseti vīmaṃ sānucaritaṃ sayampaṭibhānaṃ ti, taṃ Sāriputta vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajitvā yathābhaṭaṃ nikkhitto evaṃ niraye. Seyyathā pi Sāriputta bhikkhu sīlasampanno samādhisampanno paññāsampanno diṭṭhe vā dhamme aññaṃ ārādheyya, evaṃsampaḍaṃ idam Sāriputta vadāmi; taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajitva yathābhaṭaṃ nikkhitto evaṃ niraye.

7. Cattāri imāni Sāriputta Tathāgatassa vesārajjāni yehivesārajjehi samannāgato Tathāgato āsabhaṇ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti, katamaṇi cattāri: Sammāsambuddhassa te paṭijānato ime dhammā anabhisambuddhā ti, tatra vata maṃ samaṇo vā brāhmaṇo vā devo vā Māro vā Brahmāvā koci vā lokasmim saha dhammena paṭicodessatīti nimittaṃ etaṃ Sāriputta na samanupassāmi. Etaṃ pi ahaṃ Sāriputta nimittaṃ asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi. Khināsavassa te paṭijānato ime āsavā aparikkhinā ti, tatra vata maṃ . . . na samanupassāmi. Etaṃ P'ahaṃ . . . viharāmi. Ye kho pana te antarāyikā dhammā vuttā te paṭisevato nālaṃ antarāyāyāti, tatra vata maṃ . . . na samanupassāmi. Etaṃ P'ahaṃ . . . viharāmi. Yassa kho pana te atthāya dhammo desito so na niyyāti takkarassa sammā dukkhakkhayāyāti, tatra vata maṃ samaṇo vā brāhmaṇo vā devo vā Māro vā Brahmā va koci vā lokasmim saha dhammena paṭicodessatīti nimittaṃ etaṃ na samanupassāmi. Etaṃ P'ahaṃ Sāriputta nimittaṃ asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi.

8. Imāni kho Sāriputta cattāri Tathāgatassa vesārajjāni yehi . . . pavatteti. Yo kho maṃ Sāriputta evaṃ jānantaṃ . . . evaṃ niraye.

9. Aṭṭha kho imā Sāriputta parisā, katamā aṭṭha: khattiya-parisā brāhmaṇa-parisā gahapati-parisā samaṇa-parisā Cātummahārājika-parisā Tāvatisa-parisā Māra-parisā Brahma-parisā. Imā kho Sāriputta aṭṭha parisā. Imehi kho Sāriputta catuhi vesārajjehi

samannāgato Tathāgato imā aṭṭha parisā upasaṅkamati ajjhogāhati. Abhiñāmi kho paṇāhaṃ Sāriputta anekasataṃ khattiyapariṣaṃ upasaṅkamitā, tatra pi mayā sannisinnaṃpubbaṃ c'eva sallapitaṃpubbaṃ ca sākacchā ca samāpajjitaṃpubbā. Tatra vata maṃ bhayaṃ vā sārājjaṃ vā okkamissatīti nimittam etaṃ Sāriputta na samanupassāmi. Etaṃ P'ahaṃ Sāriputta nimittam asamanupassanto khemappatto abhayapatto vesārajjapatto viharāmi. Abhiñāmi kho paṇāhaṃ Sāriputta anekasataṃ brāhmaṇapariṣaṃ—pe—gahapati-pariṣaṃ—samanapariṣaṃ—Cātummahārājikapariṣaṃ—Tāvatisapa-pariṣaṃ—Mārapariṣaṃ—Brahmapariṣaṃ upasaṅkamitā, tatra pi mayā sannisinnaṃpubbaṃ c'eva sallapitaṃpubbaṃ ca sākacchā ca samāpajjita-pubbā. Tatra vata maṃ bhayaṃ vā sārājjaṃ vā okkamissatīti nimittam etaṃ Sāriputta na samanupassāmi. Etaṃ P'ahaṃ Sāriputta nimittam asamanupassanto khemapatto abheyapatto vesārajjappatto viharāmi. Yo kho maṃ Sāriputta evaṃ jānantam . . . evaṃ niraye.

10. Catasso kho imā Sāriputta yoniyo, katamā catasso: aṇḍajā yoni, jalābujā yoni, saṃsedajā yoni, opapātikā yoni. Katamā ca Sāriputta aṇḍajā yoni: Ye kho te Sāriputta sattā aṇḍakosaṃ abhinibbhijja jāyanti, ayaṃ vuccati Sāriputta aṇḍajā yoni. Katamā ca Sāriputta jalābujā yoni: Ye kho te Sāriputta sattā vatthikosam abhinibbhijja jāyanti, ayaṃ vuccati Sāriputta jalābujā yoni. Katamā ca Sāriputta saṃsedajā yoni: Ye kho te Sāriputta sattā pūtimacce vā jāyanti pūtikunape vā pūtikummāse vā candanikāya vā oḷigalle vā jāyanti, ayaṃ vuccati Sāriputta saṃsedajā yoni. Katamā ca Sāriputta opapatikā yoni: Devā nerayikā ekacce ca manussā ekacce ca vinipātikā, ayaṃ vuccati Sāriputta opapatikā yoni.

11. Imā kho Sāriputta catasso yoniyo. Yo kho maṃ Sāriputta evaṃ jānantam evaṃ niraye.

Pañca kho imā Sāriputta gatiyo. Katamā pañca; nirayo tiracchāno yoni pittivisayo manussā devā. Nirayaṇ cāhaṃ Sāriputta pajānāmi nirayagāmin ca maggaṃ nirayagāminiṇ ca paṭipadaṃ, yathāpaṭipanno ca kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatim vinipātaṃ nirayaṃ upapajjati taṇ ca pajānāmi. Tiracchānayaniṇ cāhaṃ Sāriputta pajānāmi tiracchānayanigāmiṃ maggaṃ tiracchānayanigāmiṃ ca paṭipadaṃ yathāpaṭipanno ca kāyassa bhedaṃ paraṃ maraṇā tiracchānayaniṃ upapajjati taṇ ca pajānāmi. Pittivisayaṇ cāhaṃ Sāriputta pajānāmi pittivisayagāmiṇ ca maggaṃ pittivisayagāminiṇ ca paṭipadaṃ, yathāpaṭipanno ca kāyassa bhedaṃ paraṃ maraṇā pittivisayaṃ upapajjati taṇ ca pajānāmi. Manusse cāhaṃ Sāriputta

pajānāmi manussalokagāmiṇ ca maggaṃ manussalokagāminiṇ ca paṭipadaṃ, yathāpaṭipanno ca kāyassa bhedaṃ paraṃ maraṇā manussesu upapajjati taṇ ca pajānāmi. Deve cāhaṃ Sāriputta pajānāmi deva-lokagāmiṇ ca maggaṃ deva-lokagāminiṇ ca paṭipadaṃ, yathāpaṭipanno ca kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati taṇ ca pajānāmi. Nibbānaṇ cāhaṃ Sāriputta pajānāmi nibbāna-gāmiṇ ca maggaṃ nibbānagāminiṇ ca paṭipadaṃ, yathāpaṭipanno ca āsāvānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe vā dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati taṇ ca pajānāmi.

12. Idhāhaṃ Sāriputta ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi. Tathā yaṃ puggalo paṭipanno tathā ca iriyati taṇ ca maggaṃ samārūḷho yathā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissatīti; tam enaṃ passāmi aparena samayena dibbena cakkhunā visuddhena atikkanta-mānusakena kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannaṃ ekantadukkhā tippā kaṭuka vedanā vediyammānaṃ. Seyyathā pi Sāriputta aṅgārakāsu sādhipaporisā pūraṅgārānaṃ vītaccikānaṃ vītadhūmānaṃ, atha puriso āgaccheyya, ghammābhitatto ghammāpareto kilanto tasito pipāsito ekāyanena maggena tam eva aṅgārakāsuṃ paṇidhāya, tam enaṃ cakkhumā puriso disvā evaṃ vadeyya: Tathā yaṃ bhavaṃ puriso paṭipanno tathā ca iriyati taṇ ca maggaṃ samārūḷho yathā imaṃ yeva aṅgārakāsuṃ āgamissatīti; tam enaṃ passeyya aparena samayena tassā aṅgārakāsuyā patitaṃ ekantadukkhā tippā kaṭuka vedanā vediya-mānaṃ; evaṃ eva kho ahaṃ Sāriputta idh' ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi: Tathā yaṃ puggalo paṭipanno tathā ca iriyati taṇ ca maggaṃ samārūḷho yathā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissatīti; tam enaṃ passāmi aparena samayena dibbena cakkhunā visuddhena atikkanta-mānusakena kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vini-pātaṃ nirayaṃ upapannaṃ ekantadukkhā tippā kaṭukā vedanā vediyammānaṃ.

13. Idha panāhaṃ Sāriputta ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi: Tathā yaṃ puggalo paṭipanno tathā ca iriyati taṇ ca maggaṃ samārūḷho yathā kāyassa bhedaṃ paraṃ maraṇā tiracchānayoṇiṃ upapajjissatīti; tam enaṃ passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedaṃ paraṃ maraṇā tiracchānayoṇiṃ upapannaṃ dukkhā tippā kaṭukā

vedanā vediyamānaṃ. Seyyathā pi Sāriputta gūthakūp¹o sādhi kapari so pūro gūthassa, atha puriso āgaccheyya ghammābhitatto ghammāpareto kilanto tasito pipāsito ekāyanena maggena tam eva gūthakūpaṃ paṇidhāya, tam enaṃ cakkhumā puriso disvā evaṃ vadeyya: Tathā yaṃ bhavaṃ puriso paṭipanno tathā ca iriyati tañ ca maggaṃ samārūlho yathā imaṃ yeva gūthakūpaṃ āgamissatīti; tam enaṃ passeyya aparena samayena tasmim gūthakupe patikaṃ dukkhā tippā kaṭūka vedanā vediyamānaṃ evaṃ eva kho ahaṃ Sāriputta idh' ekaccaṃ puggalaṃ . . . vediyamānaṃ.

14. Idhāhaṃ Sāriputta ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi: Tathā yaṃ puggalo . . . param maraṇā pittivisa yaṃ upapajjissatīti; tam enaṃ passāmi . . . pittivisa yaṃ upapannaṃ dukkhabahulā vedanā vediyamānaṃ. Seyyathā pi Sāriputta rukkho visame bhūmibhāge jāto tanupattapalāso kabaracchāyo, atha puriso gaccheyya ghammābhitatto ghammāpareto kilanto tasito pipāsito ekāyanena maggena tam eva rukkhaṃ paṇidhāya, tam enaṃ cakkhumā puriso disvā evaṃ vadeyya: Tathā yaṃ bhavaṃ puriso paṭipanno tathā ca iriyati tañ ca maggaṃ paṭipanno yathā imaṃ yeva rukkhaṃ āgamissatīti; tam enaṃ passeyya aparena samayena tassa rukkhassa chāyāya nisinnaṃ vā nipannaṃ vā dukkhabahulā vedanā vediyamānaṃ; evaṃ eva kho ahaṃ Sāriputta idh' ekaccaṃ puggalaṃ vediyamānaṃ.

15. Idha panāhaṃ Sāriputta ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi: Tathā yaṃ puggalo . . . param maraṇā manussesu upapajjissatīti; tam enaṃ passāmi . . . manussesu upapannaṃ sukhabahulā vedanā vediyamānaṃ. Seyyathā pi Sāriputta rukkho same bhūmibhāge jāto bahalapattapalāso sandacchāyo, atha puriso āgaccheyya ghammābhitatto ghammāpareto kilanto tasito pipāsito ekāyanena maggena tam eva rukkhaṃ paṇidhāya, tam enaṃ cakkhumā puriso disvā evaṃ vadeyya: Tathā yaṃ bhavaṃ puriso paṭipanno tathā ca iriyati tañ ca maggaṃ samārūlho yathā imaṃ yeva rukkhaṃ āgamissatīti; tam enaṃ passeyya aparena samayena tassa rukkhassa chāyāya nisinnaṃ vā nipannaṃ vā sukhabahulā vedanā vediyamānaṃ; evaṃ eva kho ahaṃ Sāriputta idh' ekaccaṃ puggalaṃ . . . vediyamānaṃ.

16. Idhāhaṃ Sāriputta ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi: Tathā yaṃ puggalo . . . param maraṇā sugatim saggaṃ lokam upapajjissatīti; tam enaṃ passāmi . . . sugatim saggaṃ lokam upapannaṃ ekantasukhā vedanā vediyamānaṃ. Seyyathā pi

Sāriputta pāsādo, tatrassa kūtāgaram ullittāvalittam nivātam phassi-taggaḷam pihitavātapānam tatrassa pallaṅkagonakatthato paṭikatthato paṭalikatthato kadalimigapavarapaccattharaṇo sa-uttaracchaddo ubha-tolohitakūpadhāno, atha puriso āgaccheyya ghammābhitatto ghammāpareto kilanto tasito pipāsito ekāyanena maggena tameva pāsādam paṇidhāya, tam enaṃ cakkhumā puriso disvā evaṃ vadeyya: Tathā yaṃ bhavaṃ puriso paṭipanno tathā ca iriyati taṇca maggaṃ samārūḷho yathā imaṃ yeve pāsādam āgamissatīti; tam enaṃ passeyya aparena samayena tasmim pāsāde tasmim kūtāgāre tasmim pallaṅke nisinnam vā nīpannam vā ekantasukhā vedanā vediyamānam; evaṃ eva kho ahaṃ Sāriputta idh' ekaccaṃ puggalaṃ . . . vediyamānam.

17. Idha paṇāhaṃ Sāriputta ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi: Tathā yaṃ puggalo paṭipanno tathā ca iriyati taṇca maggaṃ samārūḷho yathā āsavānam khayā anāsavaṃ ceto-vimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharissatīti; tam enaṃ passāmi aparena samayena āsavānam khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharantaṃ ekanta-sukhā vedanā vediyamānam. Seyyathā pi Sāriputta pokkharāṇi acchodakā sātodakā sitodakā setakā supatitṭhā ramaṇiyyā avidūre c' assā tibbo vanasaṇḍo, atha puriso āgaccheyya ghammābhitatto ghammāpareto kilanto tasito pipāsito ekāyanena maggena tam eva pokkharāṇim paṇidhāya, tam enaṃ cakkhumā puriso disvā evaṃ vadeyya: Tathā yaṃ bhavaṃ puriso paṭipanno tathā ca iriyati taṇ ca maggaṃ samārūḷho yathā imaṃ yeve pokkharāṇim āgamissatīti; tam enaṃ passeyya aparena samayena tam pokkharāṇim ogāhitvā nahātvā ca pivitvā ca sabbadarathakilamathaparilāhaṃ paṭippassambhetvā paccuttaritvā tasmim vanasaṇḍe nisinnam vā nīpannam vā ekantasukhā vedanā vediyamānam; evaṃ eva kho ahaṃ Sāriputta idh' ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi: Tathā yaṃ puggalo paṭipanno tathā ca iriyati taṇ ca maggaṃ samārūḷho yathā āsavānam khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharissatīti; tam enaṃ passāmi aparena samayena āsavānam khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharantaṃ ekantasukhā vedanā vediyamānam.

18. Imā kho Sāriputta pañca gatiyo. Yo kho maṃ Sāriputta evaṃ jānantaṃ evaṃ passantaṃ evaṃ vadeyya: Na tthi samaṇassa

Gotamassa uttarim manussadhammā alamariyaññāṇadassanaviseso, takkapariyāhatam samano Gotamo dhammam deseti vīmaṃsānucaritam sayampatibhānan ti, tam Sāriputta vācam appahāya tam cittam appahāya tam diṭṭhim appaṭinissajitvā yathābhatam nikkhitto evaṃ niraye. Seyyāthā pi Sāriputta bhikkhu sīlasampanno samādhisampanno paññāsampanno diṭṭhe va dhamme aññaṃ ārādheyya, evaṃ sampadam idaṃ Sāriputta vadāmi: tam vācam appahāya tam cittam appahāya tam diṭṭhim appaṭinissajitvā yathābhatam nikkhitto evaṃ niraye.

19. Abhiñānāmi kho pañāham Sāriputta caturaṅgasamannāgatam brahmacariyam caritā: tapassī sudam homi paramatapassī, lūkhas, sudam homi paramalūkho jegucchī sudam homi paramajegucchī, pavivittas sudam homi paramapavivitto.

20. Tatra ssu me idaṃ Sāriputta tapassitāya hoti: acelako homi muttācāro hatthāpalekhano, na ehibhadantiko na tiṭṭhabhadantiko, nābhihaṭam na uddissakaṭam na nimantaṇam sādīyāmi; so na kumbhīmukhā patigaṇhāmi, na kaḷopimukhā patigaṇhāmi, na eḷakamantaram na daṇḍamantaram musalmantaram, na dvinnam bhuñjamānānam, na gabbhiniyā, na pāyamānāya, na purisantaragatāya na saṅkittisu, na yattha sā upaṭṭhito hoti, na yattha makkhikā saṇḍasaṇḍacārini, na macchaṃ na maṃsaṃ na suraṃ na merayaṃ na thusodakaṃ pivāmi. So ekāgāriko vā homi ekālopiko, dvāgāriko vā homi dvālopiko sattāpāriko vā homi sattālopiko. Ekissā pi dattiyā yāpemi, dvīhi pi dattīhi yāpemi sattahi pi dattīhi yāpemi. Ehāhikam pi āhāraṃ āhāremi, dvīhikam pi āhāraṃ āhāremi sattāhikam pi āhāraṃ āhāremi. Iti evarūpaṃ addhamāsikaṃ pi pariyāyabhattabhojanānuyogam anuyutto viharāmi. So sākabhakkho, vā homi, sāmākabhakkho... vā homi nivārabhakkho... daddulabhakkho... halabhakkho... kaṇabhakkho... acāmabhakkho... piññakabhakkho... tiṇabhakkho... gomayabhakkho vā homi; vanamūlaphalāhāro yāpemi pavattaphalabhoji. So sāṇāni pi dhāremi masāṇāni pi dhāremi, chavadussāni pi dhāremi, paṃsukūlāni pi dhāremi, tirīṭani pi dhāremi, ajinam pi dhāremi, ajinakkipam pi dhāremi, kusacīram pi dhāremi, vākacīram pi dhāremi, phalakacīram pi dhāremi, kesakambalam pi dhāremi, vālakambalam pi dhāremi, ulūkapakkham pi dhāremi. Kesamassulocako pi homi kesamassulocanānuyogam anuyutto, ubbhatṭhako pi homi āsanapaṭikkhitto, ukkutiko pi homi ukkuṭikappadhānam anuyutto, kaṇṭakāpassayiko pi homi kaṇṭakāpassaye seyyam kappemi, sāyatatiyakam pi udakorohaṇānuyogam anuyutto

viharāmi. Iti evarūpaṃ anekavihitam kāyassa ātāpanaparitāpanānuyogam anuyutto viharāmi. Idam su me Sāriputta tapassitāya hoti.

21. Tatra ssu me idam Sāriputta lūkhasmim hoti: nekavassaganikam rajojallam kāye sannicitam hoti papaṭikajātam. Seyyathā pi Sāriputta tiṇḍukākhāpu nekavassaganiko sannicito hoti papaṭikajāto, evam eva ssu me Sāriputta nekavassaganikam rajojallam kāye sannicitam hoti papaṭikajātam. Tassa mayham Sāriputta na evam hoti: Aho vatāham imam rajojallam pāṇinā parimajjeyyam, aññe vā pana me imam rajojallam pāṇinā parimajjeyyun ti. Evam pi me Sāriputta na hoti. Idam su me Sāriputta lukhasmim hoti.

22. Tatra ssu me idam Sāriputta jegucchismim hoti: so kho aham Sāriputta sato va abhikkamāmi sato paṭikkamāmi, yāva udabindumhi pi me dayā paccupaṭṭhitā hoti: māham khuddake pāme visamagate saṅghātam āpādessanti. Idam su me Sāriputta jegucchismim hoti. Tatra ssu me idam Sāriputta pavivittasmim hoti: so kho aham Sāriputta aññataram araṇṇāyatanaṃ ajjhogāhitvā viharāmi, yadā passāmi gopālokaṃ vā pasupālaṃ vā tinahāraṃ vā kaṭṭhahāraṃ vā vanakammikaṃ vā, vanena vanaṃ gahanena gahanam ninnena ninnam thalena thalam papatāmi, tam kissa hetu: mā maṃ te addasaṃsu ahañ ca mā te addasanti. Seyyathā pi Sāriputta araṇṇako migo manusse disvā vanena vanaṃ gahanena gahanam ninnena ninnam thalena thalam papatati, evam eva kho aham Sāriputta yadā passāmi gopālaṃ vā pasupālaṃ vā tinahāraṃ vā kaṭṭhahāraṃ vā vanakammikaṃ vā, vanena vanaṃ gahanena gahanam ninnena ninnam thalena thalam papatāmi, tam kissa hetu: mā maṃ te addasaṃsu ahañ ca mā te addasanti. Idam su me Sāriputta pavivittasmim hoti.

23. So kho aham Sāriputta ye te goṭṭhā paṭṭhitagāvo apagata-gopālakā tattha catukunḍiko upasaṅkamitvā yāni tāni vacchakanam taruṇakānaṃ dhenupakānaṃ gomayāni tāni sudam āhāremi. Yāva kivañ ca me Sāriputta sakam muttakarisaṃ apariyādinnaṃ hoti, sakam yeva sudam muttakarisaṃ āhāremi. Idam su me Sāriputta mahāvikaṭabhojanasmim hoti.

24. So kho aham Sāriputta aññataram bhimsanakam vanasaṇḍam ajjhogāhitvā viharāmi. Tatra sudam Sāriputta bhimsanakassa vanasaṇḍassa bhimsanakatasasmim hoti: yo koci avītarāgo tam vanasaṇḍam pavisati yebhuyyena lomāni haṃsanti. So kho aham Sāriputta yā tā rattiyo sītā hemantikā antaraṭṭhake himapātasamaye tathārū-

pāsu rattisu rattim abbhokāse viharāmi divā vanasaṇḍe, gimhānaṃ pacchime māse divā abbhokāse viharāmi rattim vanasaṇḍe. Apissu maṃ Sāriputta ayaṃ anacchariyāgāthā paṭibhāsi pubbe assutapubbā:

So tatto so sino, eko bhimsanake vane, naggo na c'aggim āsīno esanāpasuto munīti.

So kho ahaṃ Sāriputta susāne seyyaṃ kappemi chavaṭṭhikāni upadhāya. Apissu maṃ Sāriputta gomaṇḍalā upasaṅkamitvā oṭṭhubbhanti pi omuttenti pi, paṃsukena okiranti pi kaṇṇasotesu pi salākaṃ pavesenti. Na kho paṇāhaṃ Sāriputta abhijānāmi tesu pāpakaṃ cittaṃ uppādetā. Idaṃ su me Sāriputta upekhāvihārasmim hoti.

25. Santi kho pana Sāriputta eke samaṇabrāhmaṇā evaṃ vādino evaṃdiṭṭhino: āhāreṇa suddhīti; te evaṃ āhaṃsu: kolehi yāpemaṭi te kolam pi khādanti, kolacunṇaṃ pi khādanti, kolodakam pi pivanti, anekavihīlam pi kolavikatiṃ paribhuñjati. Abhijānāmi kho paṇāhaṃ Sāriputta ekaṃ yeva kolam āhāraṃ āharitā. Siyā kho pana te Sāriputta evaṃ assa: mahā nūna tena samayena kolo ahoṣīti. Na kho paṇ' etaṃ Sāriputta evaṃ datṭhabbaṃ, tadā pi etaṃparamo yeva kolo ahoṣi seyyathā pi etarahi. Tassa mayhaṃ Sāriputta ekaṃ yeva kolam āhāraṃ āhārayato adhimattakasimānaṃ patto kāyo hoti: seyyathā pi nāma āsitikapabbāni vā kālāpabbāni vā evaṃ evassu me aṅgapaccaṅgāni bhavanti tāyeva appāhāratāya, seyyathā pi nāma oṭṭhapadaṃ evameva ssu me ānisadaṃ hoti tay' ev' appāhāratāya, seyyathā pi nāma vaṭṭanāvaḷi evaṃ eva ssu me piṭṭhikaṇṭako unnatāvanato hoti tāyeva appāhāratāya, seyyathā pi nāma jarasālāya gopānasiyo oluggaviluggā bhavanti evameva ssu me phasuḷiyo oluggaviluggā bhavanti tāyeva appāhāratāya, seyyathā pi nāma gambhire udapāne udakatārakā gambhiragatā okkhāyikā dissanti evaṃ eva ssu me akkhikūpesu akkhitarakā gambhiragatā okkhāyikā dissanti tāyeva appāhāratāya, seyyathā pi nāma tittakālābu āmakacchinno vātātapena sampuṭito hoti sammilāto evameva ssu me sisacchavi sampuṭitā hoti sammilātā tāyeva appāhāratāya. So kho ahaṃ Sāriputta: udaracchaviṃ parimasissāmīti piṭṭhikaṇṭakam yeva parigaṇhāmi, piṭṭhikaṇṭakam parimasissāmīti udaracchaviṃ yeva parigaṇhāmi, yāva ssu me Sāriputta udaracchavi piṭṭhikaṇṭakam allinā hoti tay' ev' appāhāratāya. So kho ahaṃ Sāriputta: vaccaṃ vā muttaṃ vā karissāmīti tattheva avakujjo papatāmi tāyeva appāhāratāya. So kho ahaṃ Sāriputta tameva kāyaṃ assāsento pāṇinā gattāni anomajjāmi, tassa mayhaṃ Sāriputta

pāṇinā gattāni anomajjato pūtimūlāni lomāni kāyasmā papatanti tayeveva appāhāratāya.

26. Santi kho pana Sāriputta eke samaṇabrāhmaṇā evaṃvādino evamditṭhino: āhārena suddhiti: te evaṃ āhaṃsu: muggehi yāpema—pe—tilehi yāpema—taṇḍulehi yāpemāti, te taṇḍulam pi khādanti, taṇḍulacunnam pi khādanti, taṇḍulodakam pi pivanti, anekavihitam pi taṇḍulavikatim paribhuñjanti. Abhijānāmi kho panāhaṃ Sāriputta ekam yeva taṇḍulam āhāraṃ āharitā. Siyā kho pana te Sāriputta evaṃ assa: mahā nūna tena samayena taṇḍulo ahosīti. Na kho pana etaṃ Sāriputta evaṃ datṭhabbam, tadā pi etaparamo yeva taṇḍulo ahosi seyyathā pi etarahi. Tassa mayhaṃ Sāriputta ekam yeva taṇḍulam āhāraṃ āhārayato adhimattakasimānam patto kāyo hoti: seyyathā pi nāma āsītikapabbāni vā kālāpabbāni vā evaṃ eva ssu me aṅgapaccangāni bhavanti tāyeveva appāhāratāya, seyyathā pi nāma oṭṭhapadam evameva ssu me ānisadam hoti tayeveva appāhāratāya seyyathā pi nāma vaṭṭanāvaḷi evaṃ eva ssu me piṭṭhikaṇṭako unnatāvanato hoti tay' ev' appāhāratāya seyyathā pi nāma jarasālāya gopānasiyo oluggaviluggā bhavanti evaṃ eva ssu me phāsulīyo oluggaviluggā bhavanti, tāyeveva appāhāratāya, seyyathā pi nāma gambhīre udapāne udakāratā gambhīragatā okkhāyikā dissanti evameva ssu me akkhikūpesu akkhitārakā gambhīragatā okkhāyikā dissanti tāyeveva appāhāratāya, seyyathā pi nāma tittakālābu āmakacchino vātātapena samputito hoti sammilāto evaṃ eva ssu me sīsacchavi samputitā hoti sammilātā tāyeveva appāhāratāya. So kho ahaṃ Sāriputta: udaracchavim parimasissāmīti piṭṭhikaṇṭakam yeva parigaṇhāmi, piṭṭhikaṇṭakam parimasissāmīti udaracchavim yeva parigaṇhāmi, yāva ssu me Sāriputta udaracchavi piṭṭhikaṇṭakam allinā hoti tāyeveva appāhāratāya. So kho ahaṃ Sāriputta: vaccam vā muttam vā karissāmīti tattheva avakujjo papatāmi tāyeveva appāhāratāya. So kho ahaṃ Sāriputta tameva kāyaṃ assāsento pāṇinā gattāni anomajjāmi, tassa mayhaṃ Sāriputta pāṇinā gattāni anomajjato pūtimūlāni lomāni kāyasmā papatanti tāyeveva appāhāratāya. Tāya pi kho ahaṃ Sāriputta iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamam uttarim manussadhammā alamariyañāṇaḍḍassanavisesam, tam kissa hetu: imissā yeva ariyāya paññāya anadhi-gamā yā yaṃ ariyā paññā adhigatā ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya.

27. Santi kho pana Sāriputta eke s.e.e.: saṃsārena suddhīti. Na kho pana so Sāriputta saṃsāro sulabharūpo yo mayā asaṃsarita-

pubbo iminā dighena addhunā, aññatra Suddhāvāsehi devehi; Suddhāvāse cāhaṃ Sāriputta deve samsareyyaṃ, na' y' imaṃ lokam punarāgaccheyyaṃ. Santi kho pana Sāriputta eke s.e.e.: upapattiyā suddhiti. Na kho pana sā Sāriputta upapatti sulabharūpā yā mayā anupapannapubbā iminā dighena addhunā, aññatra Suddhāvāsehidevehi; Suddhāvāse cāhaṃ Sāriputta deve upapajjeyyaṃ na' y' imaṃ lokam punarāgaccheyyaṃ. Santi kho pana Sāriputta eke s.e.e.: āvāsena suddhiti. Na kho pana so Sāriputta āvāso sulabharūpa yo mayā anāvutthapubbo iminā dighena addhunā annatra Suddhāvāsehi devehi; Suddhāvāse cāhaṃ Sāriputta deve vaseyyaṃ na' y' imaṃ lokam punarāgaccheyyaṃ. Santi kho pana Sāriputta eke s.e.e.: yaññena suddhiti. Na kho pana so Sāriputta yañño sulabhārūpo yo mayā ayiṭṭhapubbo iminā dighena addhunā, tañ ca kho raññā vā satā khattiyena muddhāvasittena brāhmaṇena vā mahāsālena. Santi kho pana Sāriputta eke s.e.e.: aggiparicariyāya suddhiti. Na kho pana so Sāriputta aggisulavarūpo yo mayā apariciṇṇapubbo iminā dighena addhunā, tañ ca kho raññā vā satā khattiyena muddhāvasittena brāhmaṇena vā māhāsālena.

28. Santi kho pana Sāriputta eke samaṇabrāhmaṇā evaṃ vādino evaṃdiṭṭhino: yāvad evāyaṃ bhavaṃ puriso daharo hoti yuvā susu kālakeso bhadrena yobbanena samannāgato paṭhamena vayasā, tāvad eva paramena paññā veyyattiyena samaññāgato hoti; yato ca kho ayaṃ bhavaṃ puriso jiṇṇo hoti vuddho mahallako addhagato vayo anupatto, asītiko vā navutiko vā vassasatiko va jātiyā, atha tamhā paññāveyyattiyā parihāyatīti. Na kho pana etaṃ Sāriputta evaṃ daṭṭhabhaṃ. Ahaṃ kho pana Sāriputto etarahi jiṇṇo vuddho mahallako addhagato vayo anupatto, asītiko me vayo vattati. Idha me assu Sāriputto cattāro sāvakā vassasatāyukā vassasatajivino paramāya satiyā ca gatiyā ca dhitiyā ca samannāgatā paramena ca paññāveyyattiyena; seyyathā pi Sāriputta daḥhadhammo dhanuggaho sikkhito katahattho katūpāsano lahukena āsanena appakasireneva tiriyaṃ talacchayaṃ atipāteyya, evaṃ adhimattasatimanto evaṃ adhimattagatimanto evaṃ adhimattadhitimanto evaṃ paramena paññāveyyattiyena samannāgata. Te maṃ catunnaṃ satipaṭṭhānaṃ upādāya pañhaṃ puccheyyaṃ, puṭṭho puṭṭho cāhaṃ tesam byākareyyaṃ byākatañ ca me byākatato dhāreyyaṃ, na ca maṃ dutiyaṃ kam uttarim paripuccheyyaṃ, aññatra asita-pita-khāyita sāyita, aññatra uccārapassāvākammā aññatra niddākilamathapaṭivinodanā. Apariyādiṇṇā yev' assa Sāriputta Tathāgatassa dhammadesanā,

apariyādiṇṇaṃ yev' assa Tathāgatassa dhammapadabyañjanaṃ, apariyādiṇṇaṃ yev' assa Tathāgatassa pañhapaṭibhānaṃ, atha me te cattāro sāvaka vassasatāyukā vassasatajīvino vassasatassa accayena kālaṃ kareyyuṃ. Mañcakena ce pi maṃ Sāriputta pariharissatha n' ev' atthi Tathāgatassa paññāveyyattiyassa aññathattaṃ. Yaṃ kho taṃ Sāriputta sammā vadamāno vadeyya: asammohadhammo satto loka uppanno bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ ti mameva taṃ sammā vadamāno vadeyya: asammohadhammo . . . devamanussānanti.

29. Tena kho pana samayena āyasmā Nāgasamālo Bhagavato piṭṭhito ṭhito hoti Bhagavantam vijayamāno. Atha kho āyasmā Nāgasamālo Bhagavantam etad avoca: Accariyaṃ bhante, abbhutaṃ bhante, api ca me bhante imaṃ dhammapariyāyaṃ sutvā lomāni haṭṭhāni. Konāmo ayaṃ bhante dhammapariyāyo ti. Tasmātiha tvam Nāgasamāla imaṃ dhammapariyāyaṃ Lomahaṃsanapariyāyo teva naṃ dhārehīti.

30. Idam avoca Bhagavā. Attamano āyasmā Nāgasamālo Bhagavato bhāsitaṃ abhinandīti.

Mahāsīhanāda-Suttaṃ niṭṭhitaṃ.

MŪLAPARIYĀYA SUTTA

(Majjhima Nikāya)

Tassa Bhagavato Arhato Sammāsambuddhassa.

1. Evam me sutam. Ekaṃ samayaṃ Bhagavā Ukkatṭhāyaṃ viharati subhagavane sālārājamūle. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavoti, Bhadante ti te bhikkhū Bhagavato Paccassosum. Bhagavā etad avoca: sabbadhammamūlapariyāyaṃ vo bhikkhave desessāmi, taṃ suṇātha sādhuṃ kaṃ manasikarotha bhāsissāmiti. Evam bhante ti kho te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca:

2. Idha bhikkhave assutavā puthujjano ariyānaṃ adassāvi ariyadhammassa akovido ariyadhamme avinito sappurisānaṃ adassāvi sappurisadhammassa akovido sappurisadhamme avinito paṭhavim paṭhavito sañjānāti, paṭhavim paṭhavito saññatvā paṭhavim maññati, paṭhaviyā maññati, paṭhavito maññati, paṭhavim-me ti maññati, paṭhavim abhinandati; taṃ kissa hetu: apariññātaṃ tassāti vadāmi. Apam āpato sañjānāti, āpam āpato saññatvā, āpam maññati, āpasmim

maññati, āpato maññati, āpam-me ti maññati, āpam abhinandati; tam kissa hetu: apariññātaṃ tassāti vadāmi. Tejaṃ tejato sañjānāti, tejaṃ tejato saññatvā tejaṃ maññati, tejasmiṃ maññati, tejato maññati, tejaṃ-me ti maññati, tejaṃ abhinandati; tam kissa hetu: apariññātaṃ tassāti vadāmi. Vāyaṃ vāyato sañjānāti, vāyaṃ vāyato saññatvā vāyaṃ maññati, vāyasmim maññati, vāyato maññati, vāyaṃ-me ti maññati, vāyaṃ abhinandati; tam kissa hetu: apariññātaṃ tassāti vadāmi. Bhūte bhūtato sañjānāti, bhūte bhūtato saññatvā bhūte maññati, bhūtesu maññati, bhūtato maññati, bhūte me ti maññati, bhūte abhinandati; tam kissa hetu: apariññātaṃ tassāti vadāmi. Deve devato sañjānāti, deve devato saññatvā deve maññati, devesu maññati, devato maññati, deve me ti maññati, deve abhinandati; tam kissa hetu: apariññātaṃ tassāti vadāmi. Pajāpatim Pajāpatito sañjānāti, Pajāpatim Pajāpatito saññatvā, Pajāpatim maññati, Pajāpatismim maññati, Pajāpatito maññati, Pajāpatim-me ti maññati, Pajāpatim abhinandati; tam kissa hetu: apariññātaṃ tassāti vadāmi. Brahmaṃ Brahmato sañjānāti, Brahmaṃ Brahmato saññatvā Brahmaṃ maññati, Brahmani maññati, Brahmato maññati Brahmaṃ-me ti maññati, Brahmaṃ abhinandati; tam kissa hetu: apariññātaṃ tassāti vadāmi. Ābhassare Ābhassarato sañjānāti, Ābhassare Ābhassarato saññatvā Ābhassare maññati, Ābhassaresu maññati, Ābhassarato maññati, Ābhassare me ti maññati, Ābhassare abhinandati; tam kissa hetu: apariññātaṃ tassāti vadāmi. Subhakiṇṇe subhakiṇṇato sañjānāti, subhakiṇṇe subhakiṇṇato saññatvā subhakiṇṇe maññati, subhakiṇṇesu maññati subhakiṇṇato maññati, subhakiṇṇe me ti maññati, subhakiṇṇe abhinandati; tam kissa hetu: apariññātaṃ tassāti vadāmi. Vehapphale vehapphalato sañjānāti, vehapphale vehapphalato saññatvā, vehapphale maññati, vehapphalesu maññati, vehapphalato maññati, vehapphale me ti maññati, vehapphale abhinandati; tam kissa hetu: apariññātaṃ tassāti vadāmi. Abhibhum Abhibhūto sañjānāti, Abhibhum Abhibhūto saññatvā Abhibhum maññati, Abhibhusmim maññati, Abhibhūto maññati, Abhibhum-me ti maññati, Abhibhum abhinandati; tam kissa hetu: apariññātaṃ tassāti vadāmi. Ākāsānañcāyatanam ākāsānañcāyatanato sañjānāti, ākāsānañcāyatanam ākāsānañcāyatananto saññatvā, ākāsānañcāyatanam maññati, ākāsānañcāyatanasmim maññati, ākāsānañcāyatanato maññati, ākāsānañcāyatanam-me ti maññati, ākāsānañcāyatanam abhinandati; tam kissa hetu: apariññātaṃ tassāti vadāmi. Viññāṇaṇcāyatanam viññāṇaṇcāyatanato sañjānāti,

viññāṇaṇcāyatanam viññāṇaṇcāyatanato saññatvā, viññāṇaṇcāyatanam maññati, viññāṇaṇcāyatanasmim maññati, viññāṇaṇcāyatanato maññati, viññāṇaṇcāyatanam-me ti maññati, viññāṇaṇcāyatanam abhinandati; tam kissa hetu: apariññātam tassāti vadāmi. Ākiñcaññāyatanam ākiñcaññāyatanato sañjānāti, ākiñcaññāyatanam ākiñcaññāyatanato saññatvā, ākiñcaññāyatanam maññati, ākiñcaññāyatanasmim maññati, ākiñcaññāyatanato maññati, ākiñcaññāyatanam-me ti maññati, ākiñcaññāyatanam abhinandati; tam kissa hetu: apariññātam tassāti vadāmi. Nevasaññānāsaññāyatanam nevasaññānāsaññāyatanto sañjānāti, nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato saññatvā nevasaññānāsaññāyatanam maññati, nevasaññānāsaññāyatanasmim maññati, nevasaññānāsaññāyatanato maññati, nevasaññānāsaññāyatanam-me ti maññati, nevasaññānāsaññāyatanam abhinandati; tam kissa hetu: apariññātam tassāti vadāmi. Diṭṭham diṭṭhato sañjānāti, diṭṭham diṭṭhato saññatvā, diṭṭham maññati, diṭṭhasmim maññati, diṭṭhato maññati, diṭṭham me ti maññati, diṭṭham abhinandati; tam kissa hetu: apariññātam tassāti vadāmi. Sutam sutato sañjānāti, sutam sutato saññatvā, sutam maññati, sutasmim maññati, sutato maññati sutam me ti maññati, sutam abhinandati; tam kissa hetu: apariññātam tassāti vadāmi. Mutam mutato sañjānāti, mutam mutato saññatvā, mutam maññati mutasmim maññati, mutato maññati mutam-me ti maññati, mutam abhinandati, tam kissa hetu: apariññātam tassāti vadāmi. Viññātam viññātato sañjānāti, viññātam viññātato saññatvā, viññātam maññati, viññātasasmim maññati, viññātato maññati, viññātam me ti maññati, viññātam abhinandati; tam kissa hetu: apariññātam tassāti vadāmi. Ekattam ekattato sañjānāti, ekattam ekattato saññatvā, ekattam maññati, ekattasmim maññati, ekattato maññati, ekattam-me ti maññati, ekattam abhinandati; tam kissa hetu: apariññātam tassāti vadāmi. Nānattam nānattato sañjānāti, nānattam nānattato saññatvā nānattam maññati, nānattasmim maññati, nānattato maññati, nānattam-me ti maññati, nānattam abhinandati; tam kissa hetu: apariññātam tassāti vadāmi. Sabbam sabbato sañjānāti, sabbam sabbato saññatvā sabbam maññati, sabbasmim maññati, sabbato maññati, sabbam-me ti maññati, sabbam abhinandati; tam kissa hetu: apariññātam tassāti vadāmi. Nibbānam nibbānato sañjānāti, nibbānam nibbānato saññatvā nibbānam maññati, nibbānasmim maññati, nibbānato maññati, nibbānam-me ti maññati, nibbānam abhinandati; tam kissa hetu: apariññātam tassāti vadāmi.

3. Yo pi so bhikkhave bhikkhu sekho appattamānaso anuttaram yogakkhemam patthayamāno viharati, so pi paṭhavim paṭhavito abhijānāti, paṭhavim paṭhavito abhiññāya paṭhavim mā maññi, paṭhaviyā mā maññi, paṭhavito mā maññi, paṭhavim-me ti mā maññi, paṭhavim mā abhinandi; tam kissa hetu: pariññeyyam tassāti vadāmi. Āpam—pe—tejam—vāyam—bhute—deve—Pajāpatim—Brahmam—Ābhassare—subhakiṇṇe—vehapphale—Abhibhum—ākāsānañcāyatanam—viññāṇañcāyatanam—ākīñcaññāyatanam—nevasaññānāsaññāyatanam—diṭṭham—sutam—mutam—viññātām—ekattam—nānattam—sabbam—nibbānam nibbānato abhijānāti, nibbānam nibbanato abhiññāya nibbānam mā maññi, nibbānasmim mā maññi, nibbānato mā maññi, nibbānam me ti mā maññi, nibbānam mā abhinandi; tam kissa hetu: pariññeyyam tassāti vadāmi.

4. Yo pi so bhikkhave bhikkhu araham khināsavo vusitavā katakaraṇiyo ohitabhāro anuppattasadattho parikkhiṇabhavasamyojano samma-d-aññā vimutto, so pi paṭhavim paṭhavito abhijānāti, paṭhavim paṭhavito abhiññāya paṭhavim na maññati, paṭhaviyā na maññati, paṭhavito na maññati, Paṭhavim-me ti na maññati, Paṭhavim nābhinandati; tam kissa hetu: pariññātām tassāti vadāmi. Āpam—pe—tejam—pe—nibbānam nibbānato abhijānāti, nibbānam nibbānato abhiññāya nibbānam na maññati, nibbānasmim na maññati, nibbānato na maññati, nibbanam-me ti na maññati, nibbānam nābhinandati; tam kissa hetu: Pariññātām tassāti vadāmi.

5. Yo pi so bhikkhave bhikkhu araham khiṇāsavo vusitavā katakaraṇiyo ohitabhāro anuppattasadattho parikkhiṇabhavasamyojano samma-d-aññā vimutto, so pi paṭhavim paṭhavito abhijānāti, paṭhavim paṭhavito abhiññāya paṭhavim na maññati, paṭhaviyā na maññati, paṭhavito na maññati, paṭhavim-me ti na maññati, paṭhavim nābhinandati; tam kissa hetu: khayā rāgassa vitarāgattāti Āpam—pe—tejam—pe—nibbānam nibbānato abhijānāti, nibbānam nibbānato abhiññāya nibbānam na maññati, nibbānasmim na maññati, nibbānato na maññati, nibbānam-me ti na maññati, nibbānam nābhinandati; tam kissa hetu: khayā rāgassa vitarāgattā.

6. Yo pi so bhikkhave bhikkhu araham khiṇāsava vusitavā katakaraṇiyo ohitabhāro anuppattasadattho parikkhiṇabhavasamyojano samma-d-aññā vimutto, so pi paṭhavim paṭhavito abhijānāti, paṭhavim paṭhavito abhiññāya paṭhavim na maññati, paṭhaviyā na maññati, paṭhavito na maññati, paṭhavim-me ti na maññati, paṭhavim

nābhinandati; taṃ kissa hetu: khayā dosassa vitadosattā. Āpaṃ—pe—tejaṃ—pe—nibbānaṃ nibbānato abhijānāti, nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati, nibbānasmim na maññati, nibbānato na maññati, nibbānaṃ-me ti na maññati, nibbānaṃ nābhinandati; taṃ kissa hetu: khayā dosassa vitadosattā.

7. Yo pi so bhikkhave bhikkhu araham khināsavo vusitavā katakaraṇiyo ohitabhāro anuppattassadattho parikkhiṇabhavasam-yojano samma-d-aññā vimutto, so pi paṭhavim paṭhavito abhijānāti, paṭhavim paṭhavito abhiññāya paṭhavim na maññati, paṭhaviyā na maññati, paṭhavito na maññati, paṭhavim-me ti na maññati, paṭhavim nābhinandati; taṃ kissa hetu: khayā mohassa vitamohattā. Āpaṃ—pe—tejaṃ—pe—nibbānaṃ nibbānato abhijānāti, nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati, nibbānasmim na maññati, nibbānato na maññati, nibbānaṃ-me ti na maññati, nibbānaṃ nābhinandati; taṃ kissa hetu: khayā mohassa vitamohattā.

8. Tathāgato pi bhikkhave araham sammāsambuddho paṭhavim paṭhavito abhijānāti, paṭhavim paṭhavito abhiññāya paṭhavim na maññati, paṭhaviyā na maññati, paṭhavito na maññati, paṭhavim-me ti na maññati, paṭhavim nābhinandati; taṃ kissa hetu: pariññātaṃ Tathāgatassāti vadāmi. Āpaṃ—pe—tejaṃ—pe—nibbānaṃ nibbānato abhijānāti, nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati, nibbānasmim na maññati, nibbānato na maññati, nibbānaṃ-me ti na maññati, nibbānaṃ nābhinandati; taṃ kissa hetu: pariññātaṃ Tathāgatassāti vadāmi.

9. Tathāgato pi bhikkhave araham sammāsambuddho paṭhavim paṭhavito abhijānāti, paṭhavim paṭhavito abhiññāya paṭhavim na maññati, paṭhaviyā na maññati, paṭhavito na maññati, paṭhavim-me ti na maññati, paṭhavim nābhinandati; taṃ kissa hetu: nandi dukkhassa mūlan ti iti veditvā bhavājāti, bhūtassa jarāmaraṇan-ti. Tasmātiha bhikkhave Tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhim abhisambuddho ti vadāmi. Āpaṃ—pe—tejaṃ—pe nibbānaṃ nibbānato abhijānāti, nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati, nibbānasmim na maññati, nibbānato na maññati, nibbānaṃ-me ti na maññati, nibbānaṃ nābhinandati; taṃ kissa hetu: nandi dukkhassa mūlan ti iti veditvā, bhavājāti bhūtassa jarāmaraṇan-ti. Tasmātiha bhikkhave Tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhim abhisambuddho ti vadāmi.

Idam avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun-ti.

Mūlapariyāya-Suttaṃ nīṭṭhitaṃ.

VATTHŪPAMA SUTTA

(Majjhima Nikāya)

1. Evam me sutam. Ekaṃ samayaṃ Bhagavā Sāvattṭhiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavoti. Bhadante ti te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca:

2. Seyyathā pi bhikkhave vattham saṅkiliṭṭhaṃ malaggahitaṃ, tam enaṃ rajako yasmim yasmim raṅgajāte upasamhareyya, yadi nīlakāya yadi pītakāya yadi lohitaṅkāya yadi mañjeṭṭhakāya dūrattavaṇṇamev' assa, aparisuddhavaṇṇamev' assa; taṃ kissa hetu: aparisuddhattā bhikkhave vatthassa; evam eva kho bhikkhave citte saṅkiliṭṭhe duggati pātikaṅkhā. Seyyathā pi bhikkhave vattham parisuddhaṃ pariyodātaṃ, taṃ enaṃ rajako yasmim yasmim raṅgajāte upasamhareyya yadi nīlakāya yadi pītakāya yadi lohitaṅkāya yadi mañjeṭṭhakāya, surattavaṇṇamev' assa parisuddhavaṇṇamev' assa; taṃ kissa hetu: parisuddhattā bhikkhave vatthassa; evam eva kho bhikkhave citte asaṅkiliṭṭhe sugati pātikaṅkhā.

3. Katame ca bhikkhave cittassa upakkilesā: Abhiṭṭhā visamalobho cittassa upakkilesa, byāpādo cittassa upakkilesa, kodho c.u., upanāho c.u., makkho c.u., paḷāso c.u., issā c.u., macchariyaṃ, c.u., māyā c.u., sātheyyaṃ c.u., thambho c.u., sārambho c.u., māno c.u., atimāno c.u., mado c.u., pamādo cittassa upakkilesa. Sa kho so bhikkhave bhikkhu; abhiṭṭhāvisamalobho cittassa upakkilesa ti iti veditvā abhiṭṭhāvisamalobhaṃ cittassa upakkilesaṃ pajahati, byāpādo cittassa upakkilesa ti iti veditvā byāpādaṃ cittassa upakkilesaṃ pajahati, kodho . . . upanāho . . . makkho . . . paḷāso . . . issā . . . macchariyaṃ . . . māyā . . . sātheyyaṃ thambho . . . sārambho . . . māno . . . atimāno . . . mado . . . pamādo cittassa upakkilesa ti iti veditvā pamādaṃ cittassa upakkilesaṃ pajahati. Yato kho bhikkhave bhikkhuno: abhiṭṭhāvisamalobho cittassa upakkilesa ti iti veditvā abhiṭṭhāvisamalobho cittassa upakkilesa pahino hoti, byāpādo . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . issā macchariyaṃ . . . māyā . . . sātheyyaṃ . . . thambho sārambho . . . māno . . . atimāno

... mado ... pamādo cittassa upakkilesso ti iti veditvā pamādo cittassa upakkilesso palūno hoti, so Buddhhe aveccappasādena samannāgato hoti: Iti pi so Bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttara purisa dammasārathī satthā devamanussānaṃ buddho bhagavā ti; dhamme aveccappasādena samannāgato hoti: Svākkhāto Bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṃ veditabbo vinnūhiti; sanghe aveccappasādena samannāgato hoti: Supaṭipanno Bhagavato sāvakasaṅgho, ujupaṭipanno Bhagavato sāvakasaṅgho, ñayapaṭinno Bhagavato sāvakasaṅgho, sāmīcipaṭipanno Bhagavato sāvakasaṅgho yadidaṃ cattāri purisayugāni attha purisapuggalā esa Bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇiyo anuttaraṃ puññakkhettaṃ lokassāti. Yathodhi kho pan' assa cattam hoti vantaṃ muttam pahinaṃ paṭinissatṭhaṃ. So Buddhhe aveccappasādena samannāgato 'mhīti labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitam pāmujjam, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati; dhamme aveccappasādena samannāgato 'mhīti labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitam pāmujjam, pamuditassa pīti jāyati pītimanassa kāyo passambhati passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati; saṅghe aveccappasādena samannāgato 'mhīti labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitam pāmujjam, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati, Yathodhi kho pana me cittaṃ vantaṃ muttam pahinaṃ paṭinissatṭhan ti labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitam pāmujjam, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati.

4. Sa kho so bhikkhave bhikkhu evaṃsilo evaṃdhammo evaṃpaṇño sālīnaṃ ce pi piṇḍapātaṃ bhuñjati vicitakālakam anekasūpaṃ anekabyañjanaṃ n' ev' assa taṃ hoti antarāyāya. Seyyathā pi bhikkhave vatthaṃ saṅkiliṭṭhaṃ malaggahitaṃ acchaṃ udakaṃ āgama parisuddhaṃ hoti pariyodātaṃ ukkāmuḥkhaṃ vā pan' āgama jātārūpaṃ parisuddhaṃ hoti pariyodātaṃ, evaṃ eva kho bhikkhave bhikkhu evaṃsilo evaṃdhammo evaṃpaṇño sālīnaṃ ce pi piṇḍapātaṃ bhuñjati vicitakālakam anekasūpaṃ anekabyañjanaṃ n' ev' assa taṃ hoti antarāyāya.

5. So mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyam tathā tatiyam tathā catutthim, iti uddhamadho tiriyaṃ sabbadhi sabbatthatāya sabbāvantam lokam mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati. Karuṇāsahagatena cetasā—pe—muditāsahagatena cetasā—upekhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyam, tathā tatiyam, tathā catutthim, iti uddham adho tiriyaṃ sabbadhi-sabbatthatāya sabbāvantam lokam upekhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati.

6. So: Atthi idaṃ, atthi hīnaṃ atthi paṇitaṃ atthi imassa saññāgatassa uttarim nissaraṇaṃ ti pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccati, bhavāsavā pi cittaṃ vimuccati, avijjāsavā pi cittaṃ vimuccati, vimuttasmim vimuttam iti nānaṃ hoti; khīnājāti, vusitaṃ brahmacariyam, kataṃ karaniyam nāparaṃ itthattāyāti pajānāti. Ayam vuccati bhikkhave bhikkhu sināto antarena sinānenāti.

7. Tena kho pana samayena Sundarikabhāradvājo brāhmaṇo Bhagavato avidūre nisinno hoti. Atha kho Sundarikabhāradvājo brāhmaṇo Bhagavantam etad avoca: Gacchati pana bhavam Gotamo Bāhukam nadim sināyitun ti—kim brāhmaṇa Bāhukāya nadiyā, kim Bāhukā nadī karissatiti.—Mokkhasammata hi bho Gotama Bāhukā nadī bahujanassa puññasammata hi bho Gotama Bāhukā nadī bahu janassa, Bāhukāya ca pana nadiyā bahujano papaṃ kataṃ kammaṃ pavāhetīti. Atha kho Bhagavā Sundarikabhāradvājam brāhmaṇam gathāhi ajjhabhāsi:

8. Bahukam Adhikakkaṇ ca Gayam Sundarikām api,
Sarassatim Payāgaṇ ca atho Bāhumatim nadim
Niccampi bālo pakkhanno kaṇhakammo na sujjhati,
kim Sundarikā karissati, kim Payāgo, kim Bāhukā nadī.

Verim katakibbisam naram
na hi nam sodhaye pāpakamminam;
suddhassa ve sadā phaggu, suddhass' uposatho sadā,
suddhassa sucikammassa sadā sampajjate vatam

Idh'eva sināhi brāhmaṇa,
sabbabhūtesu karohi khematam;
sace musā na bhanasi, sace pāṇam na himsasi
sace adinnam nādiyasi saddahāno amaccharī,
kim kāhasi Gayam gantvā, udapāno pi te Gayā ti.

9. Evaṃ vutte Sundarikabhāradvājo brāhmaṇo Bhagavantam etad avoca: Abhikkantaṃ bho Gotamo, abhikkantaṃ bho Gotama. Seyyathā pi bho Gotama nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: cakkhumanto rūpāni dakkhintīti, evaṃ evaṃ bhotā Gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāmi dhamman ca bhikkhusanghaṃ ca. Labheyyāhaṃ bhoto Gotamassa santike pabbajjaṃ, labheyyaṃ upasampadanti. Alatta kho Sundarikabhāradvājo brāhmaṇo Bhagavato santike pabbajjaṃ, alatta upasampadaṃ. Acirūpasampanno kho paṇ' āyasmā Bhāradvājo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirass' eva yass' atthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tad anuttaraṃ brahmacariyapariyosānaṃ diṭṭhe va dhamme sayama abhiññāya sacchikatvā upasampajja vihāsi; khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthattāyāti abbhaññāsi, aññataro kho paṇ' āyasmā Bhāradvājo arahataṃ ahoṣīti.

Vatthūpama-Suttaṃ niṭṭhitaṃ.

SATIPATTHĀNA SUTTA

(Majjhima Nikāya)

Evaṃ me sutama. Ekaṃ samayaṃ Bhagavā Kurūsu viharati; Kammāssadhamman nāma Kurūnaṃ nigamo. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca:

Ekāyano ayaṃ bhikkhave maggo sattānaṃ visuddhiyā sokapariddavānaṃ samatikkamāya dukkhadomanassānaṃ atthagamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṃ cattāro satipaṭṭhānā, katame cattāro: Idha bhikkhave bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassaṃ, vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassaṃ; citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassaṃ, dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassaṃ.

Kathaṃ ca bhikkhave bhikkhu kāye kāyānupassī viharati: Idha bhikkhave bhikkhu araṇṇagato vā rukkhamūlagato vā suññāgāragato

vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā. So sato va assasati, sato passasati. Dīghaṃ vā assasanto: dīghaṃ assasāmīti pajānāti, dīghaṃ vā passasanto: dīghaṃ passasāmīti pajānāti; rassaṃ vā assasanto: rassaṃ assasāmīti pajānāti, rassaṃ vā passasanto: rassaṃ passasāmīti pajānāti. Sabbakāyapaṭisaṃvedī assasissāmīti sikkhati, sabbakāyapaṭisaṃvedī passasissāmīti sikkhati. Passambhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati, passambhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati. Seyyathā pi bhikkhave dakkho bhamakāro vā bhamakārantevāsī vā dīghaṃ vā añchanto: dīghaṃ añchāmīti pajānāti, rassaṃ vā añchanto: rassaṃ añchāmīti pajānāti, evaṃ eva kho bhikkhave bhikkhu dīghaṃ vā assasanto: dīghaṃ assasāmīti pajānāti—pe—passambhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati. Iti ajjhattaṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhata-bahiddhā vā kāye kāyānupassī viharati; samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati. Atthi kāyo ti vā pan' assa sati paccupaṭṭhitā hoti yāvad eva ñāṇamattāya patissati-mattāya, anissito ca viharati na ca kiñci loke upādiyati. Evaṃ pi bhikkhave bhikkhu kāye kāyānupassī viharati.

Puna ca paraṃ bhikkhave bhikkhu gacchanto vā; gacchāmīti pajānāti, ṭhito vā: ṭhito 'mhīti pajānāti, nisinno vā nisinno 'mhīti pajānāti, sayāno vā: sayāno 'mhīti pajānāti, yathā yathā vā pan' assa kāyo paṇihito hoti tathā tathā naṃ pajānāti. Iti ajjhattaṃ vā kāye kāyānupassī viharati . . . upādiyati. Evaṃ pi bhikkhave bhikkhu kāye kāyānupassī viharati.

Puna ca paraṃ bhikkhave bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samīñjite pasārite s.h., saṅghātipattacīvaradhāraṇe s.h., asite pīte khāyite sāyite s.h., uccārapassāvakamme s.h., gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī hoti. Iti ajjhattaṃ vā kāye kāyānupassī viharati . . . upādiyati. Evaṃ pi bhikkhave bhikkhu kāye kāyānupassī viharati.

Puna ca paraṃ bhikkhave bhikkhu imam eva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantaṃ pūraṇṇānappakārassa asucino paccavekkhati: Atthi imasmim kāye kesā lomā nakhā dantā taco maṃsaṃ nahāru aṭṭhi aṭṭhimīñjāvakkam hadayaṃyakanam kilomakam pihakam papphāsam antam antaḡuṇam udariyaṃ karisaṃ, pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghaṇikā

lasikā muttan ti. Seyyathā pi bhikkhave ubhatomukhā mutoḷi pūrā nānāvihitassa dhaññassa, seyyathidaṃ : sālīnaṃ vīhīnaṃ muggānaṃ māsānaṃ tilānaṃ taṇḍulānaṃ, tam enaṃ cakkhumā puriso muñcitvā paccavekkheyya : ime sālī, ime vīhī, ime muggā, ime māsā, ime tilā, ime taṇḍulā ti, evam eva kho bhikkhave bhikkhu imaṃ eva kāyaṃ uddham pādatalā adho kesamatthakā tacapariyantam pūrannā-nappakārassa asucino paccavekkhati : Atthi imasmim kāye kesā lomā nakhā dantā taco maṃsaṃ nahāru aṭṭhi aṭṭhimiñjā vakkam hadayaṃ yakanam kilomakam pihakam papphāsam antam antaguṇam udariyam karīsam, pittam semham pubbo lohitaṃ sedo medo assu vasā kheḷo singhāṇikā lasikā muttan ti. Iti ajjhataṃ vā kāye kāyānupassī viharati . . . upādiyati. Evam pi bhikkhave bhikkhu kāye kāyānupassī viharati.

Puna ca param bhikkhave bhikkhu imaṃ eva kāyaṃ yathāṭhitaṃ yathāpaṇihitaṃ dhātuso paccavekkhati : Atthi imasmim kāye paṭhavī-dhātu āpodhātu tejodhātu vāyodhātūti. Seyyathā pi bhikkhave dakkho goghātako vā goghātakantevāsī vā gāviṃ vadhitvā cātumma-hāpathe bilaso paṭvivbhajitvā nisinno assa, evam eva kho bhikkhave bhikkhu imaṃ eva kāyaṃ yathāṭhitaṃ yathāpaṇihitaṃ dhātuso paccavekkhati : Atthi imasmim kāye paṭhavīdhātu āpodhātu tejodhātu vāyodhātūti. Iti ajjhataṃ vā kāye kāyānupassī viharati . . . upādiyati. Evam pi bhikkhave bhikkhu kāye kāyānupassī viharati.

Puna ca param bhikkhave bhikkhu seyyathā pi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā uddhumātakaṃ vinīlakaṃ vipubbakajātaṃ, so imaṃ eva kāyaṃ upasaṃharati : Ayam pi kho kāyo evaṃdhammo evaṃbhāvi etaṃ anatīto ti. Iti ajjhataṃ vā kāye kāyānupassī viharati . . . upādiyati. Evam pi bhikkhave bhikkhu kāye kāyānupassī viharati. Puna ca param bhikkhave bhikkhu seyyathā pi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ kākehi vā khajjamānaṃ kulalehi vā khajjamānaṃ gijjhehi vā khajjamānaṃ supāṇehi vā khajjamānaṃ sigālehi vā khajjamānaṃ vividhehi vā pāṇakajātehi khajjamānaṃ, so imaṃ eva kāyaṃ upasaṃharati : Ayam pi kho kāyo evaṃdhammo evaṃbhāvi etaṃ anatīto ti. Iti ajjhataṃ vā k.k. viharati . . . upādiyati. Evam pi bhikkhave bhikkhu k.k. viharati. Puna ca param bhikkhave bhikkhu seyyathā pi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ, aṭṭhikasaṅkhalikaṃ samaṃsalohitaṃ nahārusambandham,—aṭṭhikasaṅkhalikaṃ nimmaṃsalohitaṃ tamakkhitaṃ nahārusambandham,—aṭṭhikasaṅkhalikaṃ apagata-maṃsalohitaṃ nahārusambandham,—aṭṭhikāni apagatasambandhāni

disāvidisā vikkhittāni, aññena hatthattṭhikam aññena pādatṭhikam aññena jaṅghattṭhikam aññena ūratṭhikam aññena kaṭattṭhikam aññena piṭṭhikaṇṭakam aññena sīsakaṭāham, so imam eva kāyam upasaṃharati: Ayam pi kho kāyo evaṃdhammo evaṃbhāvī etaṃ anatīto ti. Iti ajjhataṃ vā k.k. viharati . . . upādiyati. Evam pi bhikkhave bhikkhu k.k. viharati. Puna ca paraṃ bhikkhave bhikkhu seyyathā pi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ attṭhikāni setāni saṅkha-vaṇṇūpanibhāni,—attṭhikāni puñjakitāni terovassikāni,—attṭhikāni pūtīni caṇṇakajātāni, so imam eva kāyam upasaṃharati: Ayam pi kho kāyo evaṃdhammo evaṃbhāvī etaṃ anatīto ti. Iti ajjhataṃ vā k.k. viharati, bahiddhā vā k.k. viharati, ajjhatabahiddhā vā k.k. viharati; samudayadhammānupassī vā kāyasmim viharati, vaya-dhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati. Atthi kāyo ti vā pan' assa sati paccupaṭṭhitā hoti yāvad eva ñāṇamattāya patissatimattāya, anissito ca viharati na ca kiñci loke upādiyati. Evam kho bhikkhave bhikkhu kāye kāyānupassī viharati.

Kathaṇ ca bhikkhave bhikkhu vedanāsu vedanānupassī viharati: Idha bhikkhave bhikkhu sukhaṃ vedanaṃ vediyamāno: sukhaṃ vedanaṃ vediyāmīti pajānāti, dukkhaṃ vedanaṃ vediyamāno: dukkhaṃ v.v. pajānāti, adukkhaṃ asukhaṃ vedanaṃ vediyamāno: adukkham asukham v.v. pajānāti; sāmisaṃ vā sukhaṃ vedanaṃ vediyamāno: sāmisaṃ sukhaṃ vedanaṃ vediyāmīti pajānāti, nirāmi-saṃ vā sukhaṃ . . . sāmisaṃ vā dukkhaṃ . . . nirāmi-saṃ vā dukkhaṃ . . . sāmisaṃ vā adukkhaṃ asukhaṃ . . . , nirāmi-saṃ vā adukkhaṃ asukhaṃ vedanaṃ vediyamāno: nirāmi-saṃ adukkhaṃ asukhaṃ vedanaṃ vediyāmīti pajānāti. Iti ajjhataṃ vā vedanāsu vedanānupassī viharati, bahiddhā vā v.v. viharati, ajjhatabahiddhā vā v.v. viharati: samudayadhammānupassī vā vedanāsu viharati, vaya-dhammānupassī vā v.v., samudayavayadhammānupassī vā v.v. Atthi vedanā ti vā pan' assa sati paccupaṭṭhitā hoti yāvad eva ñāṇamattāya patissatimattāya, anissito ca viharati na ca kiñci loke upādi-yati. Evam kho bhikkhave bhikkhu vedanāsu vedanānupass viharati.

Kathaṇ ca bhikkhave bhikkhu citte cittānupassī viharati: Idha bhikkhave bhikkhu sarāgaṃ vā cittaṃ sarāgaṃ cittaṃ ti pajānāti, vītarāgaṃ vā cittaṃ vītarāgaṃ cittaṃ ti pajānāti, sadosaṃ . . . , vītadosaṃ . . . , samohaṃ . . . , vītamohaṃ . . . , saṅkhittaṃ . . . , vikkhittaṃ . . . , mahaggaṭaṃ . . . , amahaggaṭaṃ . . . , sa-uttaraṃ . . . ,

anuttaram . . . , samāhitam . . . , asamāhitam . . . , vimuttam . . . , avimuttam vā cittam avimuttam cittan ti pajānāti. Iti ajjhattam vā citte cittānupassī viharati, bahiddhā vā c.c. viharati, ajjhattabahiddhā vā c.c. viharati; samudayadhammānupassī vā cittasmim viharati, vayadhammānupassī vā cittasmim viharati, samudayavayadhammānupassī vā cittasmim viharati. Atthi cittan ti vā pan' assa sati paccupaṭṭhitā hoti yāvad eva nāṇamattāya patissatimattāya, anissito ca viharati na ca kiñci loke upādiyati. Evaṃ kho bhikkhave bhikkhu citte cittānupassī viharati.

Kathaṇ ca bhikkhave bhikkhu dhammesu dhammānupassī viharati: Idha bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu. Kathaṇ ca bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu: Idha bhikkhave bhikkhu santam vā ajjhattam kāmacchandam: atthi me ajjhattam kāmacchando ti pajānāti, asantam vā ajjhattam kāmacchandam: na'tthi me ajjhattam kāmacchando ti pajānāti, yathā ca anuppannassa kāmacchandassa uppādo hoti taṇ ca pajānāti, yathā ca uppannassa kāmacchandassa pahānam hoti taṇ ca pajānāti, yathā ca pahīnassa kāmacchandassa āyatim anuppādo hoti taṇ ca pajānāti. Santam vā ajjhattam byāpādam: atthi me ajjhattam byāpādo ti . . . pajānāti. Santam vā ajjhattam thīnamiddham: atthi me ajjhattam thīnamiddhan ti . . . pajānāti. Santam vā ajjhattam uddhaccakukkuccam: atthi me ajjhattam uddhaccakukkuccan ti . . . pajānāti. Santam vā ajjhattam vicikiccham: atthi me ajjhattam vicikicchā ti pajānāti, asantam vā ajjhattam vicikiccham: na'tthi me ajjhattam vicikicchā ti pajānāti, yathā ca anuppannāya vicikicchāya uppādo hoti taṇ ca pajānāti, yathā ca uppannāya vicikicchāya pahānam hoti taṇ ca pajānāti, yathā ca pahīnāya vicikicchāya āyatim anuppādo hoti taṇ ca pajānāti. Iti ajjhattam vā dhammesu dhammānupassī viharati, bahiddhā vā dh. dh. viharati, ajjhattabahiddhā vā dh. dh. viharati; samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dh. v., samudayavayadhammānupassī vā dh. v. Atthi dhammā ti vā pan' assa sati paccupaṭṭhitā hoti yāvad eva nāṇamattāya patissatimattāya, anissito ca viharati na ca kiñci loke upādiyati. Evaṃ kho bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu.

Puna ca param bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcas' upādānakkhandhesu. Kathaṇ ca bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcas' upādānakkhandesu:

Idha bhikkhave bhikkhu: iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthagamo; iti vedanā, iti vedanāya s., iti vedanāya a.; iti saññā, iti saññāya s., iti saññāya a.; iti saṅkhārā, iti saṅkhārānaṃ s., iti saṅkhārānaṃ a.; iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthagamo ti, iti ajjhataṃ vā dhammesu dhammānupassī viharati . . . upādiyati. Evaṃ kho bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcas' upādānakkhandhesu.

Puna ca paraṃ bhikkhave bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu. Kathaṃ ca bhikkhave bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu: Idha bhikkhave bhikkhu cakkhuṃ ca pajānāti rūpe ca pajānāti, yaṃ ca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ taṃ ca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti taṃ ca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti taṃ ca pajānāti, yathā ca pahinassa saṃyojanassa āyatim anuppādo hoti taṃ ca pajānāti: sotaṃ ca pajānāti sadde ca pajānāti—pe—ghānaṃ ca pajānāti gandhe ca pajānāti—jivhaṃ—ca pajānāti rase ca pajānāti—kāyaṃ ca pajānāti phoṭṭhabbe ca pajānāti—manaṃ ca pajānāti dhamme ca pajānāti, yaṃ ca tad ubhayaṃ paṭicca uppajjati saṃyojanaṃ taṃ ca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti taṃ ca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti taṃ ca pajānāti, yathā ca pahinassa saṃyojanassa āyatim anuppādo hoti taṃ ca pajānāti. Iti ajjhataṃ vā dhammesu dhammānupassī viharati upādiyati. Evaṃ kho bhikkhave bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu.

Puna ca paraṃ bhikkhave bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu. Kathaṃ ca bhikkhave bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu: Idha bhikkhave bhikkhu santaṃ vā ajjhataṃ satisambojjhaṅgaṃ: atthi me ajjhataṃ satisambojjhaṅgo ti pajānāti, asantaṃ vā ajjhataṃ satisambojjhaṅgaṃ: na'tthi me ajjhataṃ satisambojjhaṅgo ti pajānāti, yathā ca anuppannassa satisambojjhojjhaṅgo ti pajānāti, yathā ca anuppannassa satisambojjhaṅgassa uppādo hoti taṃ ca pajānāti, yathā ca uppannassa satisambojjhaṅgassa bhāvanāpāripūri hoti taṃ ca pajānāti. Santaṃ vā ajjhataṃ dhammavicayasambojjhaṅgaṃ . . . Santaṃ vā ajjhataṃ viriyasambojjhaṅgaṃ . . . Santaṃ vā ajjhataṃ pītasambojjhaṅgaṃ Santaṃ vā ajjhataṃ passaddhisambojjhaṅgaṃ . . . Santaṃ vā ajjhataṃ samādhisambojjhaṅgaṃ . . . Santaṃ vā ajjhataṃ upekhāsambojjhaṅgaṃ: atthi me ajjhataṃ upekhāsambojjhaṅgo ti

pajānāti, asantaṃ vā ajjhattaṃ upekhāsambojjhaṅgaṃ: na'tthi me ajjhattaṃ upekhāsambojjhaṅgo ti pajānāti, yathā ca anuppannassa upekhāsambojjhaṅgassa uppādo hoti tañ ca pajānāti, yathā ca uppannassa upekhāsambojjhaṅgassa bhāvanāpāripūrī hoti tañ ca pajānāti. Iti ajjhattaṃ vā dhammesu dhammānupassī viharati... upādiyati. Evaṃ kho bhikkhave bhikkhu dhammesu dhammānupassī viharati sattaṃ bojjaṅgesu.

Puna ca paraṃ bhikkhave bhikkhu dhammesu dhammānupassī viharati catusu ariyasaccesu. Kathañ ca bhikkhave bhikkhu dhammesu dhammānupassī viharati catusu ariyasaccesu; Idha bhikkhave bhikkhu: idaṃ dukkhaṃ ti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayo ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodho ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhagāminī paṭipadā ti yathābhūtaṃ pajānāti. Iti ajjhattaṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dh. dh. viharati, ajjhatabahiddhā vā dh. dh. viharati; samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati. Atthi dhammā ti vā pan' assa sati paccupaṭṭhitā hoti yāvad eva nāṇamattāya patissatimattāya, anissito ca viharati na ca kiñci loke upādiyati. Evaṃ kho bhikkhave bhikkhu dhammesu dhammānupassī viharati catusu ariyasaccesu.

Yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya satta vassāni, tassa dvinnāṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭhe va dhamme aññā, sati vā upādisese anāgāmitā. Tiṭṭhantu bhikkhave satta vassāni, yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya cha vassāni pañca vassāni cattāri vassāni tīni vassāni dve vassāni ekaṃ vassaṃ—tiṭṭhatu bhikkhave ekaṃ vassaṃ, yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya satta māsāni, tassa dvinnāṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭhe va dhamme aññā, sati vā upādisese anāgāmitā. Tiṭṭhantu bhikkhave satta māsāni, yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya cha māsāni pañca māsāni cattāri māsāni tīni māsāni dve māsāni māsam addhamāsam—tiṭṭhatu bhikkhave addhamāso, yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya sattāhaṃ, tassa dvinnāṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭhe va dhamme aññā, sati vā upādisese anāgāmitā.

Ekāyano ayaṃ bhikkhave maggo sattānaṃ visuddhiyā soka-pariddavānaṃ samatikkamāya dukkhadomanassānaṃ atthagamāya

ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṃ cattāro satipaṭṭhānā ti, iti yaṃ taṃ vuttaṃ idaṃ etaṃ paticca vuttan ti.

Idaṃ avoca Bhagavā. Attamanā te bhikkhu Bhagavato bhāsitaṃ abhinandun ti.

Satipaṭṭhāna-Suttaṃ niṭṭhitaṃ.

ARIYAPARIYESANA SUTTA

(Majjhima Nikāya)

1. Evam me suttaṃ. Ekaṃ samayaṃ Bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho Bhagavā pubbanhasamayam nivāsetvā pattacīvaraṃ ādāya Sāvattthiṃ piṇḍāya pāvisi. Atha kho sambahulā bhikkhū yena āyasmā Ānando tena upasaṅkamimsu, upasaṅkamitvā āyasmantaṃ Ānandaṃ etad avocaṃ: Cīrassutā no āvuso Ānanda Bhagavato sammukhā dhammī kathā, sādhu mayaṃ avuso Ānanda labheyyāma Bhagavato sammukhā dhammikaṃ kathāṃ savanāyāti. Tena hi āyasmanto yena Rammakassa brāhmaṇassa assamo tena upasaṅkamatha, appeva nāma labheyyātha Bhagavato sammukhā dhammikaṃ kathāṃ savanāyāti. Evam āvuso ti kho te bhikkhū āyasmato Ānandassa paccassosun. Atho kho Bhagavā Sāvattthiyaṃ piṇḍaya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto āyasmantaṃ Ānandaṃ āmantesi: Aham Ānanda yena Pubbārāmo Migāramātu pāsādo tena upasaṅkamissāma divāvihārāyāti. Evam bhante ti kho āyasmā Ānando Bhagavato paccassosi. Atha kho Bhagavā āyasmatā Ānandena saddhiṃ yena Pubbārāmo Migāramātu pāsādo tena upasaṅkami divāvihārāyo. Atha kho Bhagavā sāyanhasamayam patisallāṇā vuṭṭhito āyasmantaṃ Ānandaṃ āmantesi: Aham Ānanda yena Pubbakotṭhako tena upasaṅkamissāma gattāni parisincitum ti. Evam bhante ti kho āyasmā Ānando Bhagavato paccassoci. Atha kho Bhagavā āyasmatā Ānandena saddhiṃ yena Pubbakotṭhako tena upasaṅkami gattāni parisincitum: Pubbakotṭhake gattāni parisincitvā paccuttaritvā ekacīvaro aṭṭhāsī gattāni pubbāpayamāno. Atha kho āyasmā Ānando Bhagavantam etad avoca: Ayaṃ bhante Pammakassa brāhmaṇassa assamo avidūre; ramanīyo bhante Rammakassa brāhmaṇassa assamo, pāsādiko bhante Rammakassa brāhmaṇassa assamo; sādhu bhante Bhagavā yena Rammakassa brāhmaṇassa assamo tena upasaṅkamatu anukampam upādāyāti. Adhivāsesi Bhagavā tuṇ-

hībhāvena. Atha kho Bhagavā yena Rammakassa brāhmaṇassa assamo tena upasaṅkami. Tena kho pana samayena sambahulā bhikkhū Rammakassa brāhmaṇassa assamo dhammiyā kathāya sannisinnā honti. Atha kho Bhagavā bahidvārakoṭṭhake aṭṭhāsi kathāpariyosānaṃ āgamayamāno. Atha kho Bhagavā kathāpariyosānaṃ viditvā ukkāsitvā aggaḷaṃ ākoṭesi; vivariṃsu kho te bhikkhū Bhagavato dvāraṃ. Atha kho Bhagavā Rammakassa brāhmaṇassa assamaṃ pavisitvā paññatte āsane nisīdi. Nisajja kho Bhagavā bhikkhū āmantesi: Kāya nu ttha bhikkhave etarahi kathāya sannisinnā kā ca pana vo antarākathā vippakathā ti. Bhagavantam eva kho no bhante ārabba dhammī kathā vīppakatā, atha Bhagavā anuppatto ti. Sādhū bhikkhave etaṃ kho bhikkhave tumhākaṃ patirūpaṃ kulaputtānaṃ saddhā agārasmā anagāriyaṃ pabbajitānaṃ yam tumhe dhammiyā kathāya sannisideyyātha. Sannipatitānaṃ vo bhikkhave dvayaṃ karaṇīyaṃ: dhammī vā kathā ariyo vā tuṇhībhāvo.

2. Dve mā bhikkhave pariyesanā: ariyā ca pariyesanā anariyā ca pariyesanā. Katamā ca bhikkhave anariyā pariyesanā. Idha bhikkhave ekacco attanā jātiddhammo samāno jātiddhammaññeva pariyesati, attanā jarāddhammo samāno jarāddhammaññeva pariyesati. Attanā byādhidhammo . . . attanā maraṇadhammo . . . attanā soka-dhammo . . . attanā sankilesadhammo samāno saṅkilesadhammaññeva pariyesati. Kiṃ ca bhikkhave jātiddhammaṃ vadetha: Puttabhariyaṃ bhikkhave jātiddhammaṃ, dāsīdāsaṃ jātiddhammaṃ, ajeḷakaṃ jātiddhammaṃ kukkuṭasūkaraṃ jātiddhammaṃ, hatthigavāssaṃvaḷavaṃ jātiddhammaṃ, jātārūparajataṃ jātiddhammaṃ. Jātiddhammā hi ete bhikkhave upadhayo, etthāyaṃ gathito mucchito ajjhopanno attanā jātiddhammo samāno jātiddhammaññeva pariyesati. Kiṃ ca bhikkhave jarāddhammaṃ vadetha: Puttabhariyaṃ bhikkhave jarāddhammaṃ, dāsīdāsaṃ jarāddhammaṃ, ajeḷakaṃ jarāddhammaṃ, kukkuṭasūkaraṃ jarāddhammaṃ, hatthigavāssaṃvaḷavaṃ jarāddhammaṃ, jātārūparajataṃ jarāddhammaṃ. Jarāddhammā hi ete bhikkhave upadhayo, etthāyaṃ gathito mucchito ajjhopanno attanā jarāddhammo samāno jarāddhammaññeva pariyesati. Kiṃ ca bhikkhave byādhidhammaṃ vadetha: Puttabhariyaṃ bhikkhave byādhidhammaṃ, dāsīdāsaṃ byādhidhammaṃ, ajeḷakaṃ byādhidhammaṃ, kukkuṭasūkaraṃ byādhidhammaṃ, hatthigavāssaṃvaḷavaṃ byādhidhammaṃ. Byādhidhammā hi ete byādhidhammaññeva pariyesati. Kiṃ ca bhikkhave maraṇadhammaṃ vadetha: Puttabhariyaṃ bhikkhave maraṇadhammaṃ, dāsīdāsaṃ

marañadhammaṃ, ajeḷakaṃ marañadhammaṃ, kukkuṭasūkaraṃ marañadhammaṃ, hatthigavāssavaḷavaṃ marañadhammaṃ. Marañadhammā hi ete . . . marañadhammaññeva pariyesati. Kiñ ca bhikkhave sokadhammaṃ vadetha: Puttabhəriyaṃ bhikkhave sokadhammaṃ, dāsīdāsaṃ sokadhammaṃ, ajeḷakaṃ sokadhammaṃ, kukkuṭasūkaraṃ sokadhammaṃ, hatthigavāssavaḷavaṃ sokadhammaṃ. Sokadhammā hi ete sokadhammaññeva pariyesati. Kiñ ca bhikkhave saṅkilesadhammaṃ vadetha: Puttabhəriyaṃ bhikkhave saṅkilesadhammaṃ, dāsīdāsaṃ saṅkilesadhammaṃ, ajeḷakaṃ saṅkilesadhammaṃ, kukkuṭasūkaraṃ saṅkilesadhammaṃ, hatthigavāssavaḷavaṃ saṅkilesadhammaṃ, jātarūparajataṃ saṅkilesadhammaṃ. Saṅkilesadhammā hi ete bhikkhave upadhayo, etthāyaṃ gathito mucchito ajjhopanno attanā saṅkilesadhammo samāno saṅkilesadhammaññeva pariyesati. Ayaṃ bhikkhave anariyā pariyesanā.

3. Katamā ca bhikkhave ariyā pariyesanā: Idha bhikkhave ekacco attanā jātīdhammo samāno jātīdhamme ādīnavam veditvā ajātāṃ anuttaraṃ yogakkhemam nibbānaṃ pariyesati, attanā jarādhammo samāno jarādhamme ādīnavam veditvā ajaram anuttaraṃ yogakkhemam nibbānaṃ pariyesati, attanā byādhidhammo samāno abyādhim . . . attanā marañadhammo samāno . . . amataṃ, attanā sokadhammo samāno asokam . . . , attanā saṅkilesadhammo samāno saṅkilesadhamme ādīnavam veditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemam nibbānaṃ pariyesati. Ayaṃ bhikkhave ariyā pariyesanā.

4. Aham pi sudam bhikkhave pubbe va sambodhā anabhisambuddho bodhisatto va samāno attanā jātīdhammo samāno jātīdhammaññeva pariyesāmi, attanā jarādhammo samāno jarādhammaññeva pariyesāmi, attanā byādhidhammo samāno byādhidhammaññeva pariyesāmi, attanā marañadhammo samāno marañadhammaññeva pariyesāmi, attanā sokadhammo samāno sokadhammaññeva pariyesāmi, attanā saṅkilesadhammo samāno saṅkilesadhammaññeva pariyesāmi. Tassa mayhaṃ bhikkhave etad ahosi: Kin nu kho ahaṃ attanā jātīdhammo samāno jātīdhammaññeva pariyesāmi, attanā jarādhammo samāno—pe—attanā saṅkilesadhammo samāno saṅkilesadhammaññeva pariyesāmi; yaṃ nūnāhaṃ attanā jātīdhammo samāno jātīdhamme ādīnavam veditvā ajātāṃ anuttaraṃ yogakkhemam nibbānaṃ pariyeseyyaṃ, attanā jarādhammo . . . samāno jarādhamme ādīnavam veditvā ajaram anuttaraṃ yogakkhemam nibbānaṃ pariyeseyyaṃ, attanā byādhidhammo . . . abyādhim . . . pariyeseyyaṃ, attanā marañadhammo amataṃ pariyeseyyaṃ, attanā

sokadhammo . . asokaṃ . . pariyeseyyaṃ, attanā saṅkilesadhammo samāno saṅkilesadhamme ādinavaṃ viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ ti.

5. So kho ahaṃ bhikkhave aparena samayena daharo va samāno susu kālakeso bhadrena yobbanena samannāgato paṭhamena vayasā akāmakānaṃ mātāpitunnaṃ assumukhānaṃ rudantānaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajim. So evaṃ pabbajito samāno kimkusalagavesi anuttaraṃ santivarapadaṃ pariyesamāno yeno Ālāro Kālāmo tena upasaṅkamim, upasaṅkamitvā Ālāraṃ Kālāmaṃ etad avocaṃ: Icchaṃ ahaṃ āvuso Kālāma imasmim dhammavinaye brahmacariyaṃ caritun ti. Evaṃ vutte bhikkhave Ālāro Kālāmo maṃ etad avoca: Viharatāyasmā, tādiso ayaṃ dhammo yattha viññū puriso nacirasseva saṃsaṃsāraṃ ācariyaṃ sayāṃ abhiññā sacchikatvā upasampajja vihareyyāti. So kho ahaṃ bhikkhave nacirasseva khippameva taṃ dhammaṃ pariyāpuṇim. So kho ahaṃ bhikkhave tāvatakena eva oṭṭapahatamattena lapitalāpanamattena ñāṇavādanca vadāmi theravādanca, jānāmi passāmīti ca paṭijānāmi ahañceva aññeca. Tassa mayhaṃ bhikkhave etad ahosi: Na kho Ālāro Kālāmo imaṃ dhammaṃ kevalaṃ saddhamattakena: sayāṃ abhiññā sacchikatvā upasampajja viharāmīti pavedeti, addhā Ālāro Kālāmo imaṃ dhammaṃ jānaṃ passaṃ viharatīti. Atha khvāhaṃ bhikkhave yena Ālāro Kālāmo tena upasaṅkamim, upasaṅkamitvā Ālāraṃ Kālāmaṃ etad avocaṃ: Kittāvatā no avuso Kālāma imaṃ dhammaṃ sayāṃ abhinñā sacchikatvā upasampajja pavedesiti. Evaṃ vutte bhikkhave Ālāro Kālāmo ākincaññāyatanam pavedesi. Tassa mayhaṃ bhikkhave etad ahosi: Na kho Ālārassava eva Kālāmassa atthi saddhā, mayhaṃ p' atthi saddhā; na kho Ālārasseva Kālāmassa atthi viriyaṃ mayhaṃ p' atthi viriyaṃ; na kho Ālārasseva eva Kālāmassa atthi sati, mayhaṃ p' atthi sati; na kho Ālārasseva Kālāmassa atthi samādhi, mayhaṃ p' atthi samādhi; na kho Ālārasseva Kālāmassa atthi paññā, mayhaṃ p' atthi paññā yaṃ nūnaṃ yaṃ dhammaṃ Ālāro Kālāmo: sayāṃ abhiññā sacchikatvā upasampajja viharāmīti pavedeti tassa dhammassa sacchikiriyaṃ padaheyyaṃ ti. So kho ahaṃ bhikkhave nacirasseva khippameva taṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja vihasim. Atha khvāhaṃ bhikkhave yena Ālāro Kālāmo tena upasaṅkamim, upasaṅkamitvā Ālāraṃ Kālāmaṃ etad avocaṃ: Ettāvatā no avuso Kālāma imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedesiti. Ettāvatā kho ahaṃ āvuso imaṃ dhammaṃ

sayam abhiññā sacchikatvā upasampajja pavedemiti. Aham pi kho avūso ettāvatā imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharāmiti. Lābhā no āvuso, suladdhaṃ no āvuso, ye mayhaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma. Iti yāhaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedemi taṃ tvaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharasi, yaṃ tvaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharasi taṃ ahaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedemi. Iti yāhaṃ dhammaṃ jānāmitaṃ taṃ tvaṃ dhammaṃ jānāsi, yaṃ tvaṃ dhammaṃ jānāsi, taṃ ahaṃ dhammaṃ jānāmi. Iti yādiso ahaṃ tādiso tuvaṃ, yādiso tuvaṃ, tādiso ahaṃ. Ehi dāni āvuso, ubha va santā imaṃ gaṇaṃ pariharāmāti. Iti kho bhikkhave Ālāro Kālāmo ācariyo me samāno antevāsiṃ maṃ samānaṃ attano samasamaṃ thapesi ulārāya ca maṃ pūjāya pūjesi. Tassa mayhaṃ bhikkhave etad ahosi: Nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati, yāvad eva ākiñcaññāyatanūpapattiyā ti. So kho ahaṃ bhikkhave taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijjāpakkamim.

6. So kho ahaṃ bhikkhave kiṃkusalagavesi anuttaraṃ santi-varapadaṃ pariyesamāno yena Uddako Rāmaputto tena upasaṅkamim, upasaṅkamitvā Uddakaṃ Rāmaputtaṃ etad avocaṃ: Icchā-mahaṃ āvuso imasmim dhammavinaye brahmacariyaṃ caritun ti. Evam vutte bhikkhave Uddako Rāmaputto maṃ etad avoca: Viharatā āyasmā, tādiso ayaṃ dhammo yatha viññūpuriso nacirasseva sakaṃ ācariyakaṃ sayam abhiññā sacchikatvā upasampajja vihareyyāti. So kho ahaṃ bhikkhave nacirasseva khippameva taṃ dhammaṃ pariyāpuṇim. So kho ahaṃ bhikkhave tāvatakeññeva oṭṭhapahata, mattenā lapitalāpanamattena ñāṇavādañca vadāmi theravādanca-jānāmipassāmiti ca paṭijānāmi ahañca eva aññe ca. Tassa mayhaṃ bhikkhave etad ahosi: Na kho Rāmo imaṃ dhammaṃ kevalaṃ saddhāmattakena: sayam abhiññā sacchikatvā upasampajja viharāmiti pavedesi, addhā Rāmo imaṃ dhammaṃ jānaṃ passaṃ vihāsiti. Atha khvāhaṃ bhikkhave yena Uddako Rāmaputto tena upasaṅkamim, upasaṅkamitvā Uddakaṃ Rāmaputtaṃ etad avocaṃ: Kittāvatā no āvuso Rāmo imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedesīti. Evam vutte bhikkhave Uddako Rāmaputto nevasaññāsaññāyatanam pavedesi. Tassa mayhaṃ bhikkhave etad ahosi: No kho Rāmasseva ahosi saddhā, mayhaṃ pi atthi saddhā; na kho Rāmasseya ahosi viriyaṃ,

mayham pi atthi viriyam; na kho Rāmasseva ahosi sati, mayham pi atthi sati; na kho Rāmasseva ahosi samādhi, mayham pi atthi samādhi; na kho Rāmasseva ahosi paññā, mayham pi atthi paññā; yaṃ nunāham yaṃ dhammaṃ Rāmo: sayam abhiññā sacchikatvā upasampajja viharāmiti pavedesi tassa dhammassa sacchikiriyāya padaheyyan ti. So kho aham bhikkhave nacirasseva khippameva taṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja vihāsim. Atha khvāham bhikkhave yena Uddako Rāmaputto tena upasaṅkamim upasaṅkamtivā Uddakaṃ Rāmaputtaṃ etad avocaṃ. Ettāvata no āvuso Rāmo imaṃ dhammaṃ sayam abhinnā sacchikatvā upasampajja pavedesīti. Ettavatā kho āvuso Rāmo imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedesīti. Aham pi kho āvuso ettāvatā imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharāmiti. Lābhā no āvuso, suladdham no āvuso, ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacārim passāma. Iti yaṃ dhammaṃ Rāmo sayam abhinnā sacchikatvā upasampajja pavedesi taṃ tvam dhammaṃ sayam abhiññā sacchikatvā upasampajja viharāsi, yaṃ tvam dhammaṃ sayam abhiññā sacchikatvā upasampajja viharāsi taṃ dhammaṃ Rāmo sayam abhiññā sacchikatvā upasampajja pavedesi. Iti yaṃ dhammaṃ Rāmo aññāsi taṃ tvam dhammaṃ jānāsi, yaṃ tvam dhammaṃ jānāsi taṃ dhammaṃ Rāmo aññāsi. Iti yādiso Rāmo ahosi tādiso tuvaṃ, yādiso tuvaṃ tādiso Rāmo ahosi. Ehidāni āvuso, tvam imaṃ gaṇaṃ pariharāti. Iti kho bhikkhave Uddako Rāmaputto sabrahmacāri me samāno ācariya-tṭhāne ca maṃ tṭhapesi ulārāya ca maṃ pūjāya pūjesi. Tassa mayham bhikkhave etad ahosi: Nayham dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati, yāvadeva nevasaññānāsaññāyatanūpattiyā ti. So kho aham bhikkhave taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijjāpakkamim.

7. So kho aham bhikkhave kimkusalagavesī anuttaraṃ santi-varapadaṃ pariyesaṃāno Magadhesu anupubbena cārikaṃ caramāno yena Uruvelā senānigāmo tadavasariṃ. Tatthāddasaṃ ramaṇiyaṃ bhūmibhāgaṃ pāsādikaṃca vanasaṇḍaṃ nadiṃca sandantiṃ setakaṃ sūpatitṭhaṃ ramaṇiyaṃ, samantā ca gocaragāmaṃ. Tassa mayham bhikkhave etad ahosi: Ramaṇiyo vata bho bhūmibhāge pāsādiko ca vanasaṇḍo, nadī ca sandati selakā sūpatitṭhā ramaṇiyā samantā ca gocaragāmo; alaṃ vata idam kulaputtassa padhānatthikassa

padhānāyāti. So kho ahaṃ bhikkhave tattheva nisīdim: ālam idaṃ padhānāyāti.

8. So kho ahaṃ bhikkhave attanā jātidhammo samāno jāti-dhamme ādinavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamāṃ, attanā jarādhammo samāno jarādhamme ādinavaṃ viditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamāṃ, attanā byādhidhammo samāno byādhidhamme ādinavaṃ viditvā abyādhiṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno abyādhiṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamāṃ, attanā maraṇadhammo samāno maraṇadhamme ādinavaṃ viditvā amataṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno amataṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamāṃ, attanā sokadhammo samāno sokadhamme ādinavaṃ viditvā asokaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno asokaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamāṃ, attanā saṅkilesadhammo samāno saṅkilesadhamme ādinavaṃ viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamāṃ. Nāṇaṃ pana me dassanaṃ udapādi: Akuppā me vimutti, ayaṃ antimā jāti, na'tthi dāni puna-bbhavo ti.

9. Tassa mayhaṃ bhikkhave etad ahosi: Adhigato kho me ayaṃ dhammo gambhire duddaso duranubodho santo paṇito atakkāvacaro nīpuṇo paṇḍitavedaniyo. Ālayārāmā kho panāyaṃ pajā ālayaratā ālayasammuditā. Ālayārāmāya kho pana pajāya ālayaratāya ālayasammuditāya duddasaṃ idaṃ tṭhānaṃ yadidaṃ idappaccayatā paṭicca-sāruppādo, idaṃ pi kho tṭhānaṃ duddasaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭṭinissaggo taṇhakkhayaṃ virāgo nirodho nibbānaṃ. Ahaṃca eva kho pana dhammaṃ deseyyaṃ pare ca me na ājāneyyumaṃ, so mamaṃsa kilamatho sā mamaṃsa vihesāti. Apissu maṃ bhikkhave imā anacchariyā gāthā patibhaṃsu pubbe assuta-pubbā.

Kicchena me adhigataṃ halan dāni pakāsitumaṃ rāgadosaparetehi nāyaṃ dhammo susambudho Patisoṭagāmiṃ nīpuṇaṃ gambhiraṃ duddasaṃ aṇumaṃ rāgarattā na dakkhinitī tamokkhandhena āvaṭṭā ti.

10. Itiha me bhikkhave paṭisaṅcikkhato appossukkatāya cittaṃ namati, no dhammadesanāya. Atha kho bhikkhave Brahmuno Sahampatissa mama cetasaṃ cetoparivitakkam aññāya etad ahosi:

Nassati vata bho loko, vinassati vata bho loko, yatra hi nāma Tathā-gatassa arabato sammāsambuddhassa appossukkatāya cittaṃ namati, no dhammadesanāyāti. Atha kho bhikkhave Brahmā Sahampati seyyathā pi nāma balavā puriso samīñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ samīñjeyya evamevaṃ Brahmaloce antarahito mama purato pāturahosi. Atha kho bhikkhave Brahmā Sahampati ekamsaṃ uttarāsaṅgaṃ karitvā yenāhaṃ tena añjalim paṇāmetvā maṃ etad avoca: Desetu bhante Bhagavā dhammaṃ, desetu sugato dhammaṃ, santi sattā apparajakkhajātikā assavanatā dhammassa parihāyanti, bhavissanti dhammassa aññātāro ti. Idam avoca bhikkhave Brahmā Sahampati, idaṃ vatvā athāparaṃ etad avoca:

Pāturahosi Magadhesu pubbe
dhammo asuddho samalehi cintito;
apāpur etaṃ amatassa dvāraṃ
sunantu dhammaṃ vimalenānubuddhaṃ.
Sele yathā pabbatamuddhani tṭhito
yathā pi passe janataṃ samantato,
tathūpamaṃ dhammamayaṃ sumedha
pāsādam āruya samantacakkhu
sokāvatiṇṇaṃ janataṃ apetasoko
avekkhassu jātijarābhibhūtaṃ.
Uṭṭhehi vīra vijitasaṅgāma
satthavāha anaṇa vicara loke,
desassu Bhagavā dhammaṃ
aññātāro bhavissantīti.

11. Atha khvāhaṃ bhikkhave Brahmuno ca ajjhesanaṃ veditvā sattesu ca kāruṇṇataṃ paṭicca Buddhacakkhunā lokam volokesiṃ. Addasaṃ kho ahaṃ bhikkhave Buddhacakkhunā lokam volokento satte apparajakkhe mahārajakkhe, tikkindriye mudindriye, svākāre dvākāre, suviññāpaye duviññāpaye, appekacce paralokavajjabhaya-dassāvine viharante. Seyyathā pi nāma uppaliniyaṃ vā padu-miniyaṃ vā puṇḍarikiniyaṃ vā appekaccāni uppalāni vā padumāni vā puṇḍarikāni vā udake jātāni udake saṃvaddhāni udakā nuggatāni antonimuggaposīni, appekaccāni uppatāni vā padumāni vā puṇḍarikāni vā udake jātāni udake saṃvaddhāni samodakamṭhitāni, appekaccāni uppalāni vā padumāni vā puṇḍarikāni vā udake jātāni udake saṃvaddhāni, udakā accuggamma tiṭṭhanti anupalittāni udakena, evam eva kho ahaṃ bhikkhave Buddhacakkhunā lokam volo-

kento addasaṃ satte apparajakkhe mahārajakkhe, tikkhindriye mudindriye, svākāre dvākāre, suviññāpaye duviññāpaye, appekacce paralokavajjabhaya dassāvine viharante. Atha khvāhaṃ bhikkhave Brahmānaṃ Sahampatiṃ gāthāya paccabhāsiṃ:

Apārutā tesāṃ amatassa dvārā (Brahme)
ye sotavanto, pamuñcantu saddhaṃ
vihimsasaññī pagunaṃ na bhāsiṃ
dhammaṃ paṇitaṃ manujesu Brahme ti.

12. Atha kho bhikkhave Brahmā Sahampati: katāvakaṃso kho 'mhi Bhagavatā dhammadesanāyāti maṃ abhivādetvā padakkiṇaṃ katvā tatthev' antaradhāyi.

13. Tassa mayhaṃ bhikkhave etad ahosi: Kassa nu kho ahaṃ paṭhamāṃ dhammaṃ deseyyaṃ, ko imaṃ dhammaṃ khippameva ājānissatīti. Tassa mayhaṃ bhikkhave etad ahosi: Ayaṃ kho Ālāra Kālāmo paṇḍito viyatto medhāvī, dīgharattaṃ viyatto medhāvī, dīgharattaṃ apparajakkhajātiko, yaṃ nūnāhaṃ Ālārassa Kālāmassa paṭhamāṃ dhammaṃ deseyyaṃ, so imaṃ dhammaṃ khippameva ājānissatīti. Atha kho maṃ bhikkhave devatā upasaṅkamitvā etad avocum: Sattāhakālakato bhante Ālāro Kālāmo ti. Nāṇaṃ ca pana me dassanaṃ udapādi: Sattāhakālakato Ālāro Kālāmo ti. Tassa mayhaṃ bhikkhave etad ahosi: Mahājāniyo kho Ālāro Kālāmo sace hi so imaṃ dhammaṃ suneyya khippameva ājāneyyāti. Tassa mayhaṃ bhikkhave etad ahosi: kassa nu kho ahaṃ paṭhamāṃ dhammaṃ deseyyaṃ, ko imaṃ dhammaṃ khippameva ājānissatīti. Tassa mayhaṃ bhikkhave etad ahosi: Ayaṃ kho Uddako Rāmaputto paṇḍito viyatto medhāvī, dīgharattaṃ apparajakkhajātiko, yaṃ nūnāhaṃ Uddakassa Rāmaputtassa paṭhamāṃ dhammaṃ deseyyaṃ, so imaṃ dhammaṃ khippameva ājānissatīti. Atha kho maṃ bhikkhave devatā upasaṅkamitvā etad avocaṃ: Abhidosakālakato bhante Uddako Rāmaputto ti. Nāṇaṃ ca pana me dassanaṃ udapādi: Abhidosakālakato Uddako Rāmaputto ti. Tassa mayhaṃ bhikkhave etad ahosi: Mahājāniyo kho Uddako Rāmaputto, sace hi so imaṃ dhammaṃ suneyya khippameva ājāneyyāti. Tassa mayhaṃ bhikkhave etad ahosi: Kassa nu kho ahaṃ paṭhamāṃ dhammaṃ deseyyaṃ, ko imaṃ dhammaṃ khippameva ājānissatīti. Tassa mayhaṃ bhikkhave tad ahosi: Bahukārā khome pañcavaggiyā bhikkhū ye maṃ padhānapahitattaṃ upaṭṭhahimsu; yaṃ nūnāhaṃ panca vaggiyānaṃ bhikkhūnaṃ paṭhamāṃ dhammaṃ deseyyanti. Tassa may-

ham bhikkhave etad ahosi: Kahannu kho etarahi pañcavaggiyā bhikkhū viharantīti. Addasam kho aham bhikkhave dibbena cakkhunā visuddhena atikkantamānusakena pañcavaggiye bhikkhu Bārāṇasīyaṃ viharante Isipatane migadāye. Atha khvāham bhikkhave Uruvelāyaṃ yathābhirantaṃ viharitvā yena Bārāṇasī tena cārikaṃ pakkāmiṃ.

14. Addasā kho maṃ bhikkhave Upako ājiviko antarā ca Gayāṃ antārā ca bodhiṃ addhānamaggapaṭipannaṃ, disvāna maṃ etad avoca: Vipprasannāni kho te avūso indriyāni, parisuddho chavi-vaṇṇo pariyodāto; kam si tvaṃ āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvaṃ dhammaṃ rocesīti. Evaṃ vutte aham bhikkhave Upakaṃ gāthāhi ajjhabhāsiṃ.

Sabbābhibhū sabbavidū ham asmi,
sabbesu dhammesu anupalitto,
sabbamjaho taṇhakkhaye vimutto,
sayam abhiññāya kam uddiseyyaṃ.

Na me ācariyo atthi, sadiso me na vijjati,
sadevakasmim lokasmim na 'tthi me paṭipuggalo

Aham hi arahā loke, aham satthā anuttaro
eko 'mhi sammāsambuddho, sītibhūtosmi nibbuto.

Dhammacakkaṃ pavattetaṃ gacchāmi Kāsināṃ puram,
andhabhūtasmiṃ lokasmiṃ āhañchaṃ amatadundubhin ti.

—Yathā kho tvaṃ āvuso paṭijānāsi arahasi anantajino ti.—

Madisā ve jinā honti ye pattā āsavakkhayaṃ,
jitā me papakā dhammā, tasmā haṃ Upakā jino ti.

Evaṃ vutte bhikkhave Upako ājiviko: Huveyya p' āvuso ti vatvā sīsaṃ okampetvā ummaggaṃ gahetvā pakkāmi.

15. Atha khvāham bhikkhave anupubbena cārikaṃ caramāno yena Bārāṇasī Isipatanaṃ migadāyo yena pañcavaggiyā bhikkhū tena upasaṅkamim. Addasāsum kho maṃ bhikkhave pañcavaggiyā bhikkhūdurato vā āgacchantāṃ, disvāna aññamaññaṃ saṇṭhapesuṃ: Ayaṃ āvuso samaṇo Gotamo āgacchati, bāhuliko padhānavibbhanto āvatto bāhullāya, so na eva adhivādetabbo na paccuṭṭhātabbo, nāssa pattacīvaraṃ paṭiggahetabbaṃ, api ca kho āsanaṃ ṭhapetabbaṃ, sace ākaṅkhissati nisīdissatīti. Yathā yathā kho aham bhikkhave upasaṅkamāmi tathā tathā pañcavaggiyā bhikkhū nāsakkhimsu sakāya katikāya saṇṭhātum; appekacce maṃ paccuggantvā patta-

cīvaram paṭiggahesum appekacce āsanam paññāpesum, appekacce pādodakam upaṭṭhāpesum api ca kho maṃ nāmena ca āvusovādena ca samudācaranti. Evaṃ vutte ahaṃ bhikkhave pañcavaggiye bhikkhū etad avocaṃ: Mā bhikkhave Tathāgataṃ nāmena ca āvusavādena ca samudācarittha. Arahaṃ bhikkhave Tathāgato sammāsambuddho. Odahatha bhikkhave sotam, amatam adhigataṃ, ahaṃ anusāsāmi, ahaṃ dhammaṃ desemi, yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharissathāti. Evaṃ vutte bhikkhave pañcavaggiyā bhikkhū maṃ etad avocaṃ: Tāya pi kho tvaṃ āvuso Gotama iriyāya tāya patipadāya tāya dukkarakārikāya nājjhagamā uttarim manussadhammā alamariyañāṇadassana visesaṃ, kim pana tvaṃ etarahi bāhuliko padhāna vibbhanto āvatto bāhullāya adhigamissasi uttarim manussadhammā alamariyañāṇadassanavisesaṃ ti. Evaṃ vutte ahaṃ bhikkhave pañcavaggiye bhikkhū etad avocaṃ: Na bhikkhave Tathāgato bāhuliko na padhānavibbhanto na āvatto bāhullāya. Arahaṃ bhikkhave Tathāgato sammāsambuddho. Odahatha bhikkhave sotam, amatam adhigataṃ, ahaṃ anusāsāmi, ahaṃ dhammaṃ desemi, yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ brahmacariya pariyosānaṃ diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharissathāti. Dutiyam pi kho bhikkhave pañcavaggiyā bhikkhū maṃ etad avocaṃ: Tāya pi kho tvaṃ āvuso Gotama iriyāya . . . alamariyañāṇadassanavisesaṃ ti. Dutiyam pi kho ahaṃ bhikkhave pañcavaggiye bhikkhū etad avocaṃ: Na bhikkhave Tathāgato bāhuliko . . . upasampajja viharissathāti. Tatiyam pi kho bhikkhave pañcavaggiyā bhikkhū maṃ etad avocaṃ: Tāya pi kho tvaṃ āvuso Gotama iriyāya . . . alamariyañāṇadassanavisesaṃ ti. Evaṃ vutte ahaṃ bhikkhave pañcavaggiye bhikkhū etad avocaṃ. Abhijānātha me no tumhe bhikkhave itopubbe evarūpaṃ vabbhācitaṃ etanti. No hetam bhante. Arahaṃ bhikkhave Tathāgato sammāsambuddho. Odahatha bhikkhave sotam, amatam adhigataṃ, ahaṃ anusāsāmi, ahaṃ dhammaṃ desemi, yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva yassatthāya kulaputtā sammadeva agārasma anagāriyaṃ pabbajanti tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharissathāti. Asakkhim

kho ahaṃ bhikkhave pañcavaggiye bhikkhū saññāpetuṃ. Dve pi sudam bhikkhave bhikkhū ovaḍāmi, tayo bhikkhū piṇḍāya caranti, yaṃ tayo bhikkhū piṇḍāya caritvā āharanti tena chabbaggo yāpema. Tayo pi sudam bhikkhave bhikkhū ovaḍāmi, dve bhikkhū piṇḍāya caranti, yaṃ dve bhikkhū piṇḍāya caritvā āharanti tena chabbaggo yāpema. Atha kho bhikkhave pañcavaggiyā bhikkhū mayā evaṃ ovadiyamānā evaṃ anusāsiyamānā attanā jātidha manā samānā jātidhamme ādinavaṃ viditvā ajātam anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamānā ajātam anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamamsu, attanā jarādhammā samānā . . . ajaraṃ . . . attanā byādhidhammā samānā . . . abyādhim . . . attanā maraṇadhammā samānā . . . amataṃ . . . attanā sokadhammā samāna . . . asokaṃ . . . attanā saṅkilesadhammā samānā saṅkilesadhamme ādinavaṃ viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamānā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ nibbānaṃ ajjhagamamsu. Nāṇaṃ ca pana nesam dassanaṃ udapādi: Akuppā no vimutti, ayaṃ antimā jāti, na 'tthi dani punabbhavo ti.

16. Pañc' ime bhikkhave kāmaguṇā, katame pañca: cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā, sotaviññeyyā saddā—pe—ghānaviññeyyā gandhā-jivhāviññeyyārasā kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Ime kho bhikkhave pañca kamaguṇā. Ye hi keci bhikkhave samaṇā vā brāhmaṇā. Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā ime pañca kāmaguṇe gathitā mucchitā ajjhopannā anādinavadassāvino anissaraṇapaññā paribhuñjanti te evaṃ assu veditabbā: anayam āpannā byasanam āpannā yathākāma karaṇīyā pāpimato. Seyyathā pi bhikkhave āraññaṃ mago baddho pāsarāsimadhisayeyya, so evaṃ assa veditabbo: anayam āpanno byasanam āpanno yathākāmakaraṇīyo luddassa, āgacchante ca ludde na yena kāmaṃ pakkamissatīti; evameva kho bhikkhave ye hi keci samaṇā vā brāhmaṇā vā . . . yathākāmakaraṇīyā pāpimato. Ye ca kho keci bhikkhave samaṇā vā brāhmaṇā vā ime pañca kāmaguṇe agathitā amucchitā anajjho-pannā ādinavadassāvino nissaraṇa paññā paribhuñjanti te evaṃ assu veditabbā: na anayam āpannā na byasanam āpannā na yathākāmakaraṇīyā pāpimato. Seyyathā pi bhikkhave āraññaṃ mago abaddho pāsarāsim adhisayeyya, so evaṃ assa veditabbo: na anayam āpanno na byasanam āpanno na yathākāmakaraṇīyo luddassa, āgacchante ca pana ludde yena kāmaṃ

pakkamissatīti; evameva kho bhikkhave ye hi keci samanā vā brāhmaṇā vā na yathākāmakaraṇīyā pāpimato.

17. Seyyathā pi bhikkhave ārañṇako mago araṇṇe pavane caramāno vissattho gacchati vissattho tiṭṭhati vissattho nisīdati vissattho seyyaṃ kappeti, taṃ kissa hetu: anāpāthagato bhikkhave luddassa; evaṃ eva kho bhikkhave bhikkhu vivicceva kāmehi vivicca-akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati. Ayaṃ vuccati bhikkhave bhikkhu: andhamakāsi Māraṃ, apadaṃ vadhivā Māraccakkaṃ adassanaṃ gato pāpimato. Puna ca paraṃ bhikkhave bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati... pāpimato. Puna ca paraṃ bhikkhave bhikkhu pītiyā ca virāgā upekhako ca viharati sato ca sampajāno, sukhaṃ ca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti: upekhako satimā sukhavihārī ti tatiyaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati... pāpimato. Puna ca paraṃ bhikkhave bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekhāsati—pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati... pāpimato. Puna ca paraṃ bhikkhave bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭigahasaññānaṃ atthagamā nānattasaññānaṃ amanasikārā ananto ākāso ti ākāsaṇaṇcāyatanam upasampajja viharati. Ayaṃ vuccati... pāpimato. Puna ca paraṃ bhikkhave bhikkhu sabbaso ākāsaṇaṇcāyatanam samatikkamma anantaṃ viññāṇanti viññāṇaṇcāyatanam upasampajjo viharati—pe—sabbaso viññāṇaṇcāyatanam samatikkamma na 'tthi kiñcīti ākiñcaññāyatanam upasampajja viharati—sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharati—sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati, paññāya c' assa disvā āsavā parikkhīṇā honti. Ayaṃ vuccati bhikkhave bhikkhu: andham akāsi Māraṃ, apadaṃ vadhivā Māraccakkaṃ adassanaṃ gato pāpimato, tiṇṇo loke visattikaṃ. So vissattho gacchati vissattho tiṭṭhati vissattho nisīdati vissattho seyyaṃ kappeti taṃ kissa hetu: anāpāthagato bhikkhave pāpimato ti.

Idam avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.

Ariyapariyesana-Suttaṃ nīṭhitam.

KOSALA-SAMYUTTAM

(Samyutta Nikāya)

CHAPTER I. PAṬHAMO-VAGGO

1. *Daharo*

1. Evaṃ me sutam ekam samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme ||

2. Atha kho rājā Pasenadi-kosalo yena Bhagavā tenupasaṅkami || upasaṅkamitvā Bhagavatā saddhim || sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi ||

3. Ekamantaṃ nisinno kho rājā Pasenadi-kosalo Bhagavantam etad avoca || Bhavam pi no Gotamo anuttaraṃ sammāsambodhim abhisambuddho-ti paṭijānātīti ||

4. Yaṃ hi taṃ mahārāja sammāvadamaṇo vadeyya anuttaraṃ sammāsambodhim abhisambuddho ti maman-taṃ sammāvadamaṇo vadeyya || ahaṃ hi mahārāja anuttaraṃ sammāsambodhim abhisambuddho ti ||

5. Ye pi te bho Gotama samaṇa-brāhmaṇā saṅghino gaṇino gaṇācariyā nātā yasassino titthakarā sādhu sammataṃ bahujaṇassa || seyyathidaṃ Puraṇo-Kassapo Makkhali-Gosālo Nigaṇṭho Nātaputto Saṇjayo-belaṭṭhaputto Kakudho Kaccāyano Ajito-kesakambalo || te pi mayā anuttaraṃ sammāsambodhim abhisambuddho ti paṭijānāthāti puṭṭhā samānā anuttaraṃ sammāsambodhim abhisambuddho ti na paṭijānanti || kim pana bhavaṃ Gotamo daharo c-eva jātiyā navo ca pabbajāyāti ||

6. Cattāro kho me mahārāja daharā ti na uññātabbā daharāti na paribhotabbā || katame cattaro || Khattiyo kho mahārāja daharo ti na uññātabbo daharo ti na paribhotabbo || Urago kho mahārāja daharo ti na uññātabbo daharo ti na paribhotabbo || Aggī ... na uññātabbo ... na paribhotabbo ... Bhikkhu ... na uññātabbo ... na paribhotabbo.

Ime kho mahārāja cattaro daharā ti na uññātabbā daharā ti na paribhotabbā ti

7. Idam avoca Bhagavā. Idam vatvāna Sugato athāparam etad avoca satthā.

8. Khattiyaṃ jātisampannaṃ || abhijātaṃ yasassinaṃ || daharoti nāvajāneyya || na naṃ paribhave naro ||

- tñānaṃ hi so manussindo rajjaṃ laddhāna khattiyo ||
 so kuddho rājadaṇḍena || tasmim pakkamate bhusaṃ ||
 tasmā taṃ parivajjeyya || rakkhaṃ jīvitam attano ||
 9. Gāme vā yadi vā raññe || yattha passe bhujaṅgamaṃ ||
 daharo ti nāvajāneyya || na naṃ paribhave naro ||
 uccāvacehi vaṇṇehi || urago carati tejasi ||
 so āsajja ḍaṃse bālaṃ || naraṃ nāriṃ ca ekadā ||
 tasmā taṃ parivajjeyya || rakkhaṃ jīvitam attano ||
 10. Pahūtabhakkhaṃ jāliṇaṃ pāvakaṃ kaṇhavattaniṃ ||
 daharo ti nāvajāneyya || na naṃ paribhave naro ||
 laddhā hi so upādānaṃ || mahā hutvāna pāvako ||
 so āsajja ḍahe bālaṃ || naraṃ nāriṃ ca ekadā ||
 tasmā taṃ parivajjeyya || rakkhaṃ jīvitam attano ||
 11. Vanam yad aggi ḍahati || pāvako kaṇhavattani ||
 jāyanti tattha pāroha || ahorattānaṃ accaye ||
 12. Yañ ca kho silasampanno || bhikkhu ḍahati tejasā ||
 na tassa puttā pasavo || dāyādā vindare dhanam ||
 anapaccā adāyadā || tālavatthu bhavanti te ||
 13. Tasmā hi paṇḍito poso || sampassaṃ attham attano ||
 bhujaṅgamaṃ pāvakañca || khattiyam ca yasassinam ||
 bhikkhum ca silasampannam || sammad-eva samācare ti

14. Evaṃ vutte rājā Pasenadi-kosalo Bhagavantam etad avoca ||
 Abhikkantaṃ bhante abhikkantaṃ bhante || seyyathāpi bhante nikku-
 jjitam vā ukkujjeyya paṭicchannaṃ vā vivareyya mūlhasa vā maggaṃ
 ācikkheyya andhakāre vā telapajjotaṃ dhāreyya cakkhumanto
 rūpāni dakkhinti || evaṃ evaṃ Bhagavatā anekapariyāyena dhammo
 pakāsito || Esāhaṃ bhante Bhagavantaṃ saraṇaṃ gacchāmi dham-
 maṃ ca bhikkhusaṅghaṃ ca || upāsakaṃ maṃ bhante Bhagavā
 dhāretu ajjatagge pānupetaṃ saraṇaṃ gatan-ti ||

2. Puriso

1. Sāvatthiyaṃ ārāme ||
2. Atha kho rājā Pasenadi-kosalo yena Bhagavā ten-upasaṅ-
kamaṃ || upasaṅkamitvā Bhagavantam abhivādetvā ekam antaṃ
nisīdi ||
3. Ekam antaṃ nisinno kho rājā Pasenadi-kosalo Bhagavantam
etad avoca || Kati nu kho bhante purisassa dhammā ajjhataṃ
uppajjamānā uppajjanti ahitāya dukkhāya aphāsuvihārāyāti ||

4. Tayo kho mahārāja purisassa dhammā ajjhattam uppajjamānā uppajjanti ahitāya dukkhāya aphāsuvihārāya || Katame tayo || Lobho kho mahārāja purisassa dhammo ajjhattam uppajjamāno uppajjati ahitāya dukkhāya aphāsuvihārāya || Doso kho mahārāja purisassa dhammo ajjhattam uppajjamāno uppajjati ahitāya dukkhāya aphāsuvihārāya || Moho kho mahārāja purisassa dhammo ajjhattam uppajjamāno uppajjati ahitāya dukkhāya aphāsuvihārāya || Ime kho mahārāja tayo purisassa dhammā ajjhattam uppajjamānā uppajjanti ahitāya dukkhāya aphāsuvihārāya ti ||

5. Lobho doso ca moho ca purisaṃ pāpacetasam ||
himsanti attasambhūtā tacasāram va samphalan-ti ||

3. Rājā

1. Sāvattthiyam ||
2. Ekam antam nisinno kho rājā Pasenadi-kosalo Bhagavantam etad avoca || Atthi nu kho bhante jātassa aññatra jarāmarañā ti ||
3. Natthi kho mahārāja aññatra jarāmarañā ||
4. Ye pi te mahārāja khattiya-mahāsālā aḍḍhā mahaddhanā mahābhogā pahūta-jātarūparajatā pahūta-vittūpakaraṇā pahūta-dhanadhaññā || tesam pi jātānam natthi aññatra jarāmarañā ||
5. Ye pi te mahārāja brāhmaṇa-mahāsālā gahapati-mahāsālā aḍḍhā mahaddhanā mahābhogā pahūta-jātarūparajatā pahūtavittūpakaraṇā pahūta-dhanadhaññā || tesam pi jātānam natthi aññatra jarāmarañā ||
6. Ye pi te mahārāja bhikkhu arahanto khīṇāsava vusitavanto kata-karaṇiyā ohitabhārā anuppattasadatthā parikkhīna-bhavasamyojanā sammadaññā vimuttā || tesam pāyaṃ kāyo bhedana-dhammo nikkhepana-dhammo ti ||

7. Jiranti ve rājarathā sucittā ||
atho sarīram pi jaram upeti ||
sataṇ ca dhammo na jaram upeti ||
santo have sabbhi pavedayantiti ||

4. Piya

1. Sāvattthiyam ||
2. Ekam antam nisinno kho rājā Pasenadi-kosalo Bhagavantam etad avoca ||

Idha mayam bhante rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi || kesam nu kho piyo attā kesam appiyo attā ti || Tassa mayham bhante etad ahoṣi ||

3. Ye kho keci kāyena duccharitaṃ caranti || vācāya duccharitaṃ caranti || manasā duccharitaṃ caranti || tesam appiyo attā || kiñcāpi te evaṃ vadeyyum || piyo no attā ti || atha kho tesam appiyo attā || Taṃ kissa hetu || yaṃ hi appiyo appiyassa kareyya taṃ te attanā va attano karonti || tasmā tesam appiyo attā ||

4. Ye ca kho keci kāyena sucaritaṃ karonti || vācāya sucaritaṃ caranti || manasā sucaritaṃ caranti || tesam piyo attā || kiñcāpi te evaṃ vadeyyum || appiyo no attāti || atha kho tesam piyo attā || Taṃ kissa hetu || yaṃ hi piyo piyassa kareyya taṃ te attanā va attano karonti || tasmā tesam piyo attāti ||

5. Evaṃ etaṃ mahārāja evaṃ etaṃ mahārāja || Ye hi keci mahārāja kāyena duccharitaṃ caranti || pe || tasmā tesam appiyo attā ti || Ye ca kho keci mahārāja kāyena sucaritaṃ caranti || pe || tasmā tesam piyo attā ti ||

6. Attānañ ce piyaṃ jaññā || na nam pāpena saṃyuje ||
na hi taṃ sulabhaṃ hoti || sukhaṃ dukkatakarinā ||
Antakenādhīpannassa || jahato mānusaṃ bhavaṃ ||
kiṃ hi tassa sahaṃ hoti || kiñca ādāya gacchati ||
kiñc-assa anugaṃ hoti || chāyā va anapāyini ||
Ubho puññañca pāpañca || yaṃ macco kurute idha ||
taṃ hi tassa sahaṃ hoti || tañca ādāya gacchati ||
taṃ c-assa anugaṃ hoti || chāyā va anapāyini ||
Tasmā kareyya kalyāṇaṃ || nicayaṃ samparāyikaṃ ||
puññaṇi paralokasmiṃ || patitṭhā honti paṇinan-ti ||

5. Attānarakkhita

1. Ekam antaṃ nisinna kho rājā Pasenadi-kosalo Bhagavantam etad avoca ||

2. Idaṃ mayham bhante rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi || Kesam nu khu rakkhito attā kesam arakkhito attā ti || Tassa mayham bhante etad ahoṣi ||

3. Ye kho keci kāyena duccharitaṃ caranti vācāya duccharitaṃ caranti manasā duccharitaṃ caranti tesam arakkhito attā || kiñcāpi te hatthi-kāyo vā rakkheyya || assa-kāyo vā rakkheyya || ratha-kāyo vā rakkheyya || patti-kāyo vā rakkheyya || atha kho tesam arakkhito attā ||

Taṃ kissa hetu || Bāhira h-esā rakkhā n-esā rakkhā ajjhakkā ||
tasmā tesam arakkhito attā ||

4. Ye ca kho keci kāyena sucaritaṃ caranti vācāya sucaritaṃ
caranti manasā sucaritaṃ caranti tesam rakkhito attā || kiñcāpi te
n-eva hatthikāyo rakkheyya || na assa-kāyo rakkheyya || na ratha-kāyo
rakkheyya na patti-kāyo rakkheyya || atha kho tesam rakkhito attā ||
Taṃ kissa hetu || ajjhakkā h-esā rakkhā n-esā rakkhā bāhirā || tasmā
tesam rakkhito attā ti ||

5. Evam etaṃ mahārāja evam etaṃ mahārāja || Ye hi keci
mahārāja kāyena duccaritaṃ caranti || pe || tesam rakkhito attā ||
Taṃ kissa hetu || bāhirā h-esā mahārāja rakkhā n-esā rakkhā ajjha-
ttikā || tasmā tesam arakkhito attā || Ye ca kho keci mahārāja kāyena
sucaritaṃ caranti vācāya sucaritaṃ caranti manasā sucaritaṃ caranti
tesam rakkhito attā || kiñcāpi te n-eva hatthi-kāyo rakkheyya na
assa-kāyo rakkheyya na ratha-kāyo rakkheyya na patti-kāyo rak-
kheyya || atha kho rakkhito attā || Taṃ kissa hetu || ajjhakkā h-esā
mahārāja rakkhā n-esā rakkhā bāhirā || tasmā tesam rakkhito attā
ti ||

6. Kāyena samvaro sādhu || sādhu vācāya samvaro ||
manasā samvaro sādhu || sādhu sabbattha-samvaro ||
sabbattha-samvuto lajjī || rakkhito ti pavuccatīti ||

6. Appakā

1. Sāvatthiyaṃ ||

2. Ekaṃ antaṃ nisinno kho rājā Pasenadi-kosalo Bhagavantam
etaḍ avoca || Idha mayham bhante rahogatassa paṭisallīnassa evaṃ
cetaso parivitaṃ udapādi || Appakā te sattā lokasmim ye ulāre ulāre
bhoge labhivā na c-eva majjanti na ca pamajjanti na ca kāmesu
gedham āpajjanti na ca sattesu vipphaṇṇapajjanti || Atha kho eteva
bahutarā sattā lokasmim ye ulāre bhoge labhivā majjanti c-eva pa-
majjanti ca kāmesu ca gedham āpajjanti sattesu ca vipphaṇṇapajjan-
tīti ||

3. Evam etaṃ mahārāja evam etaṃ mahārāja || Appakā
te mahārāja sattā lokasmim ye ulāre ulāre bhoge labhivā na ceva
majjanti na ca pamajjanti na ca kāmesu gedham āpajjanti na ca
sattesu vipphaṇṇapajjanti || Atha kho ete va bahutarā sattā lokasmim
ye ulāre ulāre bhoge labhivā majjanti c-eva pamajjanti ca kāmesu
ca gedham āpajjanti sattesu ca vipphaṇṇapajjantīti ||

4. Sārattā kāma-bhogesu || giddhā kāmesu mucchitā ||
atisāram na bujjhanti || migā kūṭam va oḍḍitam ||
pacchāsam kaṭukam hoti || vipāko hi-ssa pāpako-ti ||

7. Atthakaraṇa

1. Ekam antam nisinno kho rājā Pasenadi-kosalo Bhagavantam etad avoca ||
2. Idhāham bhante atthakaraṇe nisinno passāmi khattiya-mahāsāle pi brāhmaṇamahāsāle pi gahapatimahāsāle pi aḍḍhe mahaddhane mahābhoge pahūta-jātarūparajate pahūta-vittūpakaraṇe pahūta-dhanadhaññe kāmahetu kāmanidānam kāmādhikaraṇam sampajāna-musā bhāsante || Tassa mayham bhante etad ahosi || Alam dāni me atthakaraṇena || bhadramukho dāni atthakaraṇena paññāyissatīti ||
3. Ye pi te mahārāja khattiya-mahāsālā brāhmaṇa-mahāsālā gahapati-mahāsālā aḍḍhā mahaddhanā mahābhogā pahūta-jātarūparajatā pahūta-vittūpakaraṇā pahūta-dhana-dhaññā kāmahetu kāmanidānam kāmādhikaraṇam sampajāna-musā bhāsanti || tesam tam bhavissati dīgharattam ahitāya dukkhāyā ti ||
4. Sārattā kāmabhogesu || giddhā kāmesu mucchitā ||
atisāram na bujjhanti || macchā khippam va oḍḍitam ||
pacchāsam kaṭukam hoti || vipāko hi-ssa pāpako ti ||

8. Mallikā

1. Sāvatti ||
2. Tena kho pana samayena rājā Pasenadi-kosalo Mallikāya deviyā saddhim uparipāsādavaraḡato hoti ||
3. Atha kho rājā Pasenadi-kosalo Mallikam devim avoca ||
Atthi nu kho te Mallike koc-añño attanā piyataro-ti ||
4. Natthi kho me mahārāja koc-añño attanā piyataro || tuyham pana mahārāja atth-añño koci attanā piyataro-ti ||
5. Mayham pi kho Mallike natth-añño koci attanā piyataro-ti ||
6. Atha kho rājā Pasenadi-kosalo pāsādā orohitvā yena Bhagavā ten-upasaṅkami || upasaṅkamitvā Bhagavantam abhivādetvā ekam-antam nisīdi || Ekamantam nisinno kho rājā Pasenadi-kosalo Bhagavantam etad avoca ||
7. Idhāham bhante Mallikāya deviyā saddhim uparipāsā-davaragato Mallikam devim etad avoca || Atthi nu kho te Mallike

koc-añño attanā piyataro ti || Evam vutte bhante Mallikā devī mam etad avoca || N-atthi kho me mahārāja koci añño attanā piyataro ti || tuyham pana mahārāja atth-añño koci attanā piyataro-ti || Evam vuttāham bhante Mallikam devim etad avoca || Mayham pi kho Mallike n-atth-añño koci attanā piyataro-ti ||

8. Atha kho Bhagavā etam attham veditvā tāyam velāyam imam gātham abhāsi ||

Sabbā disānuparigamma cetasā ||
n-ev-ajjhagā piyataram attanā kvaci ||
evam piyo puthu attā paresam ||
tasmā na himse param attakāmo ti ||

9. Yañña

1. Sāvatthī ||

2. Tena kho pana samayena rañño Pasenadi-kosalassa mahā-yañño paccupaṭṭhito hoti || pañca ca usabha-satāni pañca ca vacchata-satāni pañca ca vacchatarī-satāni pañca ca aja-satāni pañca ca urabbha-satāni thūṇūpanitāni honti yaññatthāya ||

3. Ye pi-ssa te honti dāsā ti vā pessā ti vā kammakarā ti vā te pi daṇḍa-tajjitā bhaya-tajjitā assumukhā rudamānā parikammāni karonti ||

4. Atha kho sambahulā bhikkhū pubbaṇha-samayam nivāsetvā pattacivaram ādāya Sāvatthim piṇḍāya pāvisimso || Sāvatthīyam piṇḍāya caritvā paccabhattam piṇḍapāta-paṭikkantā yena Bhagavā ten-upasaṅkamimso || Upasaṅkamitvā Bhagavantam abhivādetvā ekam antam nisīdimso || Ekam antam nisinnā kho te bhikkhū Bhagavantam etad avoca ||

5. Idha bhante rañño Pasenadi-kosalassa mahā-yañño paccupaṭṭhito hoti || Pañca ca usabha-satāni pañca ca vacchata-satāni pañca vacchatarī-satāni pañca ca urabbha-satāni thūṇūpanitāni honti yaññatthāya || Ye pi-ssa te honti dāsā ti vā pessā ti vā kammakarā ti vā te pi daṇḍa-tajjitā bhaya-tajjitā assumukhā rudamānā parikammāni karontīti ||

6. Atha kho Bhagavā etam attham veditvā tāyam velāyam imā gāthāyo abhāsi ||

Assamedham purisamedham || sammāpāsam vājapeyyam ||
niraggaḥ mahārambhā || na te honti mahāpphalā ||

ajeḷakā gāvo ca || vividhā yattha haññare ||
 na tam sammaggatā yaññaṃ || upayanti mahesino ||
 Ye ca yaññaṃ nirārambhā || yajanti anukūlaṃ sadā ||
 ajeḷakā ca gāvo ca || vividhā n-ettha haññare ||
 etaṃ sammaggatā yaññaṃ || upayanti mahesino ||
 etaṃ yajetha medhāvī || eso yañño mahāpphalo ||
 etaṃ hi yajamānassa || seyyo hoti na pāpiyo ||
 yañño ca vipulo hoti || pasīdanti ca devatā ti ||

10. *Bandhana*

1. Tena kho pana samayena raññaṃ Pasenadinā kosalena mahājanakāyo bandhāpito hoti || appekacce rajjūhi appekacce andūhi appekacce saṅkhalikāhi ||

2. Atha kho sambahulā bhikkhū pubbaṇha-samayaṃ nivā-setvā pattacīvaram ādāya Sāvattthiṃ piṇḍāya pāvisiṃsu || Sāvattthiyaṃ piṇḍāya caritvā pacchābhataṃ piṇḍapāta-paṭikkantā yena Bhagavā ten-upasaṅkamasiṃsu || Upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdiṃsu ||

3. Ekamantaṃ nisinnā kho te bhikkhū Bhagavantam etad avocaṃ || Idha bhante raññaṃ Pasenadinā kosalena mahājanakāyo bandhāpito || appekacce rajjūhi appekacce andūhi appekacce saṅkhalikāhi ti ||

Atha kho Bhagavā etaṃ atthaṃ veditvā tāyaṃ velāyaṃ imā gāthāyo abhāsi ||

Na taṃ daḷhaṃ bandhanam āhu dhīrā ||
 yad āyasam dārujaṃ pabbajaṇ ca ||
 sārattarattā maṇikuṇḍalesu ||
 puttesu dāresu ca yā apekkhā ||
 etaṃ daḷhaṃ bandhanam āhu dhīrā ||
 ohāriṇaṃ sithilaṃ duppamuñcaṃ ||
 etaṃ pi chetvāna paribbajanti ||
 anapekkhino kāmasukham pahāyati ||

Paṭhamo vaggo ||

Tass-uddānaṃ ||

Daharo Puriso Rājā || Piya Attāna-rakkhito ||

Appakā Atthakaraṇa || Mallikā Yañña Bandhanan-ti ||

CHAPTER II. DUTIYO-VAGGO

1. Jaṭilo

1. Ekam samayaṃ Bhagavā Sāvattthiyaṃ viharati Pubbārāme Migāramātu-pāsāde ||

2. Tena kho pana samayena Bhagavā sāyaṇhasamayam paṭi-sallānā vuṭṭhito bahidvāra-kotṭhake nisinno hoti ||

Atha kho rājā Pasenadi-kosalo yena Bhagavā ten-upasaṅkami || upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi ||

3. Tena kho pana samayena satta ca jaṭilā satta ca nigaṇṭhā satta ca acelā satta ca ekasātakā satta ca paribbājakā paruḥha-kaccha-nakha-lomā khārividham ādāya Bhagavato avidūre atikka-manti ||

4. Atha kho rājā Pasenadi-kosalo utṭhāyāsanaṃ ekamsam uttarā-saṅgam karitvā dakkhiṇa-jānu-maṇḍalam paṭhaviyaṃ nihantvā || yena te satta ca jaṭilā satta ca nigaṇṭhā satta ca acelā satta ca ekasātakā satta ca paribbājakā ten-añjaliṃ paṇāmetvā tikkhattum nāmaṃ sāvesi || Rājāhaṃ bhante Pasenadi-kosalo rājāhaṃ bhante Pasenadi-kosalo ti ||

5. Atha kho rājā Pasenadi-kosalo || acirapakkantesu tesu sattasu ca jaṭilesu sattasu ca nigaṇṭhesu sattasu ca acelesu sattasu ca ekasātakasu sattasu ca paribbājakesu || yena Bhagavā ten-upasaṅkami || upasaṅkamitvā Bhagavantam abhivādetvā ekam antam nisīdi ||

6. Ekam antam nisinno kho rājā Pasenadi-kosalo Bhagavantam etad avoca || Ye te bhante loke arahanto vā arahatta-maggam vā samāpannā ete tesam aññatarā ti ||

7. Dujjānaṃ kho etam mahārāja tayā gihinā kāma-bhoginā putta-sambādha-samayam ajjhāvasantena kāsika-candanaṃ paccanu-bhontena mālā-gandha-vilepanam dhārayantena jātārūparajataṃ sādiantena ime vā arahanto ime vā arahanta-maggam samāpannā ti ||

8. Samvāsena kho mahārāja sīlaṃ veditabbam || taṃ ca kho dīghena addhunā na itaram || manasi-karotā no amanasi karotā || paññāvatā no duppaññena ||

9. Samvohārena kho mahārāja soceyyam veditabbam || taṃ ca kho dīghena addhunā na itaram || manasi-karotā no amanasi-karotā || paññāvatā no duppaññena ||

10. Āpadāsu kho mahārāja thāmo veditabbo || so ca kho dīghena addhunā na itaram || manasi-karotā na amanasi-karotā || paññāvatā no duppaññena ||

11. Sākacchāya kho mahārāja paññā veditabbā || sā ca kho dīghena addhunā na itaram || manasi-karotā no amanasi-karotā || paññāvatā no duppaññena ti ||

12. Acchariyāṃ bhante abbhutam bhante yāva subhāsitaṃ idaṃ bhante Bhagavatā || Dujjānaṃ kho etaṃ mahārāja tayā gihinā kāma-bhoginā || pe || paññāvatā no duppaññenā ti ||

13. Ete bhante mama purisā carā ocarakā janapadam ocaritā āgacchanti || tehi paṭhamam ocipṇam ahaṃ pacchā osāpayissāmi ||

14. Idāni te bhante taṃ rajojallaṃ pavāhetvā sunhātā suvilittā kappitakesamassu odātavattā pañcahi kāmaguṇehi samappitā samaṅgibhūtā paricārayissantīti ||

15. Atha kho Bhagavā etaṃ atthaṃ veditvā tāyaṃ velāyaṃ imā gāthāyo abhāsi ||

Na vaṇṇarūpena naro sujāno ||
na vissase ittara-dassaṇena ||
susaññatānaṃ hi viyañjanena ||
asaññatā lokam imaṃ caranti ||
Patirūpako mattikakuṇḍalo va ||
lohaḍḍhamāso va suvaṇṇachanno ||
caranti eke parivārachannā ||
anto-asuddhā bahi-sobhamānā ti ||

2. Pañca-rājāno

1. Sāvatthiyaṃ viharati ||

2. Tena kho pana samayena pañcannaṃ rājūnaṃ Pasenadi-pamukhānaṃ pañcahi kāma-guṇehi samappitānaṃ samaṅgibhūtānaṃ paricārayamānānaṃ ayam antarā kathā udapādi || Kin-nu kho kāmānaṃ aggan-ti ||

3. Tatr-ekacce evaṃ āhaṃsi || rūpā kāmānaṃ aggan-ti || Ekacce evaṃ āhaṃsu || saddā kāmānaṃ aggan-ti || Ekacce evaṃ evaṃ āhaṃsu || gandhā kāmānaṃ aggan-ti || Ekacce evaṃ āhaṃsu || rasā kāmānaṃ aggan-ti || Ekacce evaṃ āhaṃsu || phoṭṭhabbā kāmānaṃ aggan-ti || Yato kho te rājāno nāsakkhimsu aññaṃ aññaṃ saññā-petuṃ ||

4. Atha kho rājā Pasenadi-kosalo te rājāno etad avoca || Āyāma marisā | yena Bhagavā ten-upasaṅkamissāma | upasaṅkamitvā Bhagavantam etam atthaṃ paṭipucchissāma | Yathā no Bhagavā byākarissati tathā naṃ dhāreyyāma ti ||

5. Evam marisā ti kho te rājāno rañño Pasenadi-kosalassa paccassosum ||

6. Atha kho te pañca rājāno Pasenadi-pamūkhā yena Bhagavā ten-upasaṅkamimṣu | upasaṅkamitvā Bhagavantam abhivādetvā ekam antaṃ nisidimṣu ||

7. Ekam antaṃ nisinno kho rājā Pasenadi-kosalo Bhagavantam etad avoca || Idha bhante amhākaṃ pañcannaṃ rājūnaṃ pañcahi kāmaguṇehi samappitānaṃ samaṅgibhūtānaṃ paricārayamānaṃ ayam antarā kathā udapādi || Kinnu kho kāmānaṃ aggan-ti || Ekacce evam āhaṃsu | rūpā kāmānaṃ aggan-ti || Ekacce evam āhaṃsu | saddā kāmānaṃ aggan-ti | Ekacce evam āhaṃsu gandhā kāmānaṃ aggan-ti || Ekacce evam āhaṃsu | rasā kāmānaṃ aggan-ti || Ekacce evam āhaṃsu | potṭhabbā kāmānaṃ aggan-ti || Kin-nu kho bhante kāmānaṃ aggan-ti ||

8. Manāpa-pariyantam khvāhaṃ mahārāja pañcasu kāmaguṇesu aggan-ti vadāmi | Te ca mahārāja rūpā ekaccassa manāpā honti te ca rūpā ekaccassa amanāpā honti | Yehi ca yo rūpehi attamano hoti paripuṇṇa-saṅkappo so tehi rūpehi aññaṃ rūpaṃ uttaritaraṃ vā paṇītataṃ vā na pattheti | te tassa rūpā paramā honti | te tassa rūpā anuttarā honti ||

9. Te ca mahārāja saddā | pe | Te ca mahārāja gandhā | Te ca mahārāja rasā | Te ca mahārāja potṭhabbā ekaccassa manāpā honti | Te ca potṭhabbā ekaccassa amanāpā honti | Yehi ca yo potṭhabbehi attamano hoti paripuṇṇa-saṅkappo so tehi potṭhabbehi aññaṃ potṭhabbam uttaritaraṃ vā paṇītataṃ vā na pattheti | te tassa potṭhabbā paramā honti | te tassa potṭhabbā anuttarā hontīti ||

10. Tena kho pana samayena Candanaṅgaliko upāsako tassam parisāyaṃ nisinno hoti | Atha kho Candanaṅgaliko upāsako utthāyāsanā ekamsam uttarāsaṅgaṃ karitvā yena Bhagavā ten-añjalim paṇāmetvā Bhagavantam etad avoca || Paṭibhāti maṃ Bhagavā paṭibhāti maṃ Sugatāti ||

11. Paṭibhātu taṃ Candanaṅgalikāti Bhagavā avoca ||

12. Atha kho Candanaṅgaliko upāsako Bhagavato sammukhā tad-anurupāva gāthāya abhitthavi ||

Padumaṃ yathā kokanadaṃ sugandhaṃ ||
pāto siyā phullaṃ avītagandhaṃ ||
aṅgīrasaṃ passa virocamānaṃ ||
tapantaṃ ādiccaṃ iv-antalikkhe-ti ||

13. Atha kho te pañcarājāno Candanaṅgalikaṃ upāsakaṃ pañcahi saṅgehi acchādesuṃ ||

14. Atha kho Candanaṅgaliko upāsako tehi pañcahi uttarā-saṅgehi Bhagavantam acchādesīti ||

3. Doṇapāka

1. Sāvattiyaṃ viharati || Tena kho pana samayena rājā Pasenadi-kosalo doṇapākaṃ sudam bhuñjati ||

2. Atha kho rājā Pasenadi-kosalo bhuttāvī mahassāsī yena Bhagavā ten-upasaṅkami || upasaṅkamitvā Bhagavantam abhivādetvā ekam antaṃ nisīdi ||

3. Atha kho Bhagavā taṃ rājānaṃ Pasenadi-kosalaṃ bhuttāvīṃ mahassāsīṃ veditvā tāyaṃ velāyaṃ imaṃ gātham abhāsi ||

Manujassa sadā satīmato ||
mattaṃ jānato laddhabhojane ||
tanu tassa bhavanti vedanā ||
saṅkamaṃ jīrati āyu pālayan-ti ||

4. Tena kho pana samayena Sudassano māṇavo rañño Pasenadi-kosalassa piṭṭhito ṭhito hoti ||

5. Atha kho rājā Pasenadi-kosalo Sudassanaṃ māṇavaṃ āman-tesi || Ehi tvam tāta Sudassana Bhagavato santike imaṃ gātham pariyāpuṇitvā mama bhaddābhīhāre bhāsa || ahaṃ ca te devasikaṃ kahāpaṇasataṃ kahāpaṇasataṃ niccabhikkhaṃ pavaṭṭayissāmīti ||

6. Evam devāti kho Sudassano māṇavo Pasenadi-kosalassa paṭisunitvā Bhagavato santike imaṃ gātham pariyāpuṇitvā rañño Pasenadi-kosalassa bhaddābhīhāre sudam bhāsati ||

Manujassa sadā satīmato ||
mattaṃ jānato laddhabhojane ||
tanu tassa bhavanti vedanā ||
saṅkamaṃ jīrati āyu pālayan-ti ||

7. Atha kho rājā Pasenadi-kosalo anupubbena nālikodana-paramatāya saṅghāsi ||

8. Atha kho rājā Pasenadi-kosalo aparena samayena sallikhita-gatto pāṇinā gattāni anumajjanto tāyaṃ velāyaṃ imaṃ udānam udānesi ||

Ubhayena vata maṃ so Bhagavā atthena anukampi diṭṭha-dhammikenā c-eva samparāyikenā cā ti ||

4-5. Saṅgāme dve vuttāni

Sāvattthiyaṃ viharati

4

1. Atha kho rājā māgadho Ajātasattu vedehiputto caturaṅginim senaṃ sannayhitvā rājānam Pasenadi-kosalam abhuyyāsi yena Kāsī ||

2. Assosi kho rājā Pasenadi-kosalo || rājā kira māgadho Ajātasattu vedehi-putto caturaṅginim senaṃ sannayhitvā mamaṃ abbhuyyāto yena Kāsīti ||

3. Atha kho rājā Pasenadi-kosalo caturaṅginim senaṃ sannayhitvā rājānam māgadham Ajātasattum vedehi-puttam paccuyyāsi yena Kāsī ||

4. Atha kho rājā ca māgadho Ajātasattu vedehi-putto rājā ca Pasenadi-kosalo saṅgāmesuṃ || Tena kho pana saṅgāme rājā māgadho Ajātasattu vedehi-putto rājānam Pasenadi-kosalam parājesi || parājito ca rājā Pasenadi-kosalo sakam eva rājadhānim Sāvattthim pāyāsi ||

5. Atha kho sambahulā bhikkhu pubbaṇha-samayaṃ nivāsetvā patta-cīvaram ādāya Sāvattthim piṇḍāya pāvisiṃsu || Sāvattthiyam piṇḍāya caritvā pacchābhaddham piṇḍapātapaṭikkantā yena Bhagavā ten-upasaṅkamisṃsu || Upasaṅkamitvā Bhagavantam abhivādetvā ekam antam nisīdiṃsu || ekam antaṃ nisinnā kho te bhikkhū Bhagavantam etad avocuṃ ||

6. Idha bhante rājā māgadho Ajātasattu vedehi-putto caturaṅginim senaṃ sannayhitvā rājānam Pasenadi-kosalam abbhuyyāsi yena Kāsī || Assosi kho bhante rājā Pasenadi-kosalo || rājā kira māgadho Ajātasattu vedehi-putto caturaṅginim senaṃ sannayhitvā mamaṃ abbhuyyāto yena Kāsīti || Atha kho bhante rājā Pasenadi-kosalo caturaṅginim senaṃ sannayhitvā rājānam Māgadham Ajātasattum vedehi-puttam paccuyyāsi yena Kāsī || Atha kho bhante rājā ca māgadho Ajātasattu vedehi-putto rājā ca Pasenadi-kosalo

saṅgāmesuṃ || Tasmim kho pana saṅgāme rājā māgadho Ajātasattu vedehi-putto rājānam Pasenadi-kosalam parājesi || parājito ca bhante rājā Pasenadi-kosalo sakam evā rājadhānim Sāvatthim paccuyyāsīti ||

7. Rājā bhikkhave māgadho Ajātasattu vedehi-putto pāpamitto pāpasahāyo pāpa-sampavaṅko || rājā ca bhikkave Pasenadi-kosalo kalyāṇa-mitto kalyāṇa-sahāyo kalyāṇa-sampavaṅko || ajjatañ ca bhikkhave rājā Pasenadi-kosalo imaṃ rattiṃ dukkhaṃ sessati parājito ti ||

Jayaṃ veram pasavati || dukkaṃ seti parājito ||
upasanto sukhaṃ seti || hitvā jayaṃ parājayan-ti ||

5

8. Atha kho rājā māgadho Ajātasattu vedehi-putto caturaṅginim senaṃ sannayhitvā rājānam Pasenadi-kosalam abbhuyyāsi yena Kāsī ||

9. Assosi kho rājā Pasenadi-kosalo || rājā kira māgadho Ajātasattu vedehi-putto caturaṅginim senaṃ sannayhitvā mamaṃ abbhuyāto yena Kāsī ti ||

10. Atha kho rājā Pasenadi-kosalo caturaṅginim senaṃ sannayhitvā rājānam māgadham Ajātasattum vedehi-puttam paccuyyāti yena Kāsī ||

11. Atha kho rājā ca māgadho Ajātasattu vedehi-putto rājā ca Pasenadi-kosalo saṅgāmesuṃ || Tasmim kho pana saṅgāme rājā Pasenadi-kosalo rājānam māgadham Ajātasattum vedehi-puttam parājesi jīvagāhaṃ ca mam aggahehi ||

12. Atha kho rañño Pasenadi-kosalassa etad ahosi || Kiñcāpi kho ayaṃ rājā māgadho Ajātasattu vedehi-putto adubbhantassa dubbhati || atha ca pana me bhāgineyyo hoti || yaṃ nunāhaṃ rañño māgadhasa Ajātasattusso vedehi-puttassa sabbam hatthi-kāyam pariyādiyitvā sabbam assakāyam pariyādiyitvā sabbam ratha-kāyam pariyādiyitvā sabbam patti-kāyam pariyādiyitvā jīvantam eva nam ossajjeyyan-ti ||

13. Atha kho rājā Pasenadi-kosalo rañño māgadhasa Ajātasattuno vedehi-puttassa sabbam hatthi-kāyam pariyādiyitvā || pe || jīvantam eva nam ossajji ||

14. Atha kho sambahulā bhikkhū pubbaṇhasamayam nivāsetvā pattacīvaram ādāya Sāvatthim piṇḍāya pāvisimsu || Sāvatthiyam piṇḍāya caritvā pacchābhattam piṇḍapātaṭikkantā yena Bhagavā ten-upasaṅkamimsu || Upasaṅkamitvā Bhagavantam abhivādetvā

ekamantam nisīdimṣu || Ekamantam nisinnā kho te bhikkhū Bhagavantam etad avocum ||

15. Idha bhante rājā māgadho Ajātasattu vedehi-putto caturaṅginim senam sannayhitvā rājānam Pasenadi-kosalam abbhuyyāsi yena Kāsī || Assosi kho bhante rājā Pasenadi-kosalo || rājā kira māgadho Ajātasattu vedehi-putto caturaṅginim senam sannayhitvā mamaṃ abbhuyāto yena Kāsī ti || Atha kho bhante rājā Pasenadi-kosalo caturaṅginim senam sannayhitvā rājānam māgadham Ajātasattum vedehi-puttam paccuyyāsi || Atha kho bhante rājā ca māgadho Ajātasattu vedehi-putto rājā ca Pasenadi-kosalo saṅgāmesum || Tasmim kho pana saṅgāme rājā Pasenadi-kosalo rājānam māgadham Ajātasattum vedehi-puttam parājesi jīvagāhaṇ ca nam aggahesi || Atha kho bhante rañño Pasenadi-kosalassa etad ahosi || Kiñcāpi kho myāyam rājā māgadho Ajātasattu vedehi-putto adubbhantassa dubbhati || atha ca pana me bhāgineyyo hoti || yaṃ nūnāham rañño māgadhasa Ajātasattuno vedehi-puttassa sabbam hatthi-kāyam paridāyitvā || sabbam assa-kāyam || sabbam ratha-kāyam || sabbam patti-kāyam paridāyitvā jīvantam eva nam ossajjeyyan-ti || Atha kho bhante rājā Pasenadi-kosalo rañño māgadhasa Ajātasattuno vedehi-puttassa sabbam hatthi-kāyam pariyādiyitvā sabbam assa-kāyam pariyādiyitvā sabbam ratha-kāyam pariyādiyitvā sabbam patti-kāyam pariyādiyitvā jīvantam eva nam ossajjīti ||

16. Atha kho Bhagavā etam attham veditvā tāyaṃ velāyaṃ imā gāthāyo abhāsi ||

Vilumpateva puriso || yāvassa upakappati ||
yadā c-aññe vilumpanti || so vilutto vilumpati ||
ṭhānaṃhi maññati bālo || yāva pāpaṃ na paccati ||
yadā ca paccati pāpaṃ || atha bālo dukkham nigacchati ||
hantā labhati hantāram || jetāram labhati jayaṃ ||
akkosako ca akkosam || rosetāraṇ ca rosako ||
atha kamma-vivaṭṭena || so vilutto vilumpatīti ||

6. Dhītā

1. Sāvatthi nidānaṃ ||

2. Atha kho rājā Pasenadi-kosalo yena Bhagavā ten-upasaṅkami || Upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi ||

3. Atha kho aññataro puriso yena rājā Pasenadi-kosalo ten-upasaṅkami || Upasaṅkamitvā rañño Pasenadi-kosalassa upakaṇṇake ārocesi || Mallikā deva devī dhītaraṃ vijātā ti ||

4. Evam vutte rājā Pasenadi-kosalo anattamano ahosi ||

5. Atha kho Bhagavā rājānam Pasenadi-kosalam anattamanataṃ veditvā tāyam velāyam imā gāthāyo abhāsi ||

Itthīpi hi ekacci yā || seyyo posā janādhipa ||
medhāvinī sīlavatī || sassu-devā patibbatā ||
tassā yo jāyati poso || sūro hoti disampati ||
tādiso subhāriyā putto || rajjam pi anusāsati ti ||

7. Appamāda (1)

1. Sāvatthiyam ||

2. Ekam antam nisīdi || Ekam antam nisinno kho rājā Pasenadi-kosalo Bhagavantam etad avoca || Atthi nu kho bhante eko dhammo yo ubho atthe samadhiggayha tiṭṭhati diṭṭhadhammikam c-eva attham samparāyikam cā ti ||

3. Atthi kho mahārāja eko dhammo yo ubho samadhiggayha tiṭṭhati diṭṭhadhammikam c-eva attham samparāyikam cā ti ||

4. Katamo pana bhante eko dhammo yo ubho atthe samadhiggayha tiṭṭhati diṭṭhadhammikam c-eva attham samparāyikam cā ti ||

5. Appamādo kho mahārāja eko dhammo ubho atthe samadhiggayha tiṭṭhati diṭṭhadhammikam c-eva attham samparāyikam cā ti || Seyyathāpi mahārāja yāni kānici jaṅgamānam pāṇānam pada-jatāni sabbāni tāni hatthipade samodhānam gacchanti || hatthipadam tesam aggam akkhāyati yad idam mahantena || evam eva kho mahārāja eko dhammo ubho atthe samadhiggayha tiṭṭhati diṭṭhadhammikam c-eva attham samparāyikam cā ti ||

6. Āyum ārogiyaṃ vaṇṇam || saggam uccākulīnatam ||
ratiyo patthayantena || ulārā aparāparā ||
appamādam pasamsanti || puñṇakriyāsu paṇḍitā ||
appamatto ubho atthe || adhigaṇhāti paṇḍito ||
diṭṭhe dhamme ca yo attho || yo c-attho samparāyiko ||
atthābhisamayā dhiro || paṇḍito-ti pavuccatīti ||

8. Appamāda (2)

1. Sāvattthiyam viharati ||

2. Ekam antam nisīdi | Ekam antam nisinno kho rājā Pasenadi-kosalo Bhagavantam etad avoca ||

Idha mayham bhante rahogatassa paṭisallīnassa evam cetaso parivitaṅko udapādi | Svākhyaṭo Bhagavatā dhammo | so ca kho kalyāṇa-mittassa kalyāṇa-sahāyassa kalyāṇa-sampavaṅkassa | no pāpa-mittassa no pāpa-sahāyassa no pāpa-sampavaṅkassā ti ||

3. Evam etam mahārāja evam etam mahārāja | svākhyaṭo mahārāja mayā dhammo | so ca kho kalyāṇa-mittassa kalyāṇa-sahāyassa kalyāṇa-sampavaṅkassa | no pāpa-mittassa no pāpa-sahāyassa no pāpa-sampavaṅkassā ti ||

4. Ekam idāham mahārāja samayam Sakkesu viharāmi Sakyānam nigame ||

5. Atha kho mahārāja Ānando bhikkhu yenāham ten-upasaṅkami | upasaṅkamitvā maṃ abhivādetvā ekam antam nisīdi | Ekam antam nisinno kho mahārāja Ānando bhikkhu maṃ etad avoca || Upaḍḍham idam bhante brahmacariyassa yad idam kalyāṇa-mittatā kalyāṇa-sahāyatā kalyāṇa-sampavaṅkatā ti ||

6. Evam vuttāham mahārāja Ānandam bhikkhum etad avocaṃ | Mā h-evam Ānanda mā h-evam Ānanda | sakalam eva h-idam Ānanda brahmacariyam yad idam kalyāṇa-mittatā kalyāṇa-sahāyatā kalyāṇa-sampavaṅkatā | kalyāṇa-mittassa etam Ānanda bhikkhuno pāṭikaṅkham kalyāṇa-mittassa kalyāṇa-sahāyassa kalyāṇa-sampavaṅkassa ariyam aṭṭhaṅgikam maggaṃ bhāvēssati ariyam aṭṭhaṅgikam maggaṃ bahulī-karissati ||

7. Kathaṃ ca Ānanda bhikkhu kalyāṇa-mitto kalyāṇa-sahāyo kalyāṇa-sampavaṅko ariyam aṭṭhaṅgikam maggaṃ bahulī-karoti ||

8. Idha Ānanda bhikkhu sammā-diṭṭhim bhāveti viveka-nissitam virāga-nissitam nirodha-nissitam vossagga-pariṇamim | sammā-saṅkappam bhāveti sammāvācam bhāveti | sammā-kammantam bhāveti | sammā-ājīvam bhāveti sammā-vāyāmaṃ sammā-satim bhāveti | sammā-samādhim bhāveti viveka-nissitam virāga-nissitam nirodha-nissitam vossagga-pariṇamim || Evam kho Ānanda bhikkhu kalyāṇa-mitto kalyāṇa-sahāyo kalyāṇa-sampavaṅko ariyam aṭṭhaṅgikam maggaṃ bhāveti ariyam aṭṭhaṅgikam maggaṃ bahulī karoti |

9. Tadaminā p-etam Ānanda pariyāyena veditabbam | yathā sakalam ev-idam brahmacariyam yad-idam kalyāṇa-mittatā kalyāṇa-sahāyatā kalyāṇa-sampavaṅkatā ti ||

10. Mamam hi Ānanda kalyāṇa-mittam āgammā jātiddhammā sattā jātiya parimuccanti || jarāddhammā sattā jarāya parimuccanti || vyādhidhammā sattā vyādhiyā parimuccanti || maraṇadhammā sattā maraṇena parimuccanti || soka-parideva-dukkhadomanass-upāyāsa-dhammā sattā soka-parideva-dukkha-domanass-upāyāsehi parimuccanti || Iminā kho etam Ānanda pariyāyena veditabbam || yathā sakalam ev-idam brahmacariyam yad idam kalyāṇa-mittatā kalyāṇa-sahāyatā kalyāṇa-sampavaṇkatātī ||

11. Tasmāt iha te mahārāja evam sikkhitabbam || kalyāṇa-mitto bhavissāmi kalyāṇa-sahāyo kalyāṇa-sampavaṇko ti || evam hi te mahārāja sikkhitabbam || Kalyāṇa-mittassa te mahārāja kalyāṇa-sahāyassa kalyāṇa-sampavaṇkassa ayam eko dhammo upanissāya vihātabbo appamādo kusalesu dhammesu ||

12. Appamattassa te mahārāja viharato appamādam upanissāya itthāgārassa evam bhavissati || Rājā kho appamatto viharati appamādam upanissāya || handa mayam pi appamattā viharāma appamādam upanissāyā ti ||

13. Appamattassa te mahārāja viharato appamādam upanissāya khattiyānam pi anuyuttānam evam bhavissati || Rājā kho appamatto viharati appamādam upanissāya || Handa mayam pi appamattā viharāma appamādam upanissāyā ti ||

14. Appamattassa te mahārāja viharato appamādam upanissāya negamajānapadassa pi evam bhavissati || Rājā kho appamatto viharati appamādam upanissāya || handa mayam pi appamattā viharāma appamādam upanissāyā ti ||

15. Appamattassa te mahārāja viharato appamādam upanissāya attā pi gutto rakkhito bhavissati || itthāgāram pi guttam rakkhitam bhavissati || kosakoṭṭhāgāram pi guttam rakkhitam bhavissatīti ||

16. Bhoge patthayamānena || ulāre aparāpare ||
appamādam pasamsanti || puñña-kriyāsu paṇḍitā ||
appamatto ubho atthe || adhigaṇhāti paṇḍito ||
diṭṭhe dhamme ca yo attho || yo c-attho samparāyiko ||
atthābhisamayādhiro || paṇḍito ti pavuccatīti ||

9. Aputtaka (1)

1. Sāvatthi nidānam ||

2. Atha kho rājā Pasenadi-kosalo divādivassa yena Bhagavā ten-upasaṅkami || upasaṅkamītvā Bhagavantam abhivādetvā ekam

antam nisīdi || Ekam antam nisinnam kho rājānam Pasenadi-kosalam Bhagavā etad avoca || Handa kuto nu tvam mahārāja āgacchasi divādivassā ti ||

3. Idha bhante Sāvatthiyāṃ seṭṭhi gahapati kālakato || tam aham aputtakam sāpateyyam rājantepuram atiharitvā āgacchāmi || asīti bhante sataśahassāni hiraññass-eva || ko pana vādo rūpiyassa || Tassa kho pana bhante seṭṭhissa gahapatissa evarūpo bhattabhogo ahosi || kaṇājakam bhuñjati bilaṅgadutiyaṃ || Evarūpo vatthabhogo ahosi || sāṇaṃ dhāreti tipakkhavasanaṃ || Evarūpo yānabhogo ahosi || jajjararathakena yāti paṇṇacchattakena dhārīyamānenā ti ||

4. Evam etam mahārāja evam etam mahārāja || asappuriso kho mahārāja ulāre bhoge labhitvā n-ev-attānam sukheti pīneti || na mātāpitāro sukheti pīneti || na puttadāraṃ sukheti pīneti || na dāsa-kammakaraporise sukheti pīneti || na mittāmacce sukheti pīneti || na samaṇa-brāhmaṇesu uddhaggikaṃ dakkhiṇaṃ patitṭhāpeti sovaggikaṃ sukhavipākaṃ saggasaṃvattanikaṃ || Tassa te bhoge evaṃ sammā aparibhuñjamāne rājāno vā haranti || corā vā haranti || aggi vā dahati || udakam vā vahati || appiyā vā dāyadā haranti || Evam sante mahārāja bhogā sammā aparibhuñjamānā parikkhayaṃ gacchanti no paribhogam ||

5. Seyyathāpi mahārāja amanussaṭṭhāne pokkharāṇi acchodakā sītodakā sātodakā setakā supatitthā ramaṇīyā || tam jano n-eva hareyya na piveyya na nahāyeyya na yathā paccayaṃ vā kareyya || evaṃ hi tam mahārāja udakaṃ sammā aparibhuñjiyamānam parikkhayaṃ gaccheyya no paribhogam || Evam eva kho mahārāja asappuriso ulāre bhoge labhitvā n-ev-attānaṃ sukheti pīneti || pe || Evam sante bhogā sammā aparibhuñjamānā parikkhayaṃ gacchanti no paribhogam ||

6. Sappuriso ca kho mahārāja ulāre bhoge labhitvā attānam sukheti pīneti mātāpitāro sukheti pīneti puttadāraṃ sukheti pīneti dāsa-kammakaraporise sukheti pīneti mittāmacce sukheti pīneti samaṇesu brāhmaṇesu uddhaggikaṃ dakkhiṇaṃ patitṭhāpeti sovaggikaṃ sukhavipākaṃ saggasaṃvattanikaṃ || tassa te bhoge evaṃ sammāparibhuñjamāne n-eva rājāno haranti na corā haranti na aggi dahati na udakam vahati na appiyā pi dāyadā haranti || Evam sante mahārāja bhogā sammā paribhuñjamānā paribhogam gacchanti no parikkhayaṃ ||

7. Seyyathāpi mahārāja gāmassa vā nigamassa vā avidūre pokkharāṇi acchodakā sītodakā sātodakā setakā supatitthā ramaṇīyā ||

taṃ ca jano hareyya pi piveyya pi nahāyeyya pi yathāpaccayam pi kāreyya || evaṃ hi taṃ mahārāja udakam sammāparibhuñjamānam paribhogam gaccheyya no parikkhayam || Evam eva kho mahārāja sappuriso ulāre bhoge labhivā attānam sukheti || pe || Evam sante bhogā sammā paribhuñjamāna paribhogam gacchanti no parikkhayan-ti ||

8. Amanussatṭhāne udakam vasitam ||
tad apeyyamānam parisosam eti ||
evaṃ dhanam kā-puriso labhivā ||
n-ev-attanā bhuñjati no dadāti ||
dhīro ca viññū adhigamma bhoge ||
so bhuñjati kiccakaro ca hoti ||
so nātī-sangham nisabho bharitvā ||
anindito saggam upeti tñānan-ti ||

10. *Aputtaka* (2)

1. Atha kho rājā Pasenadi-kosalo divādivassa yena Bhagavā ten-upasaṅkami || upasaṅkamitvā Bhagavantam abhivādetvā ekam antam nisīdi || Ekam antam nisinnam kho rājānam Pasenadi-kosalam Bhagavā etad avoca || handa kuto nu tvaṃ mahārāja āgacchasi divā-divassā ti ||

2. Idha bhante Sāvatthiyam seṭṭhi-gahapati kālakato || tam aham aputtakam sāpateyyam rājantepuram atiharitvā āgacchāmi || satam bhante sataṣaṣṣāni hiraññassa || ko pana vādo rūpiyassa || Tassa kho pana bhante seṭṭhissa gahapatissa evarūpo bhattabhogo ahosi kaṇājakam bhuñjati bilaṅgadutiyam || Evarūpo vatthabhogo ahosi || sāmam dhāreti tipakkhavasanaṃ || Evarūpo yāna-bhogo ahosi || jajjara-rathakena yāti paṇṇachattakena dhariyamānenā ti ||

3. Evam etaṃ mahārāja evam etaṃ maharaja || bhūtapubbaṃ so mahārāja seṭṭhi gahapati Tagarasikkhim nāma paccekabuddham piṇḍapātena paṭipādesi detha samaṇassa piṇḍan-ti vatvā utṭhāyāsanaṃ pakkāmi datvā ca pana pacchā vippaṭisārī ahosi || varam etaṃ piṇḍapātam dāsā vā kammakarā vā bhuñjeyyun-ti || bhātu ca pana ekaputtam sāpateyyassa kāraṇā jīvitaṃ voropesi ||

4. Yam kho so mahārāja seṭṭhi-gahapati Tagarasikkhim paccekabuddham piṇḍapātena paṭipādesi || tassa kammassa vipākena satta-khattum sugatim saggam lokam uppajji || tass-eva kammassa vipāka-vasena imissā yeva Sāvatthiyā sattakkhattum seṭṭhittam kāresi ||

5. Yaṃ kho so mahārāja seṭṭhi gahapati datvā pacchā vippaṭisāri ahosi | varam etaṃ piṇḍapātaṃ dāsā vā kammakarā vā bhuñjeyyan-ti | tassa kammassa vipākena nāssaṭṭhārāya bhatta-bhogāya cittaṃ namati | nāssaṭṭhārāya bhatta-bhogāya cittaṃ namati | nāssaṭṭhārāya yāna-bhogāya cittaṃ namati | nāssaṭṭhārāya pañcannam kāma-guṇānaṃ bhogāya cittaṃ namati |

6. Yaṃ kho so mahārāja seṭṭhi gahapati bhātuca pana ekaputtakaṃ sāpateyyassa kāraṇā jīvitā voropesi | tassa kammassa vipākena bahūni vassāni bahūni vassa-satāni bahūni vassa-sahassāni bahūni vassa-sata-sahassāni niraye paccittha | tass-eva kammassa vipākavassena idam sattamam aputtakam sāpateyyaṃ rāja-kosam paveseti | tassa kho pana mahārāja seṭṭhissa gahapatissa purāṇaṃ ca puññaṃ parikkhīṇaṃ navaṇ ca puññaṃ anupacitaṃ || Ajja pana mahārāja seṭṭhi gahapati Mahāruruva-niraye paccatīti ||

7. Evam bhante seṭṭhi gahapati Mahāruruvaṃ nirayam uppanno ti ||

8. Evam mahārāja seṭṭhi gahapati Mahāruruve niraye uppanno ti ||

9. Dhaññaṃ dhanam rajataṃ jātārūpaṃ |
pariggahaṃ vā pi yad atthi kiñci |
dāsā kammakarā pessā ye c-assa anujīvino |
sabbam nādāya gantabbam | sabbam nikkhippa gāminam ||
10. Yaṇ ca karoti kāyena | vācāya uda cetasā |
taṃ hi tassa sakaṃ hoti | tañca ādāya gacchati |
tañc-assa anugaṃ hoti | chāyāvā anapāyini ||
11. Tasmā kareyya kalyāṇam | nicayaṃ samparāyikaṃ |
puññāni paralokasmim | patitṭhā honti paṇinan-ti |

Dutiyo vaggo |

Tass-uddānam ||

Jāṭilā Pañcarājāno | Doṇapākakurena ca |

Saṅgāmena dve vuttāni | Dhitarā dve Appamādena ca |

Aputtakena dve vuttā | vaggo tena vuccatīti ||

CHAPTER III. TATIYO-VAGGO

1. Puggala

1. Sāvatti ||

2. Atha kho rājā Pasenadi-kosalo yena Bhagavā ten-upasaṅkami | upasaṅkamitvā Bhagavantam abhivādetvā ekam antaṃ nisīdi | Ekam

antam nisinnam kho rājānam Pasenadi-kosalam Bhagavā etad avoca ||
Cattāro me mahārāja puggalā santo samvijjamānā lokasmim ||

3. Katame cattāro || Tamo tama-parāyano || tamo jotiparāyano ||
Joti tama-parāyano || Joti jotiparāyano ||

4. Kathañca mahārāja puggalo tamo tama-parāyano hoti ||
Idha mahārāja ekacco puggalo nīce kule paccājāto hoti caṇḍāla-kule
vā vena-kule vā nesāda-kule vā rathakāra-kule vā pukkusa-kule vā
dalidde app-anna-pāna-bhojane kasira vuttike || yattha kasirena
ghāsacchādo labbhati || so ca hoti dubbaṇṇo duddasiko okoṭimako
bahvābādho || kāṇo vā hoti kuṇi vā khaṇṇo vā pakkhahato vā || na lābhī
annassa pānassa vattassa yānassa mālāgandhavilepanassa seyyāvasa-
thapadīpeyyassa || So kāyena duccaritam carati || vācāya duccaritam
carati || manasā duccaritam carati || so kāyena duccaritam caritvā
vācāya duccaritam caritvā manasā duccaritam caritvā kāyassa bheda
param maraṇā apāyam duggatim vinipātam uppajjati || Seyyathāpi
mahārāja puriso andhakārā vā andhakāram gaccheyya || tamā vā
tamaṃ gaccheyya || lohita-malā vā lohita-malam vā gaccheyya || tathūpa-
māham mahārāja imam puggalam vadāmi || Evam mahārāja puggalo
tamo tama-parāyano hoti ||

5. Kathañ ca mahārāja puggalo tamo jotiparāyano hoti ||
Idha mahārāja ekacco puggalo nīce kule paccājāto hoti caṇḍāla-kule
vā vena-kule vā nesāda-kule vā rathakāra-kule vā pukkusa-kule vā
dalidde app-anna-pāna-bhojane kasira-vuttike || yattha kasirena ghā-
sacchādo labbhati || so ca hoti dubbaṇṇo duddasiko okoṭimako
bahvābādho || kāṇo vā kuṇi vā khaṇṇo vā pakkhahato vā || na lābhī
annassa pānassa vatthassa yānassa mālā-gandha-vilepanassa seyyā-
vasatha-padīpeyyassa || So kāyena sucaritam carati vācāya sucaritam
carati manasā sucaritam carati || so kāyena sucaritam caritvā vācāya
sucaritam caritvā manasā sucaritam caritvā kāyassa bheda param
maraṇā sugatim saggam lokam uppajjati || Seyyathāpi mahārāja
puriso paṭhaviyā vā pallaṅkam āroheyya || pallaṅkā vā assapiṭṭhim
āroheyya || assa-piṭṭhiyā vā hatthikkhandham āroheyya hatthikkhan-
dhā vā pāsādam āroheyya || tathūpamāham mahārāja imam puggalam
vadāmi || Evam kho mahārāja puggalo tamo jotiparāyano hoti ||

6. Kathañ ca mahārāja puggalo joti tama-parāyano hoti ||
Idha mahārāja ekacco puggalo uce kule paccājāto hoti || khattiya-
mahāsāla-kule vā brāhmaṇa-mahāsāla-kule vā gahapati-mahāsāla-
kule vā aḍḍhe mahaddhane mahābhoge pahūta-jātarūpa-rajate pahūta-
vittūpakaraṇe pahūta-dhanadhañṇe || So ca hoti abhirūpo dassaniyo

pāsādiko paramāya vaṇṇa-pokkharatāya samannāgato || lābhī annassa pānassa vatthassa yānassa mālā-gandha-vilepanassa seyyāvasatha-paḍiḍḍhiyassa || So kāyena duccaritaṃ carati || vācāya duccaritaṃ carati || manasā duccaritaṃ carati || so kāyena duccaritaṃ caritvā vācāya duccaritaṃ caritvā manasā duccaritaṃ caritvā kāyassa bhedaṃ paramaṃ maraṇā apāyaṃ duggatim vinipātaṃ nirayam uppajjati || Seyyathāpi mahārāja puriso pāsādā vā hatthikkandham oroheyya || hatthikkandhā vā assa-piṭṭhim oroheyya || assa-piṭṭhiyā vā pallaṅkam oroheyya || pallaṅkā vā pathaviṃ oroheyya || pathaviyā vā andhakaram oroheyya || tathūpamāham mahārāja imam puggalaṃ vadāmi || Evam kho mahārāja puggalo joti tama-parāyano hoti ||

7. Kathaṃ ca mahārāja puggalo joti joti-parāyano hoti || Idha mahārāja ekacco puggalo uce kule paccājāto hoti khattiya-mahāsāla-kule vā brāhmaṇa-mahāsāla-kule vā gahapati-mahāsāla kule vā aḍḍhe mahaddhane mahābhoge pahūta-jātarūparajate pahūta-vittū-pakaraṇe pahūta-dhana-dhaññe || so ca hoti abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato || lābhī annassa pānassa vatthassa yānassa mālā-gandha-vilepanassa seyyāvasatha-paḍiḍḍhiyassa || So kāyena sucaritaṃ carati || vācāya sucaritaṃ carati || manasā sucaritaṃ carati || so kāyena sucaritaṃ caritvā vācāya sucaritaṃ caritvā manasā sucaritaṃ caritvā kāyassa bhedaṃ paramaṃ maraṇā sugatim saggaṃ lokam uppajjati || Seyyathāpi mahārāja puriso pallaṅka vā pallaṅkaṃ saṅkameyya || assapiṭṭhiyā vā assapiṭṭhim saṅkameyya || hatthikkandhā vā hatthikkandham saṅkameyya || pāsādā vā pāsadam saṅkameyya || tathūpamāham mahārāja imam puggalaṃ vadāmi || Evam kho mahārāja puggalo joti jotiparāyano hoti ||

8. Ime kho mahārāja puggalā santo samvijjamānā lokasmim ||

9. Daliddo puriso rāja || assaddho hoti maccharī ||
kadariyo pāpa-saṅkappo || micchā-diṭṭhi anādaro ||
samaṇe brāhmaṇe vāpi || aññe vā pi vanibbake ||
akkosati paribhāsati || natthiko hoti rosako ||
dadamānam nivāreti || yācamānaṃ bhojanaṃ ||
tādiso puriso rāja || mīyamāno janādhipa ||
upeti nirayaṃ ghoram || tamo-tama-parāyano ||

10. Daliddo puriso rāja || saddho hoti amaccharī ||
dadāti seṭṭha-saṅkappo || avyagga-manaso naro ||
samaṇe brāhmaṇe vā pi || aññe vā pi vanibbake ||
uṭṭhāya abhivādeti || samacariyāya sikkhati ||

- dadamānaṃ na vāreti || yācamānaṃ bhojanaṃ ||
tādiso puriso rāja || mīyamāno janādhipa ||
upeti tidivaṃ ṭhānaṃ || tamo-joti-parāyano ||
11. Aḍḍho ve puriso rāja || assaddho hoti maccharī ||
kadariyo pāpa-saṅkappo || micchā-diṭṭhi anādaro ||
samaṇe brāhmaṇe vā pi || aññe vā pi vanibbake ||
akkosati paribhāsati || natthiko hoti rosako ||
dadamānaṃ nivāreti || yācamānaṃ bhojanaṃ ||
tādiso puriso rāja || mīyamāno janādhipa ||
upeti nirayaṃ ghoram || joti-tama-parāyano ||
12. Aḍḍo ve puriso rāja || saddho hoti amaccharī ||
dadāti seṭṭha-saṅkappo || abyaggamanaso naro ||
samaṇe brāhmaṇe vā pi || aññe vā pi vanibbake ||
uṭṭhāya abhivādeti || samacariyāya sikkhati ||
dadamānaṃ na vāreti || yācamānaṃ bhojanaṃ ||
tādiso puriso rāja || mīyamāno janādhipa ||
upeti tidivaṃ ṭhānaṃ || joti-joti-parāyano-ti ||

2. Ayyakā

1. Sāvattihi nidānaṃ ||
2. Ekam antaṃ nisinnaṃ kho rājānaṃ Pasenadi-kosalaṃ
Bhagavā etad avoca || Handa kuto nu tvaṃ mahārāja āgacchasi
divādivassāti ||
3. Ayyakā me bhante kālakatā jīṇṇā vuḍḍā mahallikā addha-
gatā vayo anuppattā vīsa-vassa-satikā jātiyā ||
4. Ayyakā kho pana me bhante piyā ahosi manāpā || Hatthi-
ratanena ce pāhaṃ bhante labheyyam mā me ayyakā kālam akāsīti ||
hatthiratanam pāhaṃ dadeyyam mā me ayyakā kālam akāsīti ||
Assa-ratanena ce pāhaṃ bhante labheyyam mā me ayyakā kālam
akāsīti || assa-ratanam pāhaṃ dadeyyam mā me ayyakā kālam akāsīti ||
Gāma-varena ce pāhaṃ bhante labheyyam mā me ayyakā kālam
akāsīti || gāma-varam pāhaṃ dadeyyam mā me ayyakā kālam akāsīti ||
Janapadena ce pāhaṃ bhante labheyyam mā me ayyakā kālam
akāsīti || janapadam pāhaṃ dadeyyam mā me ayyakā kālam akāsīti ||
5. Sabbe sattā mahārāja maraṇa-dhammā maraṇa-pariyosā-
maraṇam anatītā ti ||
6. Acchariyam bhante abbhutam bhante || yāva subhāsitaṃ id-
bhante Bhagavatā || sabbe sattā maraṇa-dhammā maraṇa-pariyosā-
maraṇam anatītā ti ||

7. Evam etam mahārāja evam etam mahārāja sabbe sattā maraṇa-dhammā maraṇa-pariyosānā maraṇam anatītā ti || Seyyathāpi mahārāja yāni kānici kumbhakāraka-bhājanāni āmakāni c-eva pakkāni ca || sabbāni tāni bhedana-dhammāni bhedana-pariyosānāni bhedanam anatītāni || evam eva kho mahārāja sabbe sattā maraṇa-dhammā maraṇa-pariyosānā maraṇam anatītā ti ||

8. Sabbe sattā marissanti || maraṇantam hi jīvitam ||
yathā kammaṃ gamissanti || puñña-pāpa-phalūpagā ||
nirayam pāpa-kammantā || puñña-kammā ca suggaṭṭhi ||
Tasmā kareyya kalyāṇam || nicayam samparāyikaṃ ||
puññāni paralokasmim || patitṭhā honti paṇinan-ti ||

3. Loko

1. Sāvattthiyaṃ ||

2. Ekam antaṃ nisinno kho rājā Pasenadi-kosalo Bhagavantam etad avoca || Kati nu kho bhante lokassa dhammā uppajjamānā uppajjanti ahitāya dukkhāya aphāsu-vihārāyāti ||

3. Tayo kho mahārāja lokassa dhammā uppajjamānā uppajjanti ahitāya dukkhāya aphāsu-vihārāya ||

4. Katame tayo || Lobho kho mahārāja lokassa dhammo uppajjamāno uppajjati ahitāya dukkhāya aphāsu-vihārāya || Doso kho mahārāja lokassa dhammo uppajjamāno uppajjati ahitāya dukkhāya aphāsu-vihārāya || Moho kho mahārāja lokassa dhammo uppajjamāno uppajjati ahitāya dukkhāya aphāsu-vihārāya ||

5. Ime kho mahārāja tayo lokassa dhammā uppajjamānā uppajjanti ahitāya dukkhāya aphāsu-vihārāyā ti ||

6. Lobho doso ca moho ca || purisam pāpa-cetasam ||
himsanti attasambhūtā || tacasāram va samphalan-ti ||

4. Issattam

1. Sāvattthiyaṃ ||

2. Ekam antaṃ nisinno kho rājā Pasenadi-kosalo Bhagavantam etad avoca || Kattha nu kho bhante dānaṃ dātābbaṃ-ti ||

3. Yattha kho mahārāja cittaṃ pasīdati ti ||

4. Kattha pana bhante dinnam mahapphalan-ti ||

5. Aññaṃ kho etaṃ mahārāja kattha dānaṃ dātābbaṃ || aññaṃ etaṃ kattha dinnam mahapphalan-ti || Silavato kho mahārāja

dinnam mahapphalaṃ no tathā dussīle || Tena hi mahārāja taññ-
ettha paripucchissāmi || yathā te khameyya tathā naṃ vyākareyyāsi ||

6. Taṃ kim maññasi mahārāja || Idha tyassa yuddham paccu-
paṭṭhitam saṅgāmo samupabbuḥho || Atha āgaccheyya khattiya-
kumāro asikkhito akata-hattho akata-yoggo akat-upāsano bhīrū
chambhī utrāsī palāyī || bhareyyāsi taṃ purisaṃ attho ca te tādīsena
purisena ||

7. Nāham bhante bhareyyaṃ taṃ purisaṃ na ca me attho
tādīsena purisenā ti ||

8. Atha āgaccheyya brāhmaṇa-kumāro asikkhito || Atha āga-
ccheyya vessakumāro || Atha āgaccheyya sudda-kumāro asikkhito ||
la || na ca me attho tādīsena purisenā ti ||

9. Taṃ kim maññasi mahārāja || Idha tyassa yuddham paccu-
paṭṭhitam saṅgāmo samupabbuḥho || Atha āgaccheyya khattiya-
kumāro sikkhito kata-hattho kata-yoggo kat-upāsano abhīrū accha-
mbhī anutrāsī apalāyī bhareyyāsi taṃ purisaṃ attho ca te tādīsena
purisenā ti ||

10. Bhareyyāham bhante taṃ purisaṃ attho ca me tādīsena
purisenā ti ||

11. Atha āgaccheyya brāhmaṇa-kumāro || Atha āgaccheyya
vessa-kumāro || Atha āgaccheyya sudda-kumāro sikkhito kata-hattho
kata-yoggo kat-upāsano abhīrū acchambhī anutrāsī apalāyī || bha-
reyyāsi taṃ purisaṃ attho ca te tādīsena purisenā ti ||

12. Bhareyyāhaṃ bhante purisaṃ attho ca me tādīsena puri-
senā ti ||

13. Evam eva kho mahārāja yasmā kasmā ce pi kulā agārasmā
anagāriyam pabbajito hoti || so ca hoti pañcaṅgavippahīno pañcaṅga-
samannāgato || tasmim dinnam mahapphalaṃ ||

14. Katamāni pañca aṅgāni pahīnāni honti || Kāmacchando
pahīno hoti || Vyāpādo pahīno hoti || Thīnamiddham pahīnaṃ hoti ||
Uddhacca-kukkuccaṃ pahīnaṃ hoti || Vicikicchā pahīnā hoti || Imāni
pañcaṅgāni pahīnāni honti ||

15. Katamehi pañca aṅgehi samannāgato hoti || asekkhera-
silakkhandhena samannāgato hoti || asekkhena samādhikkhandhe-
samannāgato hoti || asekkhena paññakkhandhena samannāgato ho-
ti || asekkhena vimuttikkhandhena samannāgato hoti || asekkhena vi-
ttiññāna-dassana-kkhandhena samannāgato hoti || Imehi pa-
ñca aṅgehi samannāgato hoti ||

16. Iti pañcaṅga-vippahīne pañcaṅga-samannāgate dinnam mahapphalan-ti ||

17. Idam avoca Bhagavā || la || satthā ||
 Issattam balaviriyaṅca || yasmim vijjetha mānave ||
 taṃ yuddhattho bhare rājā || nāsūraṃ jāti-paccayā ||
 tatheva khanti-soracca-dhammā yasmim patitthitā ||
 taṃ ariyavuttim medhāvi || hīna-jaccam pi pūjaye ||
 kāraye assame ramme || vāsayettha bahussute ||
 papañcavivane kayirā || dugge saṅkamanāni ca ||
 Annaṃ pānam khādaniyaṃ || vattha-senāsanāni ca ||
 dadeyya uju-bhūtesu || vipprasannena cetasā ||
 yathā hi meggho thanayaṃ || vijjumaḷi satakkatu ||
 thalaṃ ninnaṅca pureti || abhivassaṃ vasundharaṃ ||
 tath-eva saddho sutavā || abhisāṅkhacca bhojanaṃ ||
 vanibbake tappayati || anna-pānena paṇḍito ||
 āmodamāno pakireti || detha dethā ti bhāsati ||
 taṃ hi-ssa gajjitam hoti || devasseva pavassato ||
 sā puññadhārā vipulā || dātāram abhivassatīti ||

5. Pabbatūpamaṃ

1. Sāvatthi nidānam ||

2. Ekam antaṃ nisinnaṃ kho rājānam Pasenadi-kosalam
 Bhagavā etad avoca || Handa kuto tvam mahārāja āgacchasi ||

3. Yāni tāni bhante raññaṃ khattiyānam muddhāvasittānam
 issariyamada-mattānaṃ kāma-gedha-pariyutthitānaṃ janapadatthā-
 variyappattānaṃ mahantaṃ paṭhavi-maṇḍalam abhivijjiya ajjhāva-
 santānaṃ rāja-karaṇīyāni bhavanti || tesvāham etarahi ussukkam
 āpanno-ti ||

4. Taṃ kim maññasi mahārāja || Idha te puriso āgaccheyya
 puratthimāya disāya saddhāyiko paccayiko || so taṃ upasaṅkamitvā
 evaṃ vadeyya || yagghe mahārāja jāneyyāsi || aham āgacchāmi puratthi-
 māya disāya || tatth-addasaṃ mahantaṃ pabbataṃ abbhasamaṃ
 sabbe pāne nipphoṭento āgacchatī || yaṃ te mahārāja karaṇīyaṃ taṃ
 karohīti ||

5. Atha dutiyo puriso āgaccheyya pacchimāya disāya || la || Atha
 tiyo puriso āgaccheyya uttarāya disāya || Atha catuttho puriso
 āgaccheyya dakkhiṇāya disāya saddhāyiko paccayiko || so taṃ upasaṅ-
 kamitvā evaṃ vadeyya || yagghe mahārāja jāneyyāsi aham āgacchāmi

dakkhināya disāya || tattha addasam mahantam pabbatam abbhāsa-
mam sobbe pāṇe nipphoṭento āgacchati || yaṃ te mahārāja karaṇīyam
taṃ karohīti || Evarūpe te mahārāja mahati mahabbhaya samup-
panne dārune manussakkhaye dullabhe manussatte kim assa karaṇīyan-
ti ||

6. Evarūpe bhante mahati mahabbhaye samuppanne dārune
manussakkhaye dullabhe manussatte kim assa karaṇīyam aññatra
dhammacariyāya samacariyāya kusalakiriyāya puññakiriyāyā ti ||

7. Ārocemi kho te mahārāja paṭivedemi kho te mahārāja ||
adhivattati kho taṃ mahārāja jarāmarañam || adhivattamāne ca te
mahārāja jarāmarāṇe kim assa karaṇīyan-ti ||

8. Adhivattamāne ca me bhante jarāmarāṇe kim assa karaṇīyam
aññatra dhammacariyāya samacariyāya kusalakiriyāya puñña-
kiriyāya ||

9. Yāni pi tāni bhante raññam khattiyānam muddhāvasittānam
issariyamada-mattānam kāma-gedha-pariyuṭṭhitānam janapada thā-
variappattānam mahantam paṭhavi-maṇḍalam abhivijīya ajjhāva-
santānam hatthi-yuddhāni bhavanti || tesam pi bhante hatthi-yuddhā-
nam natthi gati natthi visayo adhivattamāne jarāmarāṇe ||

10. Yāni pi tāni bhante raññam khattiyānam muddhāvasittā-
nam || pe || ajjhāvasantānam assa-yuddhāni bhavanti || ratha-yuddhāni
bhavanti || patti-yuddhāni bhavanti || tesam pi bhante patti-yuddhānam
natthi gati natthi visayo adhivattamāne jarāmarāṇe ||

11. Santi kho pana bhante imasmim rājakule mantino mahā-
mattā || ye pahonti āgate paccatthike mantehi bhedayitum || tesam pi
bhante manta-yuddhānam natthi gati natthi visayo adhivattamāne
jarāmarāṇe ||

12. Samvijjati kho pana bhante imasmim rājakule pahutaṃ
suvanṇam bhūmigatañ c-eva vehāsaṭṭhañca yena mayaṃ pahoma
āgate paccatthike dhanena upalāpetum || tesam pi bhante dhana-
yuddhānam natthi gati natthi visayo adhivattamāne jarāmarāṇe ||

13. Adhivattamāne ca me bhante jarāmarāṇe kim assa karaṇī-
yam aññatra dhammacariyāya samacariyāya kusalakiriyāya puñña-
kiriyāyāti ||

14. Evam etam mahārāja evam etam mahārāja adhivattamāne
ca te jarāmarāṇe kim assa karaṇīyam aññatra dhammacariyāya
samacariyāya kusalakiriyāya puññakiriyāyāti ||

15. Idam avoca Bhagavā || la || satthā ||

Yathā pi selā vipulā || nabbam āhacca pabbatā ||

samantānupariyeyyum | nipphoṭento catuddisā |
 evam jarā ca maccu ca | adhivattanti pāṇino ||
 Khattiye brāhmaṇe vesse | sudde caṇḍāla-pukkuse |
 na kiñci parivajjeti | sabbam evābhimaddati ||
 na tattha hatthīnam bhūmi | na rathānam na pattiya |
 na cāpi manta-yuddhena | sakkā jetum dhanena vā ||
 Tasmā hi paṇḍito poso | sampassam attham attano |
 buddhe dhamme ca saṅghe ca | dhīro saddham nivesaye ||
 Yo dhammacārī kāyena | vācāya uda cetasā |
 idh-eva nam pasamsanti | pacca sagge pamodatīti ||
 Kosala-samyuttam samattam ||

MĀRA-SAMYUTTAM

(*Samyutta Nikāya*)

CHAPTER I. PAṬHAMO-VAGGO

1. *Tapo kamman ca*

1. Evam me sutam ekaṃ samayaṃ Bhagavā Uruvelāyaṃ viharati najjā Nerañjarāya tīre Ajapāla-nigrodha-mūle paṭhamā-bhisambuddho |

2. Atha kho Bhagavato rahogatassa paṭisallinassa evam cetaso parivitaṅko udapādi || Mutto vatamhi tāya dukkara-kārikāya | sādhu mutto vatamhi tāya anatta-saṃhitāya dukkara-kārikāya | sādhu tthito sato bodhim samajjha-gaṇ ti |

3. Atha kho Māro pāpimā Bhagavato cetasā ceto-parivitaṅkam aññāya yena Bhagavā ten-upasaṅkami | upasaṅkamitvā Bhagavantam gāthāya ajjabhāsi ||

Tapo-kammā apakkamma | yena sujjhanti mānāvā |
 asuddho maññati suddho | suddhimaggam aparaddho ti ||

4. Atha kho Bhagavā Māro ayam pāpimā iti veditvā Māram pāpimantam gāthāhi paccabhāsi ||

Anatta-saṃhitam ñatvā | yaṃ kiñci aparaṃ tapam |
 sabbānattābhavaṃ hoti | piyārittam va dhammanim ||
 sīlam samādhi-paṇṇāṇa | maggam bodhāya bhāvayaṃ |
 patto-smi paramam suddhim | nihato tvaṃ asi antakāti ||

5. Atha kho Māro pāpimā jānāti maṃ Bhagavā jānāti maṃ agato ti dukkhī dummano tatth-ev-antaradhāyiti ||

2. Nāgo

1. Evam me sutam ekam samayam Bhagavā Uruvelāyam viharati najjā Nerañjarāya tīre Ajapāla-nigrodhe pathamābhisambuddho || Tena kho pana samayena Bhagavā ratt-andhakāra-timisāyam ajjhokāse nisinno hoti || devo ca ekam ekam phusāyati ||

2. Atha kho Māro pāpimā Bhagavato bhayam chambhitattam lomahamsam uppādetu-kāmo mahantam hatthirājavannaṃ abhiniminitvā yena Bhagavā ten-upasaṅkami ||

3. Seyyathāpi nāma mahā ariṭṭhako maṇi evam assa sīsam hoti || seyyathāpi nāma suddham rūpiyam evam assa dantā honti || seyyathāpi nāma mahatī naṅgalasīsā evam assa soṇḍo hoti ||

4. Atha kho Bhagavā Māro ayam pāpimā iti veditvā Māram pāpimantam gāthāya ajjhabhāsi ||

Samsāram dīgham addhānam || vaṇṇam katvā subhāsubham ||
alan-te tena pāpimā || nihato tvam asi antakā ti ||

5. Atha kho Māro pāpimā jānāti maṃ Bhagavā jānāti maṃ Sugato ti dukkhī dummano tatth-ev, antaradhāyīti ||

3. Subham

1. Uruvelāyam viharati ||

2. Tena kho pana samayena Bhagavā ratt-andhakāra-timisāyam ajjhokāse nisinno hoti devo ca ekam ekam phusāyati ||

3. Atha kho Māro pāpimā Bhagavato bhayam chambhitattam loma-hamsam uppādetu-kāmo yena Bhagavā ten-upasaṅkami ||

4. Upasaṅkamitvā Bhagavato avidūre uccāvacā vaṇṇanibhā upadamseti subhā c-eva asubhā ca ||

5. Atha kho Bhagavā Māro ayam pāpimā iti veditvā Māram pāpimantam gāthāhi ajjhabhāsi ||

Samsāram dīgham addhānam || vaṇṇam katvā subhāsubham ||
alan-te tena pāpimā || nihato tvam asi antaka ||

Ye ca kāyena vācāya || manasā ca susaṃvutā ||
na te Māra vasānugā || na te Mārassa paccagū ti ||

6. Atha kho Māro || la || tatth-ev-antaradhāyīti ||

4. Pāsa (1)

1. Evam me sutam ekam samayam Bhagavā Bārāṇasīyam viharati Isipatane migadāye || Tatra kho Bhagavā bhikkhū āmantesi || Bhikkhavo-ti || Bhadante ti te bhikkhū Bhagavato paccassosum ||

2. Bhagavā etad avoca || Mayham kho bhikkhave yoniso manasikārā yoniso sammappadhānā anuttarā vimutti anuppattā anuttarā vimutti sacchikatā || Tumhe pi bhikkhave yoniso manasikārā yoniso sammappadhānā anuttaram vimuttim anupāpuṇātha anuttaram vimuttim sacchikarothā ti ||

3. Atha kho Māro pāpimā yena Bhagavā ten-upasaṅkami || upasaṅkamitvā Bhagavantam gāthāya ajjhabhāsi ||

Baddho-si māra-pāsenā || ye dibbā ye ca mānūsā ||
māra-bandhana-baddhosi || na me samaṇa mokkhasīti ||

4. Mutto-ham māra-pāsenā || ye dibbā ye ca mānūsā ||
mārabandhana-mutto mhi || nihato tvam asi antakāti ||

5. Atha kho Māro pāpimā || la || tatth-ev-antaradhāyīti ||

5. Pāsa (5)

1. Ekam samayaṃ Bhagavā Bārāṇasīyaṃ viharati Isipatane migadāye || Tatra kho Bhagavā bhikkhu āmantesi || Bhikkhavo ti || Bhadante ti te bhikkhū Bhagavato paccassosum ||

2. Bhagavā etad avoca || Mutto-ham bhikkhave sabbapāsehi ye dibbā ye ca mānūsā || Tumhe pi bhikkhave muttā sabbapāsehi ye dibbā ye ca mānūsā caratha bhikkhave cārikam bahujana-hitāya bahujana-sukhāya lokānukampakāya atthāya hitāya sukhāya deva-manussānaṃ || Mā ekena dve agamettha || desetha bhikkhave dhammam ādikalyāṇam majjhe kalyāṇam pariyosāna-kalyāṇam || sāttham savyanjanam kevalaparipuṇṇam parisuddham brahmacariyaṃ pakāsetha || Santi sattā apparajakka-jātikā || assavanatā dhammassa parihāyanti || bhavissanti dhammassa aññātāro || Aham pi bhikkhave yena Uruvelā Senānigāmo ten-upasaṅkamissāmi dhamma-desanāyā ti ||

3. Atha kho Māro pāpimā yena Bhagavā ten-upasaṅkami || upasaṅkamitvā Bhagavantam gāthāya ajjhabhāsi ||

Baddho-si sabba-pāsehi || ye dibbā ye ca mānūsā ||
mahā-bandhana-baddho si || na me samaṇa mokkhasīti ||

4. Mutto-ham sabbapāsehi || ye dibbā ye ca mānūsā ||
mahā-bandhana-mutto mhi || nihato tvam asi antakā ti ||

6. Sappo

1. Evam me sutam ekam samayaṃ Bhagavā Rājagahe viharati Veluvane kalandaka-nivāpe ||

2. Tena kho pana samayena Bhagavā rattandhakāra-timisāyam ajjhokāse nisinno hoti devo ca ekam ekam phusāyati ||

3. Atha kho Māro pāpimā Bhagavato bhayaṃ chambhitattaṃ loma-haṃsaṃ uppādetu-kāmo mahantaṃ sappa-rājavaṇṇaṃ abhinim-minivā yena Bhagavā ten-upasaṅkami ||

4. Seyyathāpi nāma mahatī eka-rukkhikā nāvā evaṃ assa kāyo hoti || Seyyathāpi nāma soṇḍikā kilañjā evaṃ assa phaṇo hoti || Seyyathāpi nāma kosālikā kaṃsapātī evaṃ assa akkhini bhavanti || Seyyathāpi nāma deve gaḷagaḷāyante vijjullatā niccharanti evaṃ assa mukhato jihvā niccharati || Seyyathāpi nāma kammāra-gaggariyā dhamamānāya saddo hoti evaṃ assa assāsa-passāsānaṃ saddo hoti ||

5. Atha kho Bhagavā Māro ayam pāpimā iti viditvā Māraṃ pāpimantaṃ gāthāya ajjhabhāsi ||

Yo suñña-gehāni sevati ||
seyyo so muni atta-saññato ||
vossajja careyya tattha so ||
paṭirūpaṃ hi tathāvidhassa taṃ ||
Carakā bahu-bheravā bahū ||
atho ḍaṃsā sirimsapā bahū ||
lomam pi na tattha iñjaye ||
suññagāra-gato mahā muni ||
Nabhaṃ phaleyya pathaviṃ caleyya ||
sabbe pi pāṇā uda santaseyyuṃ ||
sallam pi ce urasi pakampayeyyuṃ ||
upadhīsu tānaṃ na karonti buddhā ti ||

6. Atha kho Māro pāpimā jānāti maṃ Bhagavā jānāti maṃ Sugato ti tatth-ev-antara dhāyīti ||

7. Suppati

1. Ekam samayam Bhagavā Rājagahe viharati Veluvane kalandaka-nivāpe ||

2. Atha kho Bhagavā bahud eva rattiṃ ajjhokāse caṅkamitvā rattiyaṃ paccusa-samayam pāde pakkhāletvā vihāraṃ pavisitvā dakkhiṇena passena siha-seyyaṃ kappesi pāde pādam accādhāya sato sampajāno utthāna-saññaṃ manasi karitvā ||

3. Atha kho Māro pāpimā yena Bhagavā ten-upasaṅkami || upasaṅkamitvā Bhagavantam gāthāya ajjhabhāsi ||

- Kim soppasi kim nu suppasi ||
 kim idam soppasi dubbhaya viya ||
 suññam agāran-ti soppasi ||
 kim idam soppasi sūriy-uggate ti ||
4. Yassa jālinī visattikā ||
 taṇhā n-atthi kuhiñci netave ||
 sabbūpadhīnam parikkhāya budho ||
 soppati kin-tav-ettha Mārā ti ||

8. Nandanam

1. Evam me sutam ekaṃ samayaṃ Bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme ||
2. Atha kho Māro pāpimā yena Bhagavā ten-upasaṅkami || upasaṅkamitvā Bhagavato santike imam gātham abhāsi ||
- Nandati puttehi puttimā ||
 gomiko gohi tath-eva nandati ||
 upadhīhi narassa nandaṇo ||
 na hi so nandati yo nirupadhīti ||
3. Socati puttehi puttimā ||
 gomiko gohi tath-eva socati ||
 upadhīhi narassa socanā ||
 na hi so socati nirupadhīti ||
4. Atha kho Māro pāpimā jānāti maṃ Bhagavā jānāti maṃ Sugato ti tatth-ev-antaradhāyīti. ||

9. Āyu (1)

1. Evam me sutam ekaṃ samayaṃ Bhagavā Rājagahe viharati Veluvane kalandaka-nivāpe ||
2. Tatra Bhagavā bhikkhū āmantesi || Bhikkhavo ti || Bhadante ti te bhikkhū Bhagavato paccassosum ||
3. Bhagavā etad avoca || Appam idam bhikkhave manussānam āyu || gamanīyo samparāyo || kattabbam kusalam caritabbam brahmacariyam || natthi jātassa amaraṇam || yo bhikkhave ciraṃ jīvati so vassasatam appam vā bhīyo ti ||
4. Atha kho Māro pāpimā yena Bhagavā ten-upasaṅkami || upasaṅkamitvā Bhagavantam gāthāya ajjhabhāsi ||
- Digham āyu manussānam || na naṃ hīle suporiso ||
 careyya khīramatto va || natthi maccussa āgamo-ti ||

5. Appam āyu manussānam || hīleyya nam suporiso ||
careyyādittasīso va || natthi maccussa nāgamo ti ||
6. Atha kho Māro pāpimā || la || tatth-ev-antaradhāyīti ||

10. Āyu (2)

1. Rājagahe ||

Tatra kho Bhagavā etad avoca || appam idaṃ bhikkhave manu-
ssānam āyu || gamanīyo samparāyo || kattabbaṃ kusalaṃ caritabbaṃ
brahmacariyaṃ || natthi jātassa amaraṇaṃ || yo bhikkhave ciraṃ
jīvati so vassasataṃ appam vā bhīyo ti ||

2. Atha kho Māro pāpimā yena Bhagavā ten-upasaṅkami ||
upasaṅkamitvā Bhagavantam gāthāya ajjhabhāsi ||

Nāccayanti ahorattā || jīvitaṃ n-uparujjhati ||
āyu anupariyāti maccānaṃ || nemi va ratha-kubbaran-ti ||

3. Accayanti ahorattā || jīvitaṃ uparujjhati ||
āyu khīyati maccānaṃ || kunnadīnaṃ va odakan-ti ||

4. Atha kho Māro pāpimā jānāti maṃ Bhagavā jānāti maṃ
Sugato ti dukkhī dummano tath-ev-antaradhāyīti ||

Paṭhamo vaggo ||

Tass-uddānaṃ ||

Tapo-kammaṇ ca Nāgo ca || Subhaṃ Pāsena te duve ||

Sappo Suppati Nandanaṃ || Āyuna apare duve-ti ||

CHAPTER II. DUTIYO-VAGGO

1. Pāsāno

1. Ekaṃ samayaṃ Bhagavā Rājagahe viharati Gijjhakūṭa-
pabbate ||

2. Tena kho pana samayena Bhagavā rattandhakāra timisāyaṃ
ajjhokāse nisinno hoti devo ca ekaṃ ekaṃ phusāyati ||

3. Atha kho Māro pāpimā Bhagavato bhayaṃ chambhitattaṃ
lomahaṃsaṃ uppādetu-kāmo yena Bhagavā ten-upasaṅkami || Upa-
saṅkamitvā Bhagavato avidūre mahante mahante pāsāṇe padālesi ||

4. Atha kho Bhagavā Māro ayam pāpimā iti viditvā Māraṃ
pāpimantaṃ gāthāya ajjhabhāsi ||

Sa ce pi kevalaṃ sabbam || Gijjhakūṭaṃ calessasi ||

n-eva sammāvimuttānaṃ || buddhānaṃ atthi iñjītan-ti ||

5. Atha kho Māro pāpimā jānāti maṃ Bhagavā jānāti maṃ Sugato ti dukkhī dummano tatth-ev-antaradhāyīti ||

2. Sīho

1. Ekam samayaṃ Bhagavā Sāvattthiyam viharati Jetavane Anāthapiṇḍikassa ārāme || Tena kho pana samayena Bhagavā mahatiyā parisāya parivuto dhammaṃ deseti ||

2. Atha kho Mārassa pāpimato etad ahosi || Ayaṃ kho samano Gotamo mahatiyā parisāya parivuto dhammaṃ deseti || Yaṃ nūnāhaṃ yena samano Gotamo ten-upasaṅkameyyaṃ vicakkhukammāyāti ||

3. Atha kho Māro pāpimā yena Bhagavā ten-upasaṅkami || upasaṅkamitvā Bhagavantam gāthāya ajjhabhāsi ||

Kim nu sīho va nadasi || parisāyam visārado
paṭimallo hi te atthi || vijitāvī nu maññasīti ||

4. Nandanti ve mahāvīrā || parisāsu visārada ||
Tathāgatā balapattā || tiṇṇā loke visattikan-ti ||

5. Atha kho Māro pāpimā jānāti maṃ Bhagavā jānāti maṃ Sugato ti dukkhī dummano tath-ev-antaradhāyīti ||

3. Sakalikaṃ

1. Evaṃ me sutam ekam samayaṃ Bhagavā Rājagahe viharati Maddakucchimhi migadāye ||

2. Tena kho pana samayena Bhagavato pādo sakalikāya khato hoti || bhusā sudam Bhagavato vedanā vattanti sārīrikā dukkhā tibbā kharā kaṭukā asātā amanāpā || tāsudam Bhagavā sato sampajāno adhiyāseti avihaññamāno ||

3. Atha kho Māro pāpimā yena Bhagavā ten-upasaṅkami || upasaṅkamitvā Bhagavantam gāthāya ajjhabhāsi ||

Mandiyā nu sesi udāhu kāveyya-matto ||
atthā nu te sampacurā na santi ||
eko vivitte sayanāsanamhi
niddā mukho kim idaṃ soppasevā ti ||

4. Na mandiyā sayāmi nāpi kāveyya-matto ||
atthaṃ sameccāham apetasoko ||
eko vivitte sayanāsanamhi ||
sayāmaṃ ahaṃ sabbabhūtānukampī ||

Yesaṃ pi sallam urasi pavittṭhaṃ ||
 muhuṃ muhuṃ hadayaṃ vedhamānaṃ ||
 te cāpi soppaṃ labhare sasallā ||
 kasmā ahaṃ na supe vītasallo ||
 Jaggāṃ na saṅke na pi bhemī sottuṃ ||
 rattindivā nānutapanti māmāṃ
 hāniṃ na passāmi kuhiñci loke ||
 tasmā supe sabbabhūtānukampīti ||

5. Atha kho Māro pāpimā jānāti maṃ Bhagavā jānāti maṃ
 Sugato ti dukkhī dummano tatth-ev-antaradhāyīti ||

4. Patirūpaṃ

1. Ekaṃ samayaṃ Bhagavā Kosalesu viharati Ekasālāyaṃ
 brāhmaṇagāme || Tena kho pana samayena Bhagavā mahatīyā
 gihiparisāya parivuto dhammāṃ deseti ||

2. Atha kho Mārassa pāpimato etad aho si || Ayaṃ kho samaṇo
 Gotamo mahatīyā gihiparisāya parivuto dhammāṃ deseti || Yan
 nūnāhaṃ yena samaṇo Gotamo ten-upasaṅkameyyaṃ vicakkhu-
 kammāyā ti ||

3. Atha kho Māro pāpimā yena Bhagavā ten-upasaṅkami ||
 upasaṅkamitvā Bhagavantam gāthāya ajjhabhāsi ||

N-etāṃ tava patirūpaṃ || yad aññaṃ anusāsasi ||
 anurodha-virodhesu || ma sajjittho tad ācaran-ti ||

4. Hītānukampī sambuddho || yad aññaṃ anusāsati ||
 anurodha-virodhehi || vippamutto Tathāgato ti ||

5. Atha kho Māro pāpimā || pe || tatth-ev-antaradhāyīti ||

5. Mānasaṃ

1. Evam me sutam ekaṃ samayaṃ Bhagavā viharati Jetavane
 Anāthapiṇḍikassa ārāme ||

2. Atha kho Māro pāpimā yena Bhagavā ten-upasaṅkami ||
 upasaṅkamitvā Bhagavantam gāthāya ajjhabhāsi ||

Antalikkhacaro pāso || yo-yam carati mānaso ||
 tena taṃ bādhayissāmi || na me samaṇa mokkhasīti ||

3. Rūpā saddā rasā gandhā || poṭṭhabbā ca manoramā ||
 ettha me vigato chando || nihato tvam asi antakā ti ||

4. Atha kho Māro pāpimā || pe || tatth-ev-antaradhāyīti ||

6. *Pattam*

1. Sāvatthiyam viharati || Tena kho pana samayena Bhagavā pañcannam upādānakkhandhānam upādāya bhikkhū dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti || te ca bhikkhū aṭṭhi—katvā manasi katvā sabba-cetaso samannāharitvā ohitasotā dhammaṃ suṇanti ||

2. Atha kho Mārassa pāpimato etad ahosi || Ayam kho samaṇo Gotamo pañcannam upādānakkhandhānam upādāya bhikkhū dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti || te ca bhikkhū aṭṭhi-katvā manasi katvā sabba-cetaso samannāharitvā ohita-sotā dhammaṃ suṇanti || Yam nūnāhaṃ yena samaṇo Gotamo ten-upasaṅkameyyaṃ vicakkhukammāyā ti ||

3. Tena kho pana samayena sambahulā pattā ajjhokāse nikkhitā honti ||

4. Atha kho Māro pāpimā balivaddavaṇṇaṃ abhinimminivā yena te pattā ten-upasaṅkami ||

5. Atha kho aññataro bhikkhu aññataram bhikkhum etad avoca || Bhikkhu bhikkhu eso balivaddo patte bhindeyyāti ||

6. Evaṃ vutte Bhagavā tam bhikkhum etad avoca || Na so bhikkhu balivaddo || Māro eso pāpimā tumhākaṃ vicakkhukammāyāgato ti ||

7. Atha kho Bhagavā Māro ayam pāpimā iti veditvā Māraṃ pāpimantaṃ gāthāya ajjhabhāsi ||

Rūpaṃ vedayitaṃ saññaṃ || viññāṇaṃ yañca saṅkhatam ||
n-eso haṃ asmi n-etam me || evaṃ tattha virajjati ||
evaṃ virattaṃ khemattaṃ || sabbasaṃyojanātigaṃ ||
anvesaṃ sabbaṭṭhānesu || Māra-senā pi nājjhagā ti ||

8. Pa || tatth-ev-antaradhāyīti ||

7. *Āyatana*

1. Ekam samayam Bhagavā Vesāliyaṃ viharati Mahāvane kūṭāgāra-sālāyaṃ ||

2. Tena kho pana samayena Bhagavā channam phassāyatanaṇaṃ upādāya bhikkhū dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti || te ca bhikkhū aṭṭhi-katvā manasi katvā sabba-cetaso samannāharitvā ohita-sotā dhammaṃ suṇanti ||

3. Atha kho Mārassa pāpimato etad ahosi || Ayam kho samaṇo Gotamo channam phassāyatanaṇaṃ upādāya bhikkhū dhammiyā

kathāya sandasseti samādapeti samuttejeti sampahaṃseti || te ca bhikkhu aṭṭhi-katvā manasi katvā sabba-cetaso samannāharitvā ohita-sotā dhammaṃ suṇanti || Yaṃ nūnāhaṃ yena samaṇo Gotamo ten-upasaṅkameyyaṃ vicakkhukammāyā ti ||

4. Atha kho Māro pāpimā yena Bhagavā ten-upasaṅkami upasaṅkamitvā Bhagavato avidūre mahantam bhaya-bheravasaddam akāsi || api-sudam paṭhavī maññe udriyati ||

5. Atha kho aññataro bhikkhu aññataram bhikkhum etad avoca || Bhikkhu bhikkhu esā paṭhavī maññe udriyatīti ||

6. Evaṃ vutte Bhagavā tam bhikkhum etad avoca || N-esā bhikkhu paṭhavī udriyati || Māro eso pāpimā tumhākaṃ vicakkhukammāya āgato ti ||

7. Atha kho Bhagavā Māro ayam pāpimā iti veditvā Māram pāpimantaṃ gāthāya ajjhabhāsi ||

Rūpā saddā rasā gandhā || phassā dhammā ca kevalā ||
etam lokāmiṣaṃ ghoram || ettha loko dhimmucchito ||
etaṃ ca samatikkamma || sato-buddhassa sāvako
māradheyyam atikkamma || ādicco va virocatīti ||

8. Atha kho Māro pāpimā || pa || tatth-ev-antaradhāyīti ||

8. Piṇḍam

1. Ekaṃ samayam Bhagavā Magadhesu viharati Pañcasālāyam brāhmaṇagāme ||

2. Tena kho pana samayena Pañcasālāyaṃ brāhmaṇagāme kumārakānaṃ pāhunakāni bhavanti ||

3. Atha kho Bhagavā pubbaṇhasamayam nivāsetvā patta-cīvaraṃ ādāya Pañcasālaṃ brāhmaṇa-gāmaṃ piṇḍāya pāvīsi ||

4. Tena kho pana samayena Pañcasāleyyakā brāhmaṇagahapatikā Mārena pāpimatā anvāviṭṭhā bhavanti || Mā samaṇo Gotamo piṇḍam alatthā ti ||

5. Atha kho Bhagavā yathā dhotena pattena Pañcasālaṃ brāhmaṇagāmam piṇḍāya pāvīsi || tathā dhotena pattena paṭikkami ||

6. Atha kho Māro pāpimā yena Bhagavā ten-upasaṅkami upasaṅkamitvā Bhagavantam etad avoca || Api samaṇa piṇḍam alatthā ti ||

7. Tathā nu tvam pāpima akāsi yathāhaṃ piṇḍam na labheyyanti ||

8. Tena hi bhante Bhagavā dutiyam pi Pañcasālam brāhmaṇa-gāmam pavisatu || tathāhaṃ karissāmi yathā Bhagavā piṇḍam lacchaṭi ti ||

Apuññam pasavi Māro || āsajjanam Tathāgatam ||
 kim nu maññasi pāpimā || na me pāpam vipaccati ||
 susukham vata jīvāma || yesam no n-atthi kiñcanam ||
 pītibhakkhā bhavissāma || devā Ābhassarā yathā ti ||

9. Atha kho Māro pāpimā || pe || tatth-ev-antaradhāyīti ||

9. Kassakam

1. Sāvattthī nidānam || Tena kho pana samayena Bhagavā bhikkhū nibbāna-paṭisaṃyuttāya dhammiyā kathāya sandasseti samā-dapeti samuttejeti sampahamseti || Te ca bhikkhu aṭṭhi-katvā manasi katvā sabbacetaso samannāharitvā ohita-sotā dhammam suṇanti ||

2. Atha kho Mārassa pāpimato etad ahosi || Ayam kho samaṇo Gotamo bhikkhū nibbāna-paṭisaṃyuttāya dhammiyā kathāya || pa || Yam nūnāhaṃ yena samaṇo Gotamo ten-upasaṅkameyyam vicakkhu-kammāyā ti ||

3. Atha kho Māro pāpimā kassaka-vaṇṇam abhinimminitvā mahantam naṅgalam khandhe karitvā dīgham pācanayaṭṭhim gahetvā haṭa-haṭa-keso sāṇasāṭi-nivattho kaddama-makkhitehi pādehi yena Bhagavā ten-upasaṅkami || upasaṅkamitvā Bhagavantam etad avoca ||

4. Api samaṇa balivadde addasā ti ||

5. Kim pana pāpima te balivaddehi ti ||

6. Mam-eva samaṇa cakkhu mama rūpā mama cakkhusam-phassa-viññānāyatanaṃ || kuhiṃ me samaṇa gantvā mokkhāsi ||

Mam-eva samaṇa saddā sotam mama saddā || pa ||

Mam-eva samaṇa ghānam mama gandhā ||

Mam-eva samaṇa jīhvā mama rasā ||

Mam-eva samaṇa kāyo mama phoṭṭhabbo ||

Mam-eva samaṇa mano mama dhammā mama manosamphassa-viññānāyatanaṃ || kuhiṃ me samaṇa gantvā mokkhāsi ti ||

7. Tav-eva pāpima cakkhu tava rūpā tava cakkhusamphassa-viññānāyatanaṃ || yattha ca kho pāpima natthi cakkhu natthi rūpā natthi cakkhu sampassa-viññānāyatanaṃ agati tava tattha pāpima ||

8. Tav-eva pāpima sotam tava saddā tava sota-samphassa-viññānāyatanaṃ || yattha ca kho pāpima natthi sotam natthi saddā natthi sota-samphassa-viññānāyatanaṃ agati tava tattha pāpima ||

9. Tav-eva pāpima ghāṇam tava gandhā tava ghāṇa sampassa-viññānāyatanaṃ || yattha ca kho pāpima natthi ghāṇam natthi gandhā natthi ghāṇa-samphassa-viññānāyatanaṃ agati tava tattha pāpima ||

10. Tav-eva pāpima jhivā tava rasā tava jhivā-samphassa-viññānāyatanaṃ || pa || Tav-eva pāpima kāyo tava phoṭṭhabbā tava kāya-samphassa-viññānāyatanaṃ || pa ||

11. Tav-eva pāpima mano tava dhammā tava manosamphassa-viññānāyatanaṃ || yattha ca kho pāpima natthi mano natthi dhammā natthi mano-samphassa-viññānāyatanaṃ agati tava tattha pāpimā ti ||

12. Yam vadanti mama yidan-ti || ye vadanti maman-ti ca || ettha ce te mano atthi || na me samaṇa makkhasīti ||

13. Yam vadanti na tam mayham || ye vadanti na te aham || evam pāpima jānāhi || na me maggam pi dakkhasīti ||

14. Atha kho Māro pāpima || pa || vantaradhāyīti ||

10. *Rajjam*

1. Ekam samayaṃ Bhagavā Kosalesu viharati Himavanta-padese araṇṇa-kuṭikāyaṃ ||

2. Atha kho Bhagavato rahogatassa paṭisallinassa evaṃ cetaso parivitakko udapādi || sakkā nu kho rajjam kāretuṃ ahanam aghātayaṃ ajinaṃ ajāpayam asocaṃ asocayaṃ dhammenā ti ||

3. Atha kho Māro pāpimā Bhagavato cetasā ceto-parivittakam aññāya yena Bhagavā ten-upasaṅkami || upasaṅkamitvā Bhagavantam etad avoca || Kāretu bhante Bhagavā rajjam kāretu Sugato rajjam ahanam aghātayaṃ ajinaṃ ajāpayam asocaṃ asocāpayam dhammenā ti ||

4. Kiṃ pana tvam pāpima passasi yam maṃ tvam evaṃ vadesi || kāretu bhante Bhagavā rajjam kāretu Sugato rajjam || pe || dhammenā ti ||

5. Bhagavatā kho bhante cattāro iddhipādā bhāvitā bahulikātā yānikātā vatthukatā anuṭṭhitā paricītā susamāraddhā || ākaṅkhamāno ca pana bhante Bhagavā Himavantam pabbatarājam suvaṇṇam tveva adhimucceyya || suvaṇṇaṇca pabbatassāti ||

6. Pabbatassa suvaṇṇassa || jātarūpassa kevalo ||
dvittā va nālam ekassa || iti vidvā samañcare ||
yo dukkham addakkhi yato nidānaṃ ||
kāmesu so jantu katham nameyya ||
upadhiṃ veditvā saṅgo ti loke ||
tass-eva jantu vinayāya sikkhe ti ||

7. Atha kho Māro pāpimā jānāti maṃ Bhagavā jānāti maṃ
Sugato ti dukkhī dummano tatth-eva-antaradhāyīti ||

Dutiyo vaggo ||

Tass-uddānaṃ ||

Pāsāno Siho Sakalikaṃ || Patirūpaṇ ca Mānasaṃ ||

Pattam Āyātanaṃ Piṇḍam || Kassakaṃ Rajjena te dasā ti ||

CHAPTER III. TATIYO-VAGGO (Upari-pañca)

1. Sambahulā

1. Evam me sutam ekaṃ samayaṃ Bhagavā Sakkesu viharati
Silāvatiyaṃ ||

2. Tena kho pana samayena sambahulā bhikkhū Bhagavato
avidūre appamattā ātāpino pahitattā viharanti ||

3. Atha kho Māro pāpimā brāhmaṇa-vaṇṇaṃ abhinimminivā
mahantena jaṭaṇḍuvena ajinakkhipa-nivattho jiṇṇo gopānasivaṅko
ghurughuru-passāsī udumbara-daṇḍam gahetvā yena te bhikkhū
ten-upasaṅkami || Upasaṅkamitvā te bhikkhū etad avoca || Daharā
Bhavanto paṇḍitaṃ susū kālakesā bhadrena yobbanena samannāgatā
paṭhamena vayasā anikīlitāvino kāmesu || bhuñjantu bhonto mānusa-
kāme || mā sandiṭṭhikaṃ hitvā kālīkaṃ anudhāvitthā ti ||

4. Na kho mayaṃ brāhmaṇa sandiṭṭhikaṃ hitvā kālīkaṃ
anudhāvāma || kālīkaṃ ca kho mayaṃ brāhmaṇa hitvā sandiṭṭhikaṃ
anudhāvāma || Kālīkā hi brāhmaṇa vuttā Bhagavatā bahudukkhā
bahupāyāsā ādinavo ettha bhīyo || sandiṭṭhiko ayaṃ dhammo akālīko
ehipassiko opāyiko paccattam veditabbo viññūhī ti ||

5. Evam vutte Māro pāpimā sīsam okampetvā jhvaṃ nillāletvā
tvisākhamaṇṇalāṭena nalāṭikaṃ vuṭṭhāpetvā daṇḍam olubbha pakkāmi ||

6. Atha kho te bhikkhū yena Bhagavā ten-upasaṅkamimsu ||
upasaṅkamitvā Bhagavantam abhivādetvā ekaṃ antam nisīdimsu ||
Ekaṃ antam nisinnā kho te bhikkhū Bhagavantam etad avocum ||

7. Idha mayaṃ bhante Bhagavato avidūre appamattā ātāpino
pahitattā viharāma || Atha kho bhante aññataro brāhmaṇo mahantena

jaṭaṇḍuvena ajinakkhipa-nivattho jinno gopānasivaṅko ghuru-ghuru-passāsī udumbaraḍaṇḍaṃ gaheṭvā yena amhe ten-upasaṅkami || Upasaṅkamitvā amhe etad avoca || Daharā bhavanto pabbajitā susū kālakesā bhadrena yobbanena samannāgatā paṭhamena vayasā anikīlitāvino kāmesu || Bhuñjantu bhonto mānusaṅke kāme || mā sandiṭṭhikaṃ hitvā kālikaṃ anudhāvitthā ti ||

8. Evaṃ vutte mayam bhante taṃ brāhmaṇaṃ etad avocumha || Na kho mayam brāhmaṇa sandiṭṭhikaṃ hitvā kālikaṃ anudhāvāma || kālikaṃ ca kho mayam brāhmaṇa hitvā sandiṭṭhikaṃ anudhāvāma || kālikā hi brāhmaṇa kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā ādinavo ettha bhīyo || sandiṭṭhiko ayaṃ dhammo akālīko ehipassiko opanayiko paccattam veditabbo viññūhi ti

9. Evaṃ vutte bhante so brāhmaṇo sīsam okampetvā jihvaṃ nillāletvā tivisākhāṃ nalāṭena nalāṭikaṃ vuṭṭhāpetvā ḍaṇḍaṃ olubbha pakkanto ti ||

10. N-eso bhikkhave brāhmaṇo Māro eso pāpimā tumhākaṃ vicakkhukammāya āgato ti ||

11. Atha kho Bhagavā etam atthaṃ veditvā tāyaṃ velāyaṃ imaṃ gātham abhāsi ||

Yo dukkham adakkhi yato nidānaṃ ||
kāmesu so jantu kathaṃ nameyya ||
upadhiṃ veditvā saṅgo ti loke ||
tass-eva jantu vinayāya sikkhe-ti ||

2. Samiddhi

1. Ekaṃ samayaṃ Bhagavā Sakkesu viharati Silāvatīyaṃ ||

2. Tena kho pana samayena āyasmā Samiddhi Bhagavato avidūre appamatto ātāpī pahitatto viharati ||

3. Atha kho āyasmato Samiddhissa rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi || Lābhā vata me suladdhaṃ vata me yassa me satthā ahaṃ sammāsambuddho || Lābhā vata me suladdhaṃ vata me yo-haṃ evaṃ svākkhāte dhammavinaye pabbajito || Lābhā vata me suladdhaṃ vata me yassa me sabrahmacāriyo sīlavanto kalyāṇa-dhammo ti ||

4. Atha kho Māro pāpimā āyasmato Samiddhissa cetaso ceto-parivitaṅkam aññāya || yenāyasmā Samiddhi ten-upasaṅkami || upasaṅkamitvā āyasmato Samiddhissa avidūre mahantaṃ bhayaḥheravaṃ saddaṃ akāsi || Apissudaṃ paṭhavī maññe udrīyatīti ||

5. Atha kho āyasmā Samiddhi yena Bhagavā ten-upasaṅkami || upasaṅkamitvā Bhagavantam abhivādetvā ekamantam nisīdi || ekamantam nisinno kho āyasmā Samiddhi Bhagavantam etad avoca ||

6. Idhāhaṃ bhante Bhagavato avidūre appamatto ātāpī pahitatto viharāmi || tassa mayhaṃ bhante rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi || Lābhā vata me suladdhaṃ vata me yassa me satthā ahaṃ sammāsambuddho || Lābhā vata me suladdhaṃ vata me yo-haṃ evaṃ svākkhāte dhammavinaye pabbajito || Lābhā vata me suladdhaṃ vata me yassa me sabrahmacāriyo silavanto kalyāṇadhammo ti || Tassa mayhaṃ bhante avidūre mahā bhayaabheravasaddo ahosi || apissudam paṭhavī maññe udriyatīti ||

7. N-esā Samiddhi paṭhavī udriyati || Māro eso pāpimā tuyhaṃ vicakkhukammāya āgato || gaccha tvaṃ Samiddhi tatth-eva appamatto ātāpī pahitatto viharāhīti ||

8. Evaṃ bhante ti kho āyasmā Samiddhi Bhagavato pati-suṇitvā utthāyāsanaṃ Bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi ||

9. Dutiyam pi kho āyasmā Samiddhi tatth-eva appamatto ātāpī pahitatto viharāsi || Dutiyam pi kho āyasmato Samiddhissa rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi || Lābhā vata me suladdhaṃ vata me yassa me satthā ahaṃ sammāsambuddho || pe || kalyāṇadhammo ti || Dutiyam pi kho Māro pāpimā āyasmato Samiddhissa cetasaṃ ceto parivitaṅkaṃ aññāya || pa || Apissudam paṭhavī maññe udriyatīti ||

10. Atha kho āyasmā Samiddhi || Māro ayam pāpimā iti veditvā Māraṃ pāpimantaṃ gāthāya ajjhabhāsi ||

Saddhāyāhaṃ pabbajito || agārasmā anagāriyaṃ ||
satipaṇṇā ca me buddhā || cittaṃ ca susamāhitaṃ ||
kāmaṃ karassu rūpāni || n-eva maṃ vyādhayissasīti ||

11. Atha kho Māro pāpimā jānāti maṃ Samiddhi Bhikkhūti dukkhī dummano tatth-ev-antaradhāyīti ||

3. Godhika

1. Evaṃ me sutam ekaṃ samayaṃ Bhagavā Rājagahe viharati Veluvane kalandakanivāpe ||

2. Tena kho pana samayena āyasmā Godhiko Isigili-passe viharati Kāḷasīlāyaṃ ||

3. Atha kho āyasmā Godhiko appamatto ātāpī pahitatto viharanto sāmādhikam ceto-vimuttiṃ phusi || Atha kho āyasmā Godhiko tamhā samādhikāya ceto-vimuttiyā parihāyi ||

4. Dutiyam pi kho āyasmā Godhiko appamatto ātāpī pahitatto viharanto sāmādhikam ceto-vimuttiṃ phusi || Dutiyam pi kho āyasmā tamhā samādhikāya ceto-vimuttiyā parihāyi ||

5. Tatiyam pi kho āyasmā Godhiko appamatto || pe || parihāyi ||

6. Catuttham pi kho āyasmā Godhiko appamatto || pe || parihāyi ||

7. Pañcamam pi kho āyasmā Godhiko || pe || parihāyi ||

8. Chaṭṭham pi kho āyasmā Godhiko appamatto ātāpī pahitatto viharanto sāmādhikam ceto-vimuttiṃ phusi ||

Chaṭṭham pi kho āyasmā Godhiko tamhā samādhikāya ceto-vimuttiyā parihāyi ||

9. Sattamam pi kho āyasmā Godhiko appamatto ātāpī pahitatto viharanto sāmādhikam ceto-vimuttiṃ phusi ||

10. Atha kho āyasmato Godhikassa etad ahosi || Yāva chaṭṭham khvāham sāmādhikāya ceto-vimuttiyā parihīno || yam nūnāham sattham āhareyyan-ti ||

11. Atha kho Māro pāpimā āyasmato Godhikassa cetasā cetoparivitakkam aññāya yena Bhagavā ten-upasaṅkami || upasaṅka-mitvā Bhagavantam gāthāya ajjhabhāsi ||

Mahāvīra mahāpaṇṇa || iddhiyā yasasā jalam ||
sabbe verabhayātīta || pāde vandāmi cakkhuma ||
sāvako te mahāvīra || maraṇam maraṇābhibhū ||
ākaṅkhati cetayati || tam nisedha jutindhara ||
katham hi Bhagavā tuyham || sāvako sāsane rato ||
appattamānaso sekho || kālam kayirā jane sutā ti ||

12. Tena kho pana samayena āyasmatā Godhikena sattham āharitam hoti ||

13. Atha kho Bhagavā Māro pāpimā iti veditvā Māram pāpi-mantam gāthāya ajjhabhāsi ||

Evam hi dhīrā kubbanti || nāvakaṅkhanti jīvitam ||
samūlam taṇham abbuyha || Godhiko parinibbuto ti ||

14. Atha kho Bhagavā bhikkhū āmantesi || Āyāma bhikkhave yena Isigili-passam Kālasilā ten-upasaṅkamissāma yattha Godhikena kulaputtena sattham āharitan-ti ||

15. Evam bhante ti kho te bhikkhu Bhagavato paccassosum ||

16. Atha kho Bhagavā sambahulehi bhikkhūhi saddhim yena Isigili-passam Kālasilā ten-upasaṅkami | Addasā kho Bhagavā āyasmantam Godhikam dūrato va mañcake vivattakkhandham semānam ||

17. Tena kho pana samayena dhumāyitattam timirayitattam gacchat-eva purimam disam | gacchati pacchimam disam | gacchati uttaram disam | gacchati dakkhiṇam disam | gacchati uddham gacchati adho gacchati anudisam |

18. Atha kho Bhagavā bhikkhū āmantesi | Passatha no tumhe bhikkhave etaṃ dhumāyitattam timirāyittam | gacchat-eva purimam disam | gacchati pacchimam | uttaram | dakkhiṇam | uddham | adho | gacchati anudisan-ti ||

Evam bhante ||

19. Eso kho bhikkhave Māro pāpimā Godhikassa kulaputtassa viññāṇam samanvesati | kattha Godhikassa kulaputtassa viññāṇam patitṭhitan-ti | appatitṭhitena ca bhikkhave viññāṇena Godhiko kulaputto parinibbuto ti ||

20. Atha kho Māro pāpimā beluva-paṇḍuvīṇam ādāya yena Bhagavā ten-upasaṅkami | upasaṅkamitvā gāthāya ajjhabhāsi ||

uddham adho ca tiriyaṃ | disā-anudisāsvaham |
anvesaṃ nādhigacchāmi | Godhiko so kuhiṃ gato ti |

21. So dhīro dhitisampanno | jhāyī jhānarato sadā |
ahorattam anuyuñjaṃ | jīvitam anikāmayam |
jetvāna maccuno senaṃ | anāgantvā punabbhavaṃ |
samūlaṃ taṇhaṃ abbuyha | Godhiko parinibbuto ti ||

22. Tassa sokaparetassa | vīṇākacchā abhassatha ||
tato so dummano yakkho | tath-ev-antaradhāyathāti ||

4. Sattavassāni

1. Evam me sutam ekaṃ samayam Bhagavā Uruvelāyaṃ viharati najjā Nerañjarāya tīre Ajapāla-nigrodhe ||

2. Tena kho pana samayena Māro pāpimā sattavassāni Bhagavantam anubaddho hoti otārāpekkho otāram alabhamāno ||

3. Atha kho Māro pāpimā yena Bhagavā ten-upasaṅkami | upasaṅkamitvā Bhagavantam gāthāya ajjhabhāsi ||

Sokāvatiṇṇo nu vanasmim jhāyasi |
vittam nu jipṇo uda patthayāno |
āguṃ nu gāmasmim akāsi kiñci |

- kasmā janena na karosi sakkhim ||
sakkhī na sampajjati kenaci te ti ||
4. Sokassa mūlaṃ palikhāya sabbam ||
anāgujhāyāmi asocamāno ||
chetvāna sabbam bhavalobhajappam ||
anāsavo jhāyāmi pamattabandhu ||
5. Yaṃ vadanti mama yidan-ti || ye vadanti maman-ti ca ||
ettha ce te mano atthi || na me samaṇa makkhasīti ||
6. Yaṃ vadanti na taṃ mayhaṃ || ye vadanti na te ahaṃ ||
evaṃ pāpima jānāhi || na me maggaṃ pi dakkhasīti ||
7. Sa ce maggaṃ anubuddhaṃ || khemam amatagāminam ||
pehi gaccha tvam ev-eko || kim aññam anusāsasīti ||
8. Amaccudheyam pucchanti || ye janā pāragāmino ||
tesāhaṃ puṭṭho akkhāmi || yaṃ sabbantaṃ nirupadhin ti ||

9. Seyyathāpi bhante gāmassa vā nigamassa vā avidūre pokkharāṇi || tatr-assa kakkaṭako || Atha kho bhante sambahulā kumārakā vā kumārikāyo vā tamhā gāmā vā nigamā vā nikkhamitvā yena sā pokkharāṇi ten-upasaṅkameyyuṃ || upasaṅkamitvā taṃ kakkaṭakaṃ udakā uddharitvā thale patitṭhāpeyyuṃ || yaṃ yad eva hi so bhante kakkaṭako aḷam abhininnāmeyya taṃ tad eva te kumārakā vā kumārikāyo vā kaṭṭhena vā kaṭhalāya vā saṃchindeyyuṃ sambhañjeyyuṃ sampalibbañjeyyuṃ || Evaṃ hi so bhante kakkaṭako sabbehi aḷehi saṃchinnehi sambhaggehi sampalibhaggehi abhabbo taṃ pokkharaṇim puna otarituṃ || Seyyathāpi pubbe evam eva kho bhante yāni sukāyikāni visevitāni vipphanditāni kānici kānici sabbāni Bhagavatā saṃchinnāni sambhaggāni sampalibhaggāni abhabbo c-idānāham bhante puna Bhagavantam upasaṅkamituṃ yad idam otārāpekkhoti ||

10. Atha kho Māro pāpimā Bhagavato santike imā nibbejaniyā gāthāyo abhāsi ||

Medavaṇṇaṇca pāsānam || vāyaso anupariyagā ||
apetthamudu vindema || api assādanā siyā ||
aladdhā tattha assādam || vāyas-etto apakkame ||
kāko va selam āsajja || nibbijjāpema Gotamā ti ||

11. Atha kho Māro pāpimā Bhagavato santike imā nibbejaniyā gāthāyo abhāsitvā tamhā ṭhānā apakkamma Bhagavato avidūre pathaviyaṃ pallaṅkena nisīdi tuṇhī bhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno kaṭṭhena bhūmim vilikhanto ||

5. Dhītarō

1. Atha kho Taṇhā ca Arati ca Ragā ca māra-dhītarō yena Māro pāpimā ten-upasaṅkamimṣu || Upasaṅkamitvā Māram pāpi-mantaṃ gāthāya ajjhabhāsimsu ||

Kenāsi dummano tāta || purisaṃ kaṃ nu socasi ||
mayam taṃ rāgapāsenā || araṇṇam iva kuñjaraṃ ||
bandhitvā ānayissāma || vasago te bhavissatīti ||

2. Arahaṃ sugato loke || na rāgena suvānayo ||
māradheyyam atikkanto || tasmā socāma-ahaṃ bhusanti ||

3. Atha kho Taṇhā ca Arati ca Ragā ca māra-dhītarō yena Bhagavā ten-upasaṅkamimṣu || upasaṅkamitvā Bhagavantam etad avocum || Pāde te samaṇa paricāremā ti || Atha kho Bhagavā na manasākāsi yathā taṃ anuttare upadhi-saṅkhaye vimutto ||

4. Atha kho Taṇhā ca Arati ca Ragā ca māra-dhītarō ekam antam apakkamma evaṃ samañcintesum || Uccāvacā kho purisānam adhippāya || yaṃ nūna mayam ekasatam ekasatam kumārivaṇṇasatam abhinimmineyyāmā ti ||

5. Atha kho Taṇhā ca Arati ca Ragā ca māra-dhītarō ekasatam ekasatam kumārivaṇṇasatam abhinimminivā yena Bhagavā ten-upasaṅkamimṣu || upasaṅkamitvā Bhagavantam etad avocum || Pāde te samaṇa paricāremā ti ||

Taṃ pi Bhagavā na manasākāsi yathā taṃ anuttare upadhi-saṅkhaye vimutto ||

6. Atha kho Taṇhā ca Arati ca Ragā ca māra-dhītarō ekam antam apakkamma evaṃ samacintesum || Uccāvacā kho purisānam adhippāyā || yaṃ nūna mayam ekasatam ekasatam avijātavaṇṇasatam abhinimmineyyāmā ti ||

7. Atha kho Taṇhā ca Arati ca Ragā ca māra-dhītarō ekasatam ekasatam avijātavaṇṇasatam abhinimminivā yena Bhagavā ten-upasaṅkamimṣu || upasaṅkamitvā Bhagavantam etad avocum || Pāde te samaṇa paricāremā ti ||

Taṃ pi Bhagavā na manasākāsi yathā taṃ anuttare upadhi-saṅkhaye vimutto ||

8. Atha kho Taṇhā ca || pa || sakim vijātavaṇṇasatam abhinim-minivā yena Bhagavā || pa || yathā taṃ anuttare upadhi-saṅkhaye vimutto ||

9. Atha kho Taṇhā ca || pa || duvijātavaṇṇasatam abhinimminivā yena Bhagavā || pa || yathā taṃ anuttare upadhi-saṅkhaye vimutto ||

10. Atha kho Taṇhā ca || pa || majjhimittthivaṇṇasatam abhinimmineyyāma ti || Atha kho Taṇhā ca || pa || majjhimittthivaṇṇasatam abhinimminivā || pa || anuttare upadhisāṅkhaye vimutto ||

11. Atha kho Taṇhā ca || pa || mahittthivaṇṇasatam abhinimmineyyāma ti || Atha kho Taṇhā ca || pa || mahittthivaṇṇasatam abhinimminivā yena Bhagavā || la || anuttare upadhisāṅkhaye vimutto ||

12. Atha kho Taṇhā ca Arati ca Ragā ca Māra-dhītarō ekam antam apakkamma etad avoca || Saccam kira no pitā avoca ||

Araham sugato loka || na rāgena suvānayo ||

māradheyyam atikkanto || tasmā-socām-aham bhusan-ti ||

13. Yam hi mayam samaṇam vā brāhmaṇam vā avītarāgaṃ iminā upakkamena upakkameyyāma hadayaṃ vāssa phaleyya || uṇham lobhaṃ vā mukhato uggaccheyya || ummādam vā pāpuṇeyya cittavikkhepaṃ vā || seyyathā vā pana naḷo haroti luto ussussati visussati milāyati || evam eva ussusseyya visusseyya milāyeyyā ti ||

14. Atha kho Taṇhā ca Arati ca Ragā ca māra-dhītarō yena Bhagavā ten-upasaṅkamimsu || upasaṅkamivā ekam antam aṭṭham su ||

15. Ekam antam tthitā kho Taṇhā māradhītā Bhagavantam gāthāya ajjhabhāsi ||

Sokāvatiṇṇo nu vanasmim jhāyasi ||

cittaṃ nu jīṇṇo uda patthayāno ||

āgum nu gāmasmim akāsi kiñci ||

kasmā janena na karosi sakkhim ||

sakkhī na sampajjati kenaci te ti ||

16. Atthassa pattim hadayassa santim ||

jetvāna senam piyasātarūpaṃ ||

ekāhaṃ jhāyaṃ sukham anubodham ||

tasmā janena na karomi sakkhim ||

sakkhī na sampajjati kenaci me ti ||

17. Atha kho Arati māra-dhītā Bhagavantam gāthāya ajjhabhāsi ||

Katham vihārī-bahulo dha bhikkhu ||

pañcoghatinṇo atarīdha chaṭṭham ||

katham jhāyaṃ bahulaṃ kāma-saññā ||

paribāhirā honti aladdhāyo tan-ti ||

18. Passaddhakāyo suvimuttacitto ||

asaṅkhārāno satimā anoko ||

aññāya dhammaṃ avitakkajhāyī

na kuppati na sarati ve na thino ||
 Evam viharī-bahulo dha bhikkhu ||
 pañcoghatinno atarīdha chaṭṭham ||
 evam jhāyam bahulam kāmasaññā ||
 paribāhirā honti aladdhāyo tan-ti ||

19. Atha kho Ragā ca māra-dhītā Bhagavato santike imaṃ
 santi gātham abbhāsi ||

Acchejja taṇham gaṇa-saṅgha-vārī
 addhā carissanti bahū ca sattā ||
 bahum vatāyam janatam anoko ||
 acchijja nessati maccurājassa pāran-ti ||

20. Nayanti ve mahāvīra || saddhammena Tathāgatā ||
 dhammena nīyamānāṃ || kā usūyā vijānatan-ti ||

21. Atha kho Taṇhā ca Arati ca Ragā ca māra-dhītarō yena
 Māro pāpimā ten-upasaṅkamimso ||

22. Addasā kho Māro pāpimā Taṇham ca Aratiṃ ca Ragañ ca
 māra-dhītarō dūrato vā āgacchantiyo || disvāna gāthāhi ajjhabbhāsi ||

Bāla kumudanālehi || pabbatam abhimatthatha ||
 giriṃ nakhena khaṇatha || ayo-dantehi khādatha ||
 selam va siras-ūhacca || pātāle gādham esatha ||
 khāṇum va urasāsajja || nibbijjāpetha Gotamā ti ||

23. Daddallamānā āgañchum || Taṇhā Arati Ragā ca ||
 tā tattha panudī satthā || tulam bhaṭṭham vā Māruto ti ||

Tatiyo vaggo ||

Tass-uddānam ||

Sambahulā Samiddhi ca || Godhikaṃ Sattavassāni ||

Dhītarāṃ desitam buddha-satṭhena imaṃ Mārapañcakan-ti

Māra-samyuttam samattam ||

BHIKKHUNĪ-SAMYUTTAM

(*Samyutta Nikāya*)

1. Ālavikā

1. Evam me sutam ekaṃ samayaṃ Bhagavā Sāvattiyaṃ
 viharati Jetavane Anāthapiṇḍikassa ārāme ||

2. Atha kho Ālavikā bhikkhunī pubbaṇḍa-samayaṃ nivāsetvā
 pattacīvaram ādāya Sāvattiyaṃ piṇḍāya pāvisi || Sāvattiyaṃ piṇḍāya

caritvā pacchābhattam piṇḍapātaṭikkantā yena andhavanam ten-upasaṅkami vivekatthikini ||

3. Atha kho Māro pāpimā Ālavikāya bhikkhuniyā bhayaṃ chambhitattam lomahaṃsam uppādetu-kāmo vivekamhā cāvetu-kāmo yena Ālavikā bhikkhunī ten-upasaṅkami || upasaṅkamitvā Ālavikam bhikkhunim gāthāya ajjhabhāsi ||

Natthi nissaraṇam loke || kiṃ vivekena kāhasi ||
bhuñjassu kāmaratiyo || māhu pacchānutāpinīti ||

4. Atha kho Ālavikāyā bhikkhuniyā etad ahosi || Ko nu khvāyam manusso vā amanusso vā gātham bhāsatīti ||

5. Atha kho Ālavikāya bhikkhuniyā etad ahosi || Māro kho ayaṃ pāpimā mama bhayaṃ chambhitattam lomahaṃsam uppādetukāmo vivekamhā cāvetu-kāmo gātham bhāsatīti ||

6. Atha kho Ālavikā bhikkhunī Māro ayaṃ pāpimā iti veditvā Māraṃ pāpimantaṃ gāthāya paccabhāsi ||

Atthi nissaraṇam loke || paññāya me suphussitaṃ ||
pamattabandhu pāpima || na tvam jānāsi taṃ padaṃ ||
sattisūlūpamā kāmā || khandhāsam adhikuṭṭanā ||
yaṃ tvam kāmaratiṃ brūsi || arati mayham sā ahū ti ||

7. Atha kho Māro pāpimā jānāti maṃ Ālavikā bhikkhunī ti dukkhī dummano tatth-ev-antaradhāyīti ||

2. Somā

1. Sāvatthi nidānam || Atha kho Somā bhikkhunī pubbaṇhasamayam nivāsetvā patta-civaram ādāya Sāvatthim piṇḍāya pāvisi ||

2. Sāvatthiyam piṇḍāya caritvā pacchābhattam piṇḍapātaṭikkantā yena andhavanam ten-upasaṅkami divāvihārāya || andhavanam ajjhogahetvā aññatarasmim rukkhamūle divāvihāratthāya nisīdi ||

3. Atha kho Māro pāpimā Somāya bhikkhuniyā bhayaṃ chambhitattam lomahaṃsam uppādetukāmo samādhimhā cā vetukāmo yena Somā bhikkhunī ten-upasaṅkami || Upasaṅkamitvā Somam bhikkhunim gāthāya ajjhabhāsi ||

Yan-tam isihi pattabbam || thānam durabhisambhavam ||
na taṃ dvaṅgulapaññāya || sakka pappotum itthiyā ti ||

4. Atha kho Somāya bhikkhuniyā etad ahosi || Ko nu khvāyam manusso vā amanusso vā gātham bhāsatīti ||

5. Atha kho Somāya bhikkhuniyā etad ahosi || Māro kho ayaṃ pāpimā mama bhayaṃ chambhitattam lomahaṃsaṃ uppādetu-kāmo samādimhā cāvetu-kāmo gātham bhāsatīti ||

6. Atha kho Somā bhikkhunī Māro ayaṃ pāpimā iti veditvā Māraṃ pāpimantaṃ gāthāhi ajjhabhāsi ||

Itthibhāvo kiṃ kayirā || cittamhi susamāhite |
ñāṇamhi vuttamānamhi || sammādhamaṃ vipassato ||
yassa nūna siyā evaṃ || itthāhaṃ puriso ti vā |
kiñci vā pana asmīti || tam Māro vattum arahatīti ||

7. Atha kho Māro pāpimā jānāti maṃ Somā bhikkhunīti dukkhī dummano tatth-ev-antaradhāyīti ||

3. Gotamī

1. Sāvattihi nidānam ||

Atha kho Kisā-Gotamī bhikkhunī pubbaṇhasamayaṃ nivāsetvā pattacīvaram ādāya Sāvattihiṃ piṇḍāya pāvisi ||

2. Sāvattiyaṃ piṇḍāya caritvā pacchābhataṃ piṇḍapāta-paṭikkantā yena andhavanaṃ ten-upasaṅkami divāvihārāya | andhavanaṃ ajjhogahetvā aññatarasmim rukkhamaṇḍale divāvihāraṃ nisīdi ||

3. Atha kho Māro pāpimā Kisā-Gotamiyā bhikkhuniyā bhayaṃ chambhitattam lomahaṃsaṃ uppādetu-kāmo samādimhā cāvetu-kāmo yena Kisā-Gotamī bhikkhunī ten-upasaṅkami | Upasaṅkamitvā Kisā-Gotamī bhikkhuniṃ gāthāya ajjhabhāsi ||

Kim nu tvaṃ hataputtā va | ekamāsi rudammukhī |
vanam ajjhogatā ekā | purisaṃ nu gavesasi ti ||

4. Atha kho Kisā-Gotamiyā bhikkhuniyā etad ahosi || Ko nu khvāyaṃ manusso vā amanusso vā gātham abhāsīti ||

5. Atha kho Kisā-Gotamiyā bhikkhuniyā etad ahosi || Māro kho ayaṃ pāpimā mama bhayaṃ chambhitattam lomahaṃsaṃ uppādetu-kāmo samādhimhā cāvetu-kāmo gātham bhāsatīti ||

6. Atha kho Kisā-Gotamī bhikkhunī Māro kho ayaṃ pāpimā iti veditvā Māraṃ pāpimantaṃ gāthāhi paccābhāsi ||

Accantaṃ hataputtamhi || purisā etad antikā |
na socāmi na rodāmi || na taṃ bhāyāmi āvuso ||
sabbattha vihatā nandi || tamokkhandho padālito |
jetvāna maccuno senaṃ || viharāmi anāsava ti ||

7. Atha kho Māro pāpimā || jānāti maṃ Kisā-Gotamī bhikkhunīti
dukkhī dummano tatth-ev-antaradhāyīti ||

4. Vijayā

1. Sāvattihi nidānaṃ || Atha kho Vijayā bhikkhunī pubbaṇḥa-
samayaṃ nivāsetvā || pa || aññatarasmim rukkhamūle divāvihāraṃ
nisīdi ||

2. Atha kho Māro pāpimā Vijayāya bhikkhuniyā bhayaṃ ||
pa || samādhimhā cāvetu-kāmo yena Vijayā bhikkhunī ten-upasaṅkami ||
upasaṅkamitvā Vijayaṃ bhikkhuniṃ gāthāya ajjhabhāsi ||

Daharā tvaṃ rūpavatī || ahañca daharo susu ||
pañcaṅgikena turiyena || eh-ayye bhiramāmase ti ||

3. Atha kho Vijayāya bhikkhuniyā etad ahosi || Ko nu kho
ayaṃ manusso vā amanusso vā gāthaṃ bhāsatīti ||

4. Atha kho Vijayāya bhikkhuniyā etad ahosi || Māro ayaṃ
pāpimā || pa || gāthaṃ bhāsatīti ||

5. Atha kho Vijayā bhikkhunī Māro ayaṃ pāpimā iti viditvā
Māraṃ pāpimantaṃ gāthāhi paccabhāsi ||

Rūpā saddā rasā gandhā || poṭṭhabbā ca manoramā ||
niyyātayāmi tumheva || Māra na hi tena atthikā ||
iminā pūtikāyena || bhindanena pabhaṅgunā ||
aṭṭiyāmi harāyāmi || kāmataṇhāsamūhata ||
Ye ca rūpūpagā sattā || ye ca arūppaṭṭhāyino ||
yā ca santā samāpatti || sabbattha vihato tamo ti ||

6. Attha kho Māro pāpimā || jānāti maṃ Vijayā bhikkhunīti ||
dukkhī dummano tatth-ev-antaradhāyīti ||

5. Uppalavaṇṇā

1. Sāvattihi nidānaṃ || Atha kho Uppalavaṇṇā bhikkhunī
pubbaṇḥa-samayaṃ nivāsetvā || pa || aññatarasmim supupphitasāla-
rukkha-mūle aṭṭhāsi ||

2. Attha kho Māro pāpimā Uppalavaṇṇāya bhikkhuniyā bhayaṃ
chambhitattaṃ lomahaṃsaṃ uppādetu-kāmo samādhimhā cāvetu-
kāmo yena Uppalavaṇṇā bhikkhunī ten-upasaṅkami ||

3. Upasaṅkamitvā Uppalavaṇṇaṃ bhikkhuniṃ gāthāya ajjha-
bhāsi ||

Supupphitaggaṃ upagamma bhikkhunī ||
ekā tuvaṃ tiṭṭhasi sālāmūle ||

na c-atthi te dutiyā vaṇṇadhātu |
idhāgatā tādisikā bhaveyyum |
bāle na tvam bhāyasi dhuttakānan-ti ||

4. Atha kho Uppalavaṇṇāya bhikkhuniyā etad ahosi || Ko nu khvāyam manusso vā amanusso vā gātham bhāsasīti ||

5. Atha kho Uppalavaṇṇāya bhikkhuniyā etad ahosi || Māro ayam pāpimā mama bhayaṃ | pa | gātham bhāsatīti ||

6. Atha kho Uppalavaṇṇā bhikkhunī | Māro ayam pāpimā iti viditvā Māram pāpimantaṃ gāthāhi paccabhāsi ||

Sataṃ sahaṣsāni pi dhuttakānaṃ |
idhāgatā tādisikā bhaveyyum |
lomaṃ na iñjāmi na santasāmi |
na Māra bhāyāmi tam ekikā pi ||
Esā antaradhāyāmi | kucchim vā pavisāmi te |
pakhumantarikāyam pi | tiṭṭhantiṃ maṃ na dakkhasi |
cittasmiṃ vasībhūtamhi | iddhipādā subhāvitā |
sabbabandhanamuttamhi | na taṃ bhāyāmi āvuso ti ||

7. Atha kho Māro pāpimā | jānāti maṃ Uppalavaṇṇā bhikkhunīti dukkhī dummano tatth-ev-antaradhāyīti ||

6. Cālā

1. Sāvattihi nidānaṃ ||

Atha kho Cālā bhikkhunī pubbaṇhasamayam nivāsetvā | pa | aññatarasmim rukkhamūle divāvihāraṃ nisīdi ||

2. Atha kho Māro pāpimā yena Cālā bhikkhunī ten-upasaṅkami | upasaṅkamitvā Cālaṃ bhikkhunim etad avoca || Kim nu tvam bhikkhunī na rocesi ||

Jātim khvāhaṃ āvuso na rocemi ||

Kim nu tvam jātim na rocesi ||

Jāto kāmāni bhuñjati ||

Ko nu tam idam ādapayi || Jātim mā rocesi bhikkhunīti ||

3. Jātassa maraṇaṃ hoti | jāto dukkhāni passati |
bandhaṃ vadhāṃ pariklesāṃ | tasmā jātim na rocaye ||
Buddho dhammam adesesi | jātiyā samatikkamaṃ |
sabbadukkhappahānāya | so maṃ sacce nivesayi ||
Ye ca rūpupagā sattā | ye ca āruppaṭṭhāyino |
nirodham appajjanantā | āgantāro punabbhavan-ti ||

4. Atha kho Māro pāpimā || jānāti maṃ Cālā bhikkhunīti dukkhī
dummano tatth-ev-antaradhāyīti ||

7. Upacālā

1. Sāvattthiyam ||
2. Atha kho Upacālā bhikkhunī pubbaṇhasamayam nivāsetvā ||
la || aññatarasmim rukkhamūle divāvihāram nisīdi || pa || Upacālam
bhikkhunim etad avoca || Kattha nu tvam bhikkhunī uppajjitu-kāmā
ti ||
3. Na khvāham āvuso katthaci uppajjitu-kāmā ti ||
4. Tāvatiṃsā ca Yāmā ca || Tusitā cāpi devatā ||
Nimmānaratino devā || ye devā Vasavattino ||
tattha cittam paṇidhehi || ratim paccanubhossasīti ||
5. Tāvatiṃsā ca Yāmāca || Tusitā cāpi devatā ||
Nimmānaratino devā || ye devā Vasavattino ||
kāma-bandhanabaddhā te || enti Māra-vaṣaṃ puna ||
Sabbo ādipito loko || sabbo loko padhūpito ||
sabbo pajjalito loko || sabbo loko pakampito ||
akampitam acalitam || aputthujjanasevitam ||
agati yattha Mārassa || tattha me nirato mano ti ||
6. Atha kho Māro pāpimā ||

8. Sīsupacālā

1. Sāvattthiyam || Atha kho Sīsupacālā bhikkhunī pubbaṇ-
hasamayam nivāsetvā || pa || aññatarasmim rukkhumūle divāvihāram
nisīdi ||
2. Atha kho Māro pāpimā yena Sīsupacālā bhikkhunī ten-
upasaṅkami || upasaṅkamitvā Sīsupacālam bhikkhunim etad avoca ||
Kassu nu tvam bhikkhunī pāsaṇḍam rocesīti ||
3. Na khvāham āvuso kassaci pāsaṇḍam rocemī ti ||
4. Kim nu uddissa muṇḍāsī || samaṇi viya dissasi ||
na ca rocesī pāsaṇḍam || kim-iva carasi momuhā ti ||
5. Ito bahiddhā pāsaṇḍā || diṭṭhīsu paśidanti ye ||
na tesam dhammam rocemī || na te dhammassa kovidā ||
Atthi sakya-kule jāto || buddho appaṭipuggalo ||
sabbābhībhū māraṇudo || sabbattham aparājito ||
sabbatthamutto asito || sabbam passati cakkhumā ||

- sabbakammakkhayam patto | vimutto upadhisaṅkhaye |
so mayham Bhagavā satthā | tassa rocemi sāsanam-ti ||
6. Atha kho Māro pāpimā | pe |

9. *Selā*

1. Sāvattthiyam || Atha kho Selā bhikkhunī pubbaṇhasamayam nivāsetvā | pa aññatarasmim rukkhamūle divāvihāram nisīdi |
2. Atha kho Māro pāpimā Selāya bhikkhuniyā bhayam | pa |
Selam bhikkhunim gāthāya ajjhabhāsi ||
Ken-idam pakatam bimbam | kvan-nu bimbassa kāraṇo |
kvaṃ ca bimbam samuppannam | kvan-nu bimbam nirujjhātī
ti ||
3. Atha kho Selāya bhikkhuniyā etad ahosi || Ko nu khvāyam manusso vā amanusso vā gātham bhasatī ti ||
4. Atha kho Selāya bhikkhuniyā etad ahosi || Māro kho ayam pāpimā mama bhayam chambhitattam lomahaṃsam uppādetukāmo samādhimhā cāvetu-kāmo gātham bhāsatī ti ||
5. Atha kho Selā bhikkhunī Māro ayam pāpimā iti veditvā Māram pāpimantam gāthāhi paccabhāsi ||
Nayidam attakatam bimbam | na yidam parakatam agham |
hetum paṭicca sambhūtam | hetubhaṅgā nirujjhātī ||
Yathā aññataram bījam | khetto vuttam virūhati |
pathavīrasaṇ cāgamma | sinehaṇ ca tad ubhayam |
evam khandhā ca dhātuyo | cha ca āyatanā ime |
hetum paṭicca sambhūtā | hetubhaṅgā nirujjhare ti ||
6. Atha kho Māro pāpimā jānāti maṃ Selā bhikkhunī ti dukkhī dummano tatth-ev-antaradhāyīti ||

10. *Vajirā*

1. Sāvattthiyam || Atha kha Vajirā bhikkhunī pubbaṇhasamayam nivāsetvā pattacīvaram ādāya Sāvattthim piṇḍāya pāvīsi ||
Sāvattthiyam piṇḍāya caritvā pacchābhattam piṇḍapāta-paṭikkantā yena andhavanam ten-upasaṅkami divā-vihārāya | andhavanam ajjhogahetvā aññatarasmim rukkhamūle divāvihāram nisīdi ||
2. Atha kho Māro pāpimā Vajirāya bhikkhuniyā bhayam chambhitattam lomahaṃsam uppādetu-kāmo samādhimhā cāvetu-kāmo yena Vajirā bhikkhunī ten-upasaṅkami | Upasaṅkamitvā Vajiram bhikkhunim gāthāya ajjhabhāsi ||

3. Kenāyaṃ pakato satto || kuvam sattassa kārako ||
kuvam satto samuppanno || kuvam satto nirujjhatī ti ||
4. Atho kho Vajirāya bhikkhuniyā etad ahosi || Ko nu khvāyaṃ manusso vā amanusso vā gāthaṃ bhāsati ti ||
5. Atha kho Vajirāya bhikkhuniyā etad ahosi || Māro kho ayam pāpimā mama bhayaṃ chambhitattaṃ lomahaṃsaṃ uppādetu-kāmo samādimhā cāvetu-kāmo gāthaṃ bhāsati ti ||
6. Atha kho Vajirā bhikkhunī || Māro ayam pāpimā iti veditvā Māraṃ pāpimantaṃ gāthāya paccabhāsi ||
Kinnu satto ti pacesi || māraditṭhigataṃ nu te ||
suddhasaṅkhārapuñjo yaṃ || nayidha sattūpalabbhati ||
yathā hi aṅgasambhārā || hoti saddo ratho iti ||
evaṃ khandhesu santesu || hoti satto ti sammuti ||
dukkham eva hi sambhoti || dukkhaṃ tiṭṭhati veti ca ||
nāññatra dukkhā sambhoti || nāññaṃ dukkhā nirujjhatī ti ||
7. Atha kho Māro pāpimā || jānāti maṃ Vajirā bhikkhunī ti ||
dukkhī dummano tatth-ev-antaradhāyīti ||
Bhikkhunī-saṃyuttaṃ samattaṃ ||

BRĀHMAṆA-VAGGA

(*Āṅguttara Nikāya*)

Atha kho dve brāhmaṇā jīṇṇā vuḍḍhā mahallakā addhagatā vayo-anuppattā viṣaṃvassasatikā jātiya yena Bhagavā ten' upasaṅkamimsu . . . pe . . . Ekamantaṃ nisinnā kho te brāhmaṇā Bhagavantaṃ etad avocaṃ.

Mayam assu bho Gotama brāhmaṇā jīṇṇā vuḍḍhā mahallikā addhagatā vayo-anuppattā viṣaṃvassasatikā jātiyā te c'amhā akatakalyāṇā akatakusalā akatabhīruttānā, ovadatu no bhavaṃ Gotamo anusāsatu no bhavaṃ Gotamo yaṃ amhākaṃ assa dīgharattaṃ hitāya sukhāyā ti.

Taggha tumhe brāhmaṇā jīṇṇā vuḍḍhā mahallakā addhagatā vayo-anupatto viṣaṃvassasatikā jātiyā te c'attha akatakalyāṇā akatakusalā akatabhīruttānā. Upanīyati kho ayam brāhmaṇā loko jarāya vyādhinā maraṇena, evaṃ upanīyamāne kho brāhmaṇā loko jarāya vyādhinā maraṇena yo 'dha kāyena saṃyamo vācāya saṃyamo manasā saṃyamo taṃ tassa petasa tāṇaṃ ca lenaṃ ca dīpaṃ ca saraṇaṃ ca parāyanaṃ cā ti.

Upanīyati jīvitam appam āyu
Jarūpanītassa na santi tāṇā
Etaṃ bhayaṃ maraṇe pekkhamāno
Puññāni kayirātha sukhāvahānī ti.

Yo 'dha kāyena saññāmo vācāya uda cetasā taṃ tassa petassa sukhāya hoti yaṃ jīvamāno pakaroti puññan ti.

Atha kho dve brāhmaṇā jīṇṇā vuḍḍhā mahallakā addhagatā vayo-anuppattā viṣaṃvassasatikā jātiyā yena Bhagavā ten' upasaṅkamimsu . . . pe . . . Ekamantaṃ nisinnā kho te brāhmaṇā Bhagavantaṃ etad avoca:—

Mayaṃ assu bho Gotama brāhmaṇā jīṇṇā vuḍḍhā mahallakā addhagatā vayo-anuppattā viṣaṃvassasatikā jātiyā te c'amhā akata-kalyāṇā akatakusalā akatabhīruttāṇā ovadatu, no bhavaṃ Gotamo anusāsatu no bhavaṃ Gotamo yaṃ amhākaṃ assa dīgharattaṃ hitāya sukhāyā ti.

Taggha tumhe brāhmaṇā jīṇṇā vuḍḍhā mahallakā addhagatā vayo-anuppattā viṣaṃvassasatikā jātiyā te c'attha akata-kalyāṇā akatakusalā akatabhīruttāṇā. Āditto kho ayaṃ brāhmaṇā loko jarāya vyādhinā maraṇena, evaṃ āditte brāhmaṇā loke jarāya vyādhinā maraṇena yo 'dha kāyena saṃyamo vācāya saṃyamo manasā saṃyamo taṃ tassa petassa tāṇaṃ ca lenaṃ ca dīpaṃ ca saraṇaṃ ca parāyanaṃ cā ti.

Ādittasmim agārasmim yaṃ nīharati bhājanam
Taṃ tassa hoti atthāya no ca yaṃ tattha ḍayhati
Evam ādīpito loko jarāya maraṇena ca
Nīhareth' eva dānena dinnaṃ hoti sunīhataṃ.

Yo 'dha kāyena saññāmo vācāya uda cetasā taṃ tassa petassa sukhāya hoti yaṃ jīvamāno pakaroti puññan ti.

Atha kho aññatra brāhmaṇo yena Bhagavā ten' upasaṅkami. Upasaṅkamitvā Bhagavatā saddhim . . . pe . . . Ekamantaṃ nisinno kho so brāhmaṇo Bhagavantaṃ etad avoca:—

Sandiṭṭhiko dhammo ti bho Gotama vuccati. Kittāvatā nu kho bho Gotamo sandiṭṭhiko dhammo hoti akāliko ehipassiko opāyiko paccattaṃ veditabbo viññūhī ti?

Ratto kho brāhmaṇā rāgena abhibhūto pariyādinna-citto attavyābādhāya pi ceteti paravyābādhāya pi ceteti ubhayavyābādhāya pi ceteti cetāsikam pi dukkhaṃ domanassaṃ paṭisaṃvedeti. Rāge pahīne n'eva attavyābādhāya pi ceteti na paravyābādhāya pi ceteti na

ubhayavyābādhāya pi ceteti na cetasikaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti. Evaṃ pi kho brāhmaṇa sandiṭṭhiko dhammo hoti . . . pe . . .

Duṭṭho kho brāhmaṇa dosena abhibhūto pariyādinna-citto attavyābādhāya pi ceteti paravyābādhāya pi ceteti ubhayavyābādhāya pi ceteti cetasikaṃ pi dukkhaṃ domanassaṃ paṭisaṃvedeti. Dose pahīne n'eva attavyābādhāya pi ceteti na paravyābādhāya pi ceteti na ubhayavyābādhāya pi ceteti na cetasikaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti. Evaṃ kho brāhmaṇa sandiṭṭhiko dhammo hoti . . . pe . . .

Mūḷho kho brāhmaṇa mohena abhibhūta pariyādinna-citto attavyābādhāya pi ceteti paravyābādhāya pi ceteti ubhayavyābādhāya pi ceteti cetasikaṃ pi dukkhaṃ domanassaṃ paṭisaṃvedeti. Mohe pahīne n'eva attavyābādhāya pi ceteti na paravyābādhāya pi ceteti na ubhayavyābādhāya pi ceteti na cetasikaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti. Evaṃ pi kho brāhmaṇa sandiṭṭhiko dhammo hoti akāliko ehipassiko opanayiko paccattaṃ veditabbo viññūhī ti.

Abhikkantaṃ bho Gotamo . . . pe . . . Upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatan ti.

Atha kho aññataro brāhmaṇo paribbājako yena Bhagavā ten' upasaṅkami . . . pe . . . Ekamantaṃ nisinno kho brāhmaṇo paribbājako Bhagavantaṃ etad avoca:—Sandiṭṭhiko dhammo ti bho Gotama vuccati. Kittāvatā nu kho bho Gotamo sandiṭṭhiko dhammo hoti akāliko ehipassiko opanayiko paccattaṃ veditabbo viññūhī ti?

Ratto kho brāhmaṇa rāgena abhibhūto pariyādinna-citto attavyābādhāya . . . pe . . . paṭisaṃvedeti. Rāge pahīne n'eva . . . pe . . . paṭisaṃvedeti.

Ratto kho brāhmaṇa rāgena abhibhūto pariyādinna-citto kāyena duccaritaṃ carati vācāya . . . pe . . . manasā duccaritaṃ carati. Rāge pahīne n'eva kāyena duccaritaṃ carati na vācāya . . . pe . . . na manasā duccaritaṃ carati.

Ratto kho brāhmaṇa rāgena abhibhūto pariyādinna-citto attattham pi yathābhūtaṃ nappajānāti parattham pi . . . pe . . . ubhayattham pi yathābhūtaṃ pi nappajjānāti. Rāge pahīne attattham pi yathābhūtaṃ pajānāti parattham pi . . . pe . . . ubhayattham pi yathābhūtaṃ pajānāti. Evaṃ pi kho brāhmaṇa sandiṭṭhiko dhammo hoti . . . pe . . .

Duṭṭho kho brāhmaṇa dosena . . . pe . . .

Mūlho kho brāhmaṇa mohena abhibhūto pariyādinna-citto attavyābādhāya pi ceteti . . . pe . . . ubhayavyābādhāya pi ceteti cetasi-
kam pi dukkham domanassam paṭisaṃvedeti. Mohe pahīne n'eva
attavyābādhāya pi ceteti . . . pe . . . na ubhayavyābādhāya pi ceteti
na cetasikam dukkham domanassam paṭisaṃvedeti.

Mūlho kho brāhmaṇa mohena abhibhūto pariyādinna-citto kāyena
duccaritam carati vācāya . . . pe . . . manasā duccaritam carati. Mohe
pahīne na kāyena duccaritam na vācāya . . . pe . . . na manasā duccari-
tam carati.

Mūlho kho brāhmaṇa mohena abhibhūto pariyādinna-citto
attattham pi yathābhūtam nappajānāti parattham pi . . . pe . . . ubha-
yattham pi yathābhūtam pi nappajānāti. Mohe pahīne attattham pi
yathābhūtam pajānāti parattham pi . . . pe . . . ubhayattham pi
yathābhūtam pajānāti. Evaṃ kho brāhmaṇa sandiṭṭhiko dhammo
hoti akāliko ehipassiko opanāyiko paccattam veditabbo viññūhi ti.

Abhikkantaṃ bho Gotama . . . pe . . . Upāsakaṃ maṃ bhavaṃ
Gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan ti.

Atha kho Jāṇussoṇi brāhmaṇo yena Bhagavā ten' upasaṅkami . . .
pe . . . Ekamantaṃ nisinno kho Jāṇussoṇi brāhmaṇo Bhagavantam
etaḍ avoca :—

Sandiṭṭhikaṃ nibbānaṃ ti bho Gotama vuccati. Kittāvatā bho
Gotama sandiṭṭhikaṃ nibbānaṃ hoti akālikaṃ ehipassikaṃ opanāyi-
kaṃ paccattam veditabbaṃ viññūhi ti ?

Ratto kho brāhmaṇa rāgena abhibhūto pariyādinna-citto att-
avyābādhāya pi ceteti . . . pe . . . ubhayavyābādhāya pi ceteti cetasi-
kam pi dukkham domanassam paṭisaṃvedeti. Rāge pahīne n'eva attavyā-
bādhāya pi ceteti . . . pe . . . na ubhayavyābādhāya pi ceteti na
cetasikaṃ dukkham domanassam paṭisaṃvedeti. Evaṃ kho
brāhmaṇa sandiṭṭhikaṃ nibbānaṃ hoti . . . pe . . .

Duṭṭho kho brāhmaṇa dosena . . . pe . . .

Mūlho kho brāhmaṇa mohena abhibhūto pariyādinna-citto attavyā-
bādhāya pi ceteti . . . pe . . . ubhayavyābādhāya pi ceteti cetasi-
kam pi dukkham domanassam paṭisaṃvedeti. Mohe pahīne n'eva
attavyābādhāya pi ceteti . . . pe . . . na ubhayavyābādhāya pi ceteti na
cetasikaṃ dukkham domanassam paṭisaṃvedeti. Evaṃ kho
brāhmaṇa sandiṭṭhiko nibbānaṃ hoti . . . pe . . .

Yato kho ayaṃ brāhmaṇa anavasesaṃ rāgakkhayaṃ paṭisaṃ-
vedeti anavasesaṃ dosakkhayaṃ paṭisaṃvedeti anavasesaṃ mohak-
khayaṃ paṭisaṃvedeti. Evaṃ kho brāhmaṇa sandiṭṭhiko nibbānaṃ

hoti akālikam ehipassikam opanāyikam paccattam veditabbam viññūhi ti.

Abhikkantaṃ bho Gotama . . . pe . . . Upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajjatagge pāpupetaṃ saraṇaṃ gatan ti.

Atha kho aññātaro brāhmaṇo mahāsālo yena Bhagavā ten' upasaṅkami . . . pe . . . Ekamantaṃ nissinno kho so brāhmaṇo mahāsālo Bhagavantaṃ etad avoca:—

Sutaṃ me taṃ bho Gotama pubbakānaṃ brāhmaṇānaṃ vuddhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ pubb' assudaṃ ayaṃ loko avīci maññe phuṭo ahosi manussehi kukkuṭasampātikā gāmaṇi-gāmarājadhāniyo ti.

Ko nu kho bho Gotama heto ko paccayo yen' etarahi manussānaṃ khayō hoti tanuttaṃ paññāyati gāmaṃ pi agāmaṃ honti nigamaṃ pi anigamaṃ honti nagarā pi anagarā honti janapadā pi ajanapadā honti ti ?

Etarahi brāhmaṇa manussā adhammarāgarattā visamalobhābhībhūtā micchādhammaparetā. Te adhammarāgarattā visamalobhābhībhūtā micchādhammaparetā tiṇhāni satthāni gahetvā aññamaññassa jīvītā voropenti. Tena bahū manussā kālaṃ karonti. Ayaṃ pi kho brāhmaṇa hetu ayaṃ paccayo yen' etarahi manussānaṃ khayō hoti tanuttaṃ paññāyati gāmaṃ pi agāmaṃ honti nigamaṃ pi anigamaṃ honti nagarā pi anagarā honti janapadā pi ajanapadā honti.

Puna ca paraṃ brāhmaṇa etarahi manussā adhammarāgarattā visamalobhābhībhūtā micchādhammaparetā. Tesāṃ adhammarāgarattānaṃ visamalobhābhībhūtānaṃ micchādhammaparetānaṃ devo na sammā dhāraṃ anuppaveccati. Tena dubbhikkhaṃ hoti dussassaṃ setaṭṭhikaṃ salākavuttaṃ tena bahū manussā kālaṃ karonti. Ayaṃ kho brāhmaṇa hetu ayaṃ paccayo yen' etarahi manussānaṃ khayō hoti tanuttaṃ paññāyati gāmaṃ pi agāmaṃ honti nigamaṃ pi anigamaṃ honti nagarā pi anagarā honti janapadā pi ajanapadā honti.

Puna ca paraṃ brāhmaṇa etarahi manussā adhammarāgarattā visamalobhābhībhūtā micchādhammaparetā. Tesāṃ adhammarāgarattānaṃ visamalobhābhībhūtānaṃ micchādhammaparetānaṃ yakkhā vā amanusse ossajjanti. Tena bahū manussā kālaṃ karonti. Ayaṃ kho brāhmaṇa hetu ayaṃ paccayo yen' etarahi manussānaṃ khayō hoti tanuttaṃ paññāyati gāmaṃ pi agāmaṃ honti nigamaṃ pi anigamaṃ honti nagarā pi anagarā honti janapadā pi ajanapadā honti.

Abhikkantaṃ bho Gotama . . . pe . . . Upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajjatagge pāpupetaṃ saraṇaṃ gatan ti.

1. Atha kho Vacchagotto paribbājako yena Bahagavā ten' upasaṅkami . . . pe . . . Ekamantaṃ nisinno kho Vacchagotto paribbājako Bhagavantam etad avoca: Sutam me taṃ bho Gotama samaṃ Gotamo evam āha:—Mayham eva dānaṃ dātabbaṃ na aññesaṃ dānaṃ dātabbaṃ, mayham eva sāvakānaṃ dānaṃ dātabbaṃ na aññesaṃ sāvakānaṃ dānaṃ dātabbaṃ, mayham eva dinnam mahapphalaṃ na aññesaṃ dinnam mahapphalaṃ, mayham eva sāvakānaṃ dinnam mahapphalaṃ na aññesaṃ sāvakānaṃ dinnam mahapphalaṃ ti. Ye te bho Gotama evam āhamsu samano Gotamo evam āha:—Mayham eva dānaṃ . . . pe . . . mahapphalaṃ ti, kacci te bho Gotamassa vuttavādino na ca bhavantam Gotamaṃ abbhūtena abbhācikkhanti dhammassa cānudhammaṃ vyākarenti. Na ca koci sahadhammiko vādānupāto gārayhaṃ thānaṃ āgacchatī, anabbhakkhātukāmā hi mayam bhavantam Gotaman ti.

Ye te Vaccha evam āhamsu samaṇo Gotamo evam āha:—Mayham eva dānaṃ . . . pe . . . mahapphalaṃ ti, na me te vuttavādino abbhācikkhanti ca pana maṃ te asatā abbhūtena. Yo kho Vaccha param dānaṃ dadantaṃ vāreti so tiṇṇam antarāyakaro hoti tiṇṇam paripanthiko. Katamesaṃ tiṇṇam ?

Dāyakaṃ puññantarāyakaro hoti, paṭiggāhakānaṃ lābhantarāyakaro hoti, pubb' eva kho pan' assa attā khato ca hoti upahato ca. Yo kho Vaccha param dānaṃ dadantaṃ vāreti so imesaṃ tiṇṇam antarāyakaro hoti tiṇṇam paripanthiko. Ahaṃ kho pana Vaccha evam vadāmi: ye pi te candanikāya vā oligalle vā paṇā tatra pi yo thālidhovanam vā sarāvadhovanam vā chaḍḍeti—ye tattha paṇā te yena yāpentū ti—tatonidānaṃ pāhaṃ Vaccha puññassa āgamam vadāmi, ko pana vādo manussabhūte.

Api cāhaṃ Vaccha sīlavato dinnam mahapphalaṃ vadāmi no tathā dussīle. So ca hoti pañcaṅgavippahīno pañcaṅgasamannāgato.

Katamāni pañcaṅgāni pahīnāni honti ?

Kāmacchando pahīno hoti vyāpādo pahīno hoti thīnamiddham pahīnam hoti uddhaccakukkuccam pahīnam hoti vicikicchā pahīnā hoti. Imāni pañcaṅgāni pahīnāni honti.

Katamehi pañcaṅgehi samannāgato hoti ?

Asekhena sīlakkhandhena samannāgato hoti, asekhena samādhikkhandhena samannāgato hoti, asekhena paññakkhandhena samannāgato hoti, asekhena vimuttikkhandhena samannāgato hoti, asekhena vimuttiñāpadassanakkhandhena samannāgato hoti. Imehi

pañcaṅgehi samannāgato hoti. Iti pañcaṅgavippahīne pañcasamannāgate dinnam mahapphalam vadāmi ti.

2. Iti kaṇhāsu setāsu rohiṇīsu harīsu vā
Kammāsāsu sarūpāsu gosu pārevatāsu vā
Yāsu kāsū ca etāsu danto jāyati puṅgavo
Dhorayho balasampanno kalyāṇajavanikkamo
Tam eva bhāre yuñjanti nāssa vaṇṇam parikkhare
Evam eva manussesu yasmin kasmīṇca jātiyaṃ
Khattiye brāhmaṇe vesse sudde caṇḍālapukkuse
Yāsu kāsū ca etāsu danto jāyati subbato
Dhammaṭṭho sīlasampanno saccavādī hirīmano
Pahīnajātīmarāṇo brahmacariyassa kevalī
Pannabhāro viṣaṃyutto kaṭakicco anāsavo
Pāragu sabbadhammānaṃ anupādāya nibbuto
Tasmiṃ yeva viraje khetto vipulā hoti dakkhiṇā
Bālā ca avijānantā dummedhā assutāvino
Bahiddhā dadanti dānā na hi sante upāsare
Ye ca sante upāsenti sapaññe dhīrasammate
Saddhā ca tesam sugate mūlajātā patitṭhitā
Devalokaṃ ca te yanti kūle vā idha jāyare
Anupubbena nibbānaṃ adhigacchanti paṇḍitā ti.

Atha kho Tikaṇṇo brāhmaṇo yena Bhagavā ten' upasaṅkami. Upasaṅkamitvā Bhagavantam saddhiṃ . . . pe . . . Ekamantaṃ nisinno kho Tikaṇṇo brāhmaṇo Bhagavato sammukhā tevijjānaṃ sudam brāhmaṇānaṃ vaṇṇam bhāsati:—

. . . Evam pi tevijjā brāhmaṇā, iti pi tevijjā brāhmaṇā ti.

Yathākathaṃ pana brāhmaṇa brāhmaṇā brāhmaṇam tevijjam paññāpentī ti?

Idha bho Gotama brāhmaṇo ubhato sujāto hoti mātito ca pitato ca saṃsuddhagahaṇiko yāva sattamā pitāmahāyugā akkhitto anupakkuṭṭho jātivādena ajjhāyako mantadharo tiṇṇam vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ sakkharappabhedānaṃ itihāsapañcamānaṃ padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo ti. Evam kho bho Gotama brāhmaṇā brāhmaṇam tevijjam paññāpentī ti.

Aññathā kho brāhmaṇa brāhmaṇā brāhmaṇam tevijjam paññāpentī, aññathā ca pana ariyassa vinaye tevijjo hotī ti.

Yathākatham pana bho Gotama ariyassa vinaye tevijjo hoti. Sādhū me bhavaṃ Gotamo tathā dhammaṃ desetu yathā ariyasse vinaye tevijjo hoti ti.

Tena hi brāhmaṇa supāhi sādhuḥkaṃ manasikarohi bhāsissāmi ti.

Evam bho ti kho Tikaṇṇo brāhmaṇo Bhagavato paccassosi. Bhagavā etad avoca:—

Idha brāhmaṇa bhikkhu vivice' eva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamajjhānam upasampajja viharati, vitakkavicārānam vūpasamā ajjhataṃ sampasādanam cetaso ekodibhāvam avitakkam avicāram samādhijam pītisukham dutiyajjhānam upasampajja viharati, pītiyā ca virāgā upekhako ca viharati sato sampajāno sukhaṃ ca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti upekhako satimā sukhavibhārī ti tatiyajjhānam upasampajja viharati, sukhassa ca pahānā dukkhassa ca pahānā pubb' eva somanassadomanassānam atthagamā adukkhamasukham upekhāsatiparisuddhim catutthajjhānam upasampajja viharati.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgane vigatū-pakkilese mudubhūte kammaniye t̥hite ānejjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti. So anekavihitam pubbenivāsam anussarati—seyyathīdam ekam pi jātiṃ dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa pi jātiyo vīsati pi jātiyo tiṃsati pi jātiyo cattārīsam pi jātiyo paññāsam pi jātiyo jātisatam pi jātisahassam pi jātisatasahassam pi aneke pi samvaṭṭakappe aneke pi vivatṭakappe aneke samvaṭṭavivatṭakappe—amutrāsim evaṃnāmo evaṃgotto evaṃvaṇṇo evaṃāhāro evaṃsukhadukkhapāṭisaṃvedī evaṃāyupariyanto, so tato cuto amutra udapādiṃ tatrāpāsim evaṃnāmo evaṃgotto evaṃvaṇṇo evaṃāhāro evaṃsukhadukkhapāṭisaṃvedī evaṃāyupariyanto, so tato cuto idhūpapanno ti. Iti sākāram sa-uddesam anekavihitam pubbenivāsam anussarati. Ayam assa paṭhamā vijjā adhigatā hoti, avijjā vigatā vijjā uppannā, tamo vigato āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgane vigatū-pakkilese mudubhūte kammaniye t̥hite ānejjappatte sattānam cutu-papātāñāṇāya cittaṃ abhininnāmeti. So dībbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne. Hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti—ime vā pana bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānam upavādakā micchādīṭṭhikā micchād t̥ṭhikammasamādānā, te kāyassa

bhedā param maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā—
ime vā pana bhonto sattā kāyasucaritena samannāgato vacisucaritena
samannāgato manosucaritena samannāgato ariyānaṃ anupavādaṃ
sammādiṭṭhikā sammādiṭṭhikammasamādhānā, te kāyassa bhedaṃ param
maraṇā sugatiṃ saggaṃ lokaṃ upapannā ti; so iti dibbena cakkhunā
visuddhena atikkanta mānusakena satte passati cavamāne upapajja-
māne. Hine paṇite suvaṇṇe dubbaṇṇe sugate duggate yathā kammū-
page satte pajānāti. Ayam assa dutiyā vijjā adhigatā hoti avijjā
vigatā vijjā uppannā tamo vigato āloko uppanno yathā taṃ appa-
mattassa ātāpino pahitattassa viharato.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgane
vigatūpakkilese mudubhūte kammaniye tṛite ānejjappatte āsavānaṃ
khayañāṇāya cittaṃ abhininnāmeti. So idaṃ dukkhaṃ ti yathā
bhūtaṃ pajānāti ayaṃ dukkhasamudayo ti yathā bhūtaṃ pajānāti
ayaṃ dukkhanirodhagāminī paṭipadā ti yathā bhūtaṃ pajānāti, ime
āsavā ti yathā bhūtaṃ pajānāti . . . pe . . . ayaṃ āsavanirodhagāminī
paṭipadā ti yathā bhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato
kāmasavā pi cittaṃ vimuccati bhavāsavā pi cittaṃ vimuccati
avijjāsavā pi cittaṃ vimuccati, vimuttasmiṃ vimuttam iti ñāṇaṃ
hoti, khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaniyaṃ nāpāraṃ
itthattāyāti pajānāti. Ayam assa tatiyā vijjā adhigatā hoti, avijjā
vigatā vijjā uppannā, tamo vigato āloko uppanno, yathā taṃ appa-
mattassa ātāpino pahitattassa viharato ti.

Anuccāvacasīlassa nipakassa ca jhāyino
Cittaṃ yassa vasībhūtaṃ ekaggaṃ susamāhitaṃ
Taṃ ve tamonudaṃ dhīraṃ tevijaṃ maccuhāyinaṃ
Hitam devamanussānaṃ āhu saccapahāyinaṃ
Tīhi vijjāhi sampannaṃ asammūl'havīhārinaṃ
Buddhaṃ antimasarīraṃ taṃ namassanti Gotamaṃ
Pubbenivāsaṃ yo vedī saggāpāyaṃ ca passati
Atha jātikkayaṃ patto abhiññāvosito muni
Etāhi tīhi vijjāhi tevijjo hoti brāhmaṇo
Tam ahaṃ vadāmi tevijaṃ nāññaṃ lapitalāpanaṃ ti.
Evaṃ kho brāhmaṇa ariyassa vinaye tevijjo hoti ti.

Aññathā bho Gotama brāhmaṇānaṃ tevijjo aññathā ca pana
ariyassa vinaye tevijjo hoti. Imassa ca bho Gotama ariyassa vinaye
tevijjassa brāhmaṇānaṃ tevijjo kalamā nāgghati soḷasim. Abhikkā-
taṃ bho Gotama . . . pe . . . Upāsakaṃ maṃ bhavaṃ Gotamo dhāretu
ajjatagge paṇupetaṃ saraṇaṃ gataṃ ti.

Atha kho Jānussoni brāhmaṇo yena Bhagavā ten' upasaṅkami . . . pe . . . Ekamantaṃ nisinno kho Jānussoni brāhmaṇo Bhagavantam etad avoca:—

Yassassu bho Gotama yaṇṇo vā saddham vā thālipāko vā deyya-dhammaṃ vā tevijjesu brāhmaṇesu dānaṃ dadeyyā ti?

Yathākathaṃ pana brāhmaṇa brāhmaṇā brāhmaṇaṃ tevijjaṃ paññāpentī ti.

Idha pana bho Gotamo brāhmaṇo ubhato sujāto hoti mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahāyugā akkhitto anupakkuṭṭho jātivādena ajjhāyako mantadharo tiṇṇaṃ vedānaṃ pārāgū sanighaṇḍukeṭubhānaṃ sākharappabhedānaṃ itihāsaapañca-mānaṃ padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo ti. Evaṃ kho bho Gotama brāhmaṇā brāhmaṇaṃ tevijjaṃ paññāpentī ti.

Aññathā bho brāhmaṇa brāhmaṇā brāhmaṇaṃ tevijjaṃ paññāpentī aññathā ca pana ariyassa vinaye tevijjo hoti ti.

Yathākathaṃ bho Gotama ariyassa vinaye tevijjo hoti. Sādhū me bhavaṃ Gotamo tathā dhammaṃ desetu yathā ariyassa vinaye tevijjo hoti ti.

Tena hi brāhmaṇa suṇāhi. Sādhukaṃ manasikarohi bhāsissāmi ti.

Evaṃ bho ti kho Jānussoni brāhmaṇo Bhagavato paccassosi. Bhagavā etad avoca:—

Idha pana brāhmaṇa bhikkhu vivicca' eva kāmehi . . . pe . . . catutthajjhānaṃ upasampajja viharati.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgane vigatū-pakkilese mudubhūte kammaniye ṭhite ānejjappatte pubbenivāsā-nussatiñāṇāya cittaṃ abhininnāmeti. So anekavihiṭaṃ pubbenivāsaṃ anussarati—seyyathidaṃ ekaṃ pi jātiṃ dve pi jātiyo . . . pe . . . Iti sākāraṃ sa-uddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati. Ayam assa paṭhamā vijjā adhigatā hoti avijjā vigatā vijjā uppannā tamo vigato āloko uppanno yathā taṃ appamattassa ātāpino pahitattassa viharato.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgane vigatū-pakkilese mudubhūte kammaniye ṭhite ānejjappatte sattānaṃ catu-papātañāṇāya cittaṃ abhininnāmeti. So dibbena cakkhunā visu-ddhena atikkantamanussakena . . . pe . . . yathākammūpage satte pajānāti. Ayam assa dutiyā vijjā adhigatā hoti avijjā vigatā vijjā

uppannā tamo vigato āloko uppanno yathā taṃ appamattassa ātāpino pahitattassa viharato.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgane vigatū-pakkilese mudubbhūte kammaniye t̥hite ānejjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti. So idaṃ dukkhaṃ ti yathābhūtaṃ pajānāti . . . pe . . . ayaṃ dukkhanirodhagāmini paṭipadā ti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccati bhavāsavā pi cittaṃ vimuccati avijjāsavā pi cittaṃ vimuccati, vimuttasmiṃ vimuttam iti ñāṇaṃ hoti, khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇiyaṃ nāparaṃ itthattāyā ti pajānāti. Ayam assa tatiyā vijjā adhigatā hoti avijjā vigatā vijjā uppannā tamo vigato āloko uppanno yathā taṃ appamattassa ātāpino pahitattassa viharato ti.

So sīlabbatasampanno pahitatto samāhito
Cittaṃ yassa vasībhūtaṃ ekaggaṃ susamāhitaṃ
Pubbenivāsaṃ yo vedī saggāpāyaṃ ca passati
Atha jātikkhayaṃ patto abhiññāvoso muni
Etāhi tīhi vijjāhi tevijjo hoti brāhmaṇo
Taṃ ahaṃ vadāmi tevijjaṃ nāññaṃ lapitalāpanan ti.

Evaṃ eva kho brāhmaṇa ariyassa vinaye tevijjo hoti ti.

Aññathā bho Gotama brāhmaṇānaṃ tevijjo aññathā ca pana ariyassa vinaye tevijjo hoti. Imassa ca bho Gotama ariyassa vinaye tevijjassa brāhmaṇānaṃ tevijjo kalam nāgghati soḷasim. Abhikkantaṃ bho Gotama . . . pe . . . Upāsakaṃ bhavaṃ Gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan ti.

Atha kho Saṅgāravo Brāhmaṇo yena Bhagavā ten' upasaṅkami . . . pe . . . Ekamantaṃ nisinno Saṅgāravo brāhmaṇo Bhagavantam etād avoca:—

Mayam assu bho Gotama brāhmaṇā nāma yaññaṃ yajāma pi yajāpema pi. Tatra bho Gotama yo c'eva yajati yo ca yajāpeti sabbe te anekasārikaṃ puññapaṭipadaṃ paṭipannā honti yadidaṃ yaññādhikaraṇaṃ. Yo paṇāyaṃ bho Gotama yassa vā tassa vā kulā agārasmā anagāriyaṃ pabbajito ekam attānaṃ dameti ekam attānaṃ sameti ekam attānaṃ parinibbāpeti. Evaṃ assāyaṃ ekasārikaṃ puññapaṭipadaṃ paṭipanno hoti yadidaṃ pabbajjādhikarānaṃ ti.

Tena hi brāhmaṇa taṃ yev' ettha paṭipucchissāmi, yathā te khomeyya tathā naṃ vyākareyyāsi. Taṃ kiṃ maññasi brāhmaṇa? Idha Tathāgato loka uppajjati ahaṃ sammāsambuddho vijjācaraṇa-

sampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanussānaṃ buddho Bhagavā. So evaṃ āha—ethāyaṃ maggo ayaṃ paṭipadā yathā paṭipanno aham anuttaraṃ brahmacariyogadham sayā abhiññā sacchikatvā pavedemi. Etha tumhe pi tathā paṭipajjatha yathā paṭipannā tumhe pi anuttaraṃ brahmacariyogadham sayā abhiññā sacchikatvā upasampajja viharissathā ti. Iti ayaṃ c'eva satthā dhammaṃ deseti pare ca tathattāya paṭipajjanti. Tāni kho pana honti anekāni pi satāni anekāni pi saḥassāni anekāni pi sataḥassāni. Taṃ kiṃ maññasi brāhmaṇa? Iccāyaṃ evaṃ sante ekasārīkā vā puññapaṭipadā hoti anekasārīrikā vā yadidaṃ pabbajjādhikaraṇaṃ ti?

Iccāyaṃ pi bho Gotama evaṃ sante anekasārīrikā puññapaṭipadā hoti yadidaṃ pabbajjādhikaraṇaṃ ti.

Evaṃ vutte āyasmā Ānando Saṅgāravaṃ brāhmaṇaṃ etad avoca:—Imāsaṃ te brāhmaṇa dvinnāṃ paṭipadānaṃ katamā paṭipadā khamati appaṭṭhatarā ca appasamārambhatarā ca mahapphalatarā ca mahānisaṃsatarā cā ti?

Evaṃ vutte Saṅgāravo brāhmaṇo āyasmantaṃ Ānandaṃ etad avoca:—Seyyathāpi bhavaṃ Gotamo bhavañ c' Ānando ete me pujjā ete me pāsamsā ti.

Dutiyam pi kho āyasmā Ānando Saṅgāravaṃ brāhmaṇaṃ etad avoca:—Na kho tyāhaṃ brāhmaṇa evaṃ pucchāmi—ke vā te pujjā ke vā te pāsamsā ti. Evañ ca kho tyāhaṃ brāhmaṇa pucchāmi—imāsaṃ te brāhmaṇa dvinnāṃ paṭipadānaṃ katamā paṭipadā khamati appaṭṭhatarā ca appasamārambhatarā ca mahapphalatarā ca mahānisaṃsatarā cā ti.

Dutiyam pi kho Saṅgāravo brāhmaṇo āyasmantaṃ Ānandaṃ etad avoca:—Seyyathāpi bhavaṃ Gotamo bhavañ c' Ānando ete me pujjā ete me pāsamsā ti.

Tatiyam pi kho āyasmā Ānando Saṅgāravaṃ brāhmaṇaṃ etad avoca:—Na kho tyāhaṃ brāhmaṇa evaṃ pucchāmi—ke vā te pujjā ke vā te pāsamsā ti. Evañ ca kho tyāhaṃ brāhmaṇa pucchāmi—imāsaṃ te brāhmaṇa dvinnāṃ paṭipadānaṃ katamā paṭipadā khamati appaṭṭhatarā ca appasamārambhatarā ca mahapphalatarā ca mahānisaṃsatarā cā ti.

Tatiyam pi kho Saṅgāravo brāhmaṇa āyasmantaṃ Ānandaṃ etad avoca:—Seyyathāpi bhavaṃ Gotamo bhavañ c' Ānando ete me pujjā ete me pāsamsā ti.

Atha kho Bhagavato etad ahosi:—Yāva tatiyaṃ pi kho Saṅgāravo brāhmaṇo Ānandena sahadhammikaṃ pañhaṃ puṭṭho saṃsādeti no vissajjeti, yaṃ nūnāhaṃ parimoceyyān ti.

Atha kho Bhagavā Saṅgāravaṃ brāhmaṇaṃ etad avoca. Kā nu 'jja brāhmaṇa rājantepure rājaparisāyaṃ sannisinnānaṃ sannipatitānaṃ antarā kathā udapādā ti.

Ayaṃ khvajja bho Gotama rājantepure rājaparisāyaṃ sannisinnānaṃ sannipatitānaṃ antarā kathā udapādi—Pubbassudaṃ appatarā c'eva bhikkhū ahesuṃ bahutarā ca uttarimanussadhammā iddhipātihāriyaṃ dassesuṃ, etarahi kho bahutarā c'eva bhikkhu appatarā ca uttarimanussadhammā iddhipātihāriyaṃ dassenti ti. Ayaṃ khvajja bho Gotama rājantepure rājapurisāyaṃ sannisinnānaṃ sannipatitānaṃ antarā kathā udapādi ti.

Tiṇi kho imāni brāhmaṇa pātihāriyāṇi. Katamāni tiṇi?

Iddhipātihāriyaṃ ādesanāpātihāriyaṃ anusāsanipātihāriyaṃ.

Katamañ ca brāhmaṇa iddhipātihāriyaṃ?

Idha brāhmaṇa ekacco anekavihiṭaṃ iddhividhaṃ paccanubhoti—eko pi hutvā bahuddhā hoti, bahuddhā pi hutvā eko hoti, āvibhāvaṃ tirobhāvaṃ, tirokuddaṃ tiropākāraṃ tiropabbataṃ asajjamāno ca gacchati seyyathāpi ākāse, paṭhaviyā pi ummuja-nimmujaṃ karoti seyyathāpi uduke, uduke pi abhijsamāno gacchati seyyathāpi paṭhavīyaṃ, ākāse pi pallaṅkena kamati seyyathāpi pakkhisakuṇo, ime pi candimasuriye evaṃ mahiddhike evaṃ mahānubhāve pāṇinā parimasati parimajjati, yāva brahmalokā pi kāyena va saṃvatteti. Idam vuccati brāhmaṇa iddhipātihāriyaṃ.

Katamañ ca brāhmaṇa ādesanāpātihāriyaṃ?

Idha brāhmaṇa ekacco nimittena ādisati, evaṃ pi te mano ittham pi te mano iti pi te cittaṃ ti. So bahuñ ce pi ādisati, tath' eva taṃ hoti no aññathā.

Idha pana brāhmaṇa ekacco na h'eva kho nimittena ādisati, api ca kho manussānaṃ vā amanussānaṃ vā devatānaṃ vā saddaṃ sutvā ādisati, evaṃ pi te mano ittham pi te mano iti pi te cittaṃ ti. So bahuñ ce pi ādisati tath' eva taṃ hoti no aññathā.

Idha pana brāhmaṇa ekacco na h'eva kho nimittena ādisati na pi manussānaṃ vā amanussānaṃ vā devatānaṃ vā saddaṃ sutvā ādisati, api ca kho vitakkayato vicārayato vitakkavipphārasaddaṃ sutvā ādisati, evaṃ pi kho te mano ittham pi te mano iti pi te cittaṃ ti. So bahuñ ce pi ādisati tath' eva taṃ hoti no aññathā.

Idha pana brāhmaṇa ekacco na h'eva kho nimittena ādisati na pi manussānaṃ vā amanussānaṃ vā devatānaṃ vā saddaṃ sutvā ādisati na pi vitakkayato na pi vicārayato na vitakkavipphārasaddaṃ sutvā ādisati, api ca kho avitakkaṃ avicāraṃ samādhim samāpannassa cetasā ceto paricca pajānāti, yathā imassa bhoto manosaṅkhārā paṇihitā imassa cittassa antarā amunnāma vitakkaṃ vitakkissatī ti. So bahuñ ce pi ādisati tath' eva taṃ hoti no aññathā. Idam vuccati brāhmaṇa ādesanāpāṭihāriyaṃ.

Katamañ ca brāhmaṇa anusāsanīpāṭihāriyaṃ ?

Idha brāhmaṇa ekacco evaṃ anusāsati:—Evaṃ vitakketha mā evaṃ vitakkayittha, evaṃ manasikarotha mā evaṃ manasākattha, idaṃ pajahatha idaṃ upasampajja viharathā ti. Idam vuccati brāhmaṇa anusāsanīpāṭihāriyaṃ. Imāni kho brāhmaṇa tīni pāṭihāriyāni.

Imesaṃ te brāhmaṇa tiṇṇaṃ pāṭihāriyānaṃ katamaṃ pāṭihāriyaṃ khamati abhikkantataraṇ ca paṇītataraṇ cā ti ?

Tatra bho Gotama yaṃ idaṃ pāṭihāriyaṃ—idh' ekacco aneka-vihitaṃ iddhividhaṃ paccanubhoti . . . pe . . . yāva brahmalokā kāyena vā saṃvatteti—idaṃ bho Gotama pāṭihāriyaṃ yo ca naṃ karoti so ca ca naṃ paṭisaṃvedeti, yo ca naṃ karoti tassa c'eva taṃ hoti. Idam eva bho Gotama pāṭihāriyaṃ mayā sahadhammarūpaṃ viya khāyati. Yaṃ pi idaṃ bho Gotama pāṭihāriyaṃ—idh' ekacco nimittena ādisati . . . pe . . . devatānaṃ saddaṃ sutvā . . . pe . . . vitakkavipphārasaddaṃ sutvā . . . pe . . . cetasā ceto paricca pajānāti . . . pe . . . idaṃ pi bho Gotama pāṭihāriyaṃ yo ca naṃ karoti so ca naṃ paṭisaṃvedeti, yo ca naṃ karoti tassa c'eva taṃ hoti. Idam pi bho Gotama pāṭihāriyaṃ mayā sahadhammarūpaṃ viya khāyati. Yañ ca kho idaṃ bho Gotama pāṭihāriyaṃ—idh' ekacco evaṃ anusāsati . . . pe . . . viharathā ti—idaṃ me bho Gotama pāṭihāriyaṃ khamati imesaṃ tiṇṇaṃ pāṭihāriyānaṃ abhikkantataraṇ ca paṇītataraṇ ca. Acchariyaṃ bho Gotama abbhutaṃ bho Gotama yāva subhāsitaṃ c' idaṃ bhotā Gotamena. Imehi ca mayaṃ tīhi pāṭihāriyehi samannāgataṃ bhavantaṃ Gotamaṃ dhārema. Bhavañ hi Gotamo anakavihitaṃ iddhividhaṃ paccanubhoti . . . pe . . . yāva brahmalokā pi kāyena va saṃvatteti. Bhavañ hi Gotamo avitakkaṃ avicāraṃ samādhim sampannassa cetasā ceto paricca pajānāti yathā imassa bhoto manosaṅkhārā paṇihitā imassa cittassa antarā amun nāma vitakkaṃ vitakkissatī ti. Bhavañ hi Gotamo evaṃ anusāsati evaṃ vitakketha mā evaṃ vitakkayittha

evaṃ manasikarotha mā evaṃ manasākattha idaṃ pajahatha idaṃ upasampajja viharathā ti.

Addhā kho tyāhaṃ brāhmaṇa āsajja upanīya-vācā bhāsītā, api ca tyāhaṃ vyākariissāmi. Ahaṃ hi brāhmaṇa anekavihitam iddhividdham paccanubhomi . . . pe . . . yāva brahmalokā pi kāyena vā samvattemi. Ahaṃ hi brāhmaṇa avitakkam avicāram samādhim samāpannassa cetasā ceto paricca pajānāmi yathā imassa bhoto manosāṅkhārā paṇihitā imassa cittassa antarā amun nāma vitakkam vitakkissatī ti. Ahaṃ brāhmaṇa evaṃ anusāsāmi:—evaṃ vitakketha mā evaṃ vitakkayittha evaṃ manasikarotha mā evaṃ manasākattha idaṃ pajahatha idaṃ upasampajja viharathā ti.

Atthi pana bho Gotama añño ekabhikkhu pi yo imehi tīhi pāṭihāriyehi samannāgato aññatra bhotā Gotamenā ti?

Na kho brāhmaṇa ekaṃ yeva satam na dve satāni na tīni satāni na cattāri satāni na pañca satāni atha kho bhiyyo va ye bhikkhu imehi tīhi pāṭihāriyehi samannāgatā ti.

Kahaṃ pana bho Gotama etarahi te bhikkhū viharantī ti?

Imasmiṃ yeva kho brāhmaṇa bhikkhusaṅghe ti.

Abhikkantaṃ bho Gotama abhikkantaṃ bho Gotama. Seyyathāpi bho Gotama nikkujjitaṃ vā ukkujjeyya paṭicchannaṃ vā vivareyya mūlhassa vā maggaṃ ācikkheyya andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rūpāni dakkhintīti, evaṃ eva bhotā Gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāmi dhammañ ca bhikkhusaṅghaṃ ca. Upāsakaṃ maṃ bhavaṃ Gotama dhāretu ajjatagge pānupetaṃ saraṇaṃ gatan ti.

MAHĀ-VAGGA

(*Aṅguttara Nikāya*)

Tiṇ' imāni bhikkhave titthāyatanāni yāni paṇḍitehi samanujjyamānāni samanugāhiyamānāni samanubhāsiyamānāni param pi gantvā akiriyāya saṇṭhahantī. Katamāni tīni?

Santi bhikkhave eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ va dukkhaṃ vā adukkhamasukhaṃ vā sabbam taṃ pubbe katahetū ti. Santi bhikkhave eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino—yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbam taṃ issaranimmānahetū ti. Santi bhikkhave eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino—yaṃ

kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbam taṃ ahetu-appaccayā ti.

Tatra bhikkhave ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino—yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbam taṃ pubbe katahetū ti—tyāhaṃ upasaṅkamitvā evaṃ vadāmi:—Saccam kira tumhe āyasmanto evaṃvādino evaṃdiṭṭhino yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbam taṃ pubbe katahetū ti?

Te ce me evaṃ puṭṭhā āmā ti paṭijānanti.

Tyāhaṃ evaṃ vadāmi:—Tena h'āyasmanto pāṇātipātino bhavissanti pubbe katahetu, adinnādāyino bhavissanti pubbe katahetū, abrahmacārino bhavissanti pubbe katahetu, musāvādino bhavissanti pubbe katahetu, piṣuṇāvācā bhavissanti pubbe katahetu, pharusāvācā bhavissanti pubbe katahetu, samphappalāpino bhavissanti pubbe katahetu, abhihālūno bhavissanti pubbe katahetu, vyāpannacittā bhavissanti pubbe katahetu, micchādiṭṭhikā bhavissanti pubbe katahetu. Pubbe kataṃ kho pana bhikkhave sārato paccāgacchataṃ na hoti chando vā vāyāmo vā idaṃ vā karaṇīyaṃ idaṃ vā akaraṇīyaṃ ti. Iti karaṇīyākaraṇīye kho pana saccato thetato anupalabbhiyamāne muṭṭhasatīnaṃ anārakkhānaṃ viharataṃ na hoti paccattaṃ sahadhammiko samaṇavādo.

Ayaṃ kho me bhikkhave tesu samaṇabrāhmaṇesu evaṃvādisu evaṃdiṭṭhīsu paṭhamo sahadhammiko niggaho hoti.

Tatra bhikkhave ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbam taṃ issaranimmānaheṭū ti tyāhaṃ upasaṅkamitvā evaṃ vadāmi:—Saccam kira tumhe āyasmanto evaṃvādino evaṃdiṭṭhino—yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbam taṃ issaranimmānaheṭū ti? .

Te ce me evaṃ puṭṭhā āmā ti paṭijānanti.

Tyāhaṃ evaṃ vadāmi:—Tena h'āyasmanto pāṇātipātino bhavissanti issaranimmānaheṭu . . . pe micchādiṭṭhino bhavissanti issaranimmānaheṭu. Issaranimmānānaṃ kho pana bhikkhave sārato paccāgacchataṃ na hoti chando vā vāyāmo vā idaṃ vā karaṇīyaṃ idaṃ vā akaraṇīyaṃ ti. Iti karaṇīyākaraṇīye kho pana saccato thetato anupalabbhiyamāne muṭṭhasatīnaṃ anārakkhānaṃ viharataṃ na hoti paccattaṃ sahadhammiko samaṇavādo.

Ayaṃ kho me bhikkhave tesu samaṇabrāhmaṇesu evaṃvādisu evaṃdiṭṭhisu dutiyo sahadhammiko niggaho hoti.

Tatra bhikkhave ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbam taṃ ahetu-appaccayā ti—tyāhaṃ upasaṅkamitvā evaṃ vadāmi:—Saccaṃ kire tumhe āyasmanto evaṃvādino evaṃdiṭṭhino—yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā asukhamadukkhaṃ vā sabbam taṃ ahetu-appaccayā ti?

Te ce me evaṃ puṭṭhā āmā ti paṭijānanti.

Tyāhaṃ evaṃ vadāmi:—tena h'āyasmanto pāpātipātino bhavissanti ahetu-appaccayā . . . pe . . . micchādiṭṭhino bhavissanti ahetu-appaccayā. Ahetu-appaccayā kho pana bhikkhave sārato paccāgacchatam na hoti chando vā vāyāmo vā idaṃ vā karaṇīyaṃ idaṃ vā akaraṇīyaṃ ti. Iti karaṇīyākaraṇīye kho pana saccato thetato anupalabbhiyamāne muṭṭhasatīnaṃ anarakkhānaṃ viharataṃ na hoti paccattaṃ sahadhammiko samaṇavādo.

Ayaṃ kho me bhikkhave tesu samaṇa-brāhmaṇesu evaṃvādisu evaṃdiṭṭhisu tatiyo sahadhammiko niggaho hoti. Imāni kho bhikkhave tīpi titthāyatanāni yāni tāni paṇḍitehi samanyuññijyamāni samanugāhiyamānāni samanubhāsiyamānāni param pi gantvā akiriyāya saṇṭhahanti.

Ayaṃ kho pana bhikkhave mayā dhammo desito aniggahīto asaṅkiliṭṭho anupavajjo appaṭikuṭṭho samaṇehi brāhmaṇehi viññūhi. Katamo ca bhikkhave mayā dhammo desito aniggahīto asaṅkiliṭṭho anupavajjo appaṭikuṭṭho samaṇehi brāhmaṇehi viññūhi?

Imā cha dhātuyo ti bhikkhave mayā dhammo desito . . . pe . . . viññūhi. Imāni cha phassāyatanāni ti bhikkhave mayā dhammo desito . . . pe . . . viññūhi. Ime aṭṭhārasa manopavicārā ti bhikkhave mayā dhammo desito . . . pe . . . viññūhi. Imāni cattāri ariya-saccāni ti bhikkhave mayā dhammo desito . . . pe . . . viññūhi.

Imā cha dhātuyo ti bhikkhave mayā dhammo desito . . . pe . . . samaṇehi brāhmaṇehi viññūhi ti . . . iti kho pan' etaṃ vuttaṃ. Kiñ c'etaṃ paṭicca vuttaṃ? Cha-y-imā bhikkhave dhātuyo:—paṭhavidhātu āpodhātu tejodhātu vāyo-dhātu ākāśadhātu viññāṇa-dhātu. Imā cha dhātuyo ti bhikkhave mayā dhammo desito aniggahīto asaṅkiliṭṭho anupavajjo appaṭikuṭṭho samaṇehi brāhmaṇehi viññūhi ti—iti yaṃ taṃ vuttaṃ idaṃ etaṃ paṭicca vuttaṃ.

Imāni cha phassāyatanāni ti bhikkhave mayā dhammo desito . . . pe . . . viññūhi ti . . . iti kho pan' etaṃ vuttaṃ. Kiñ c'etaṃ paṭicca vuttaṃ? Cha-y-imāni bhikkhave phassāyatanāni:—cakkhuphas-sāyatanam sotaphassāyatanam ghāṇaphassāyatanam jivhāphassāya-tanam kāyaphassāyatanam manophassāyatanam. Imāni cha phassā-yatanāni ti bhikkhave mayā dhammo desito . . . pe . . . viññūhi ti—iti yan taṃ vuttaṃ idaṃ etaṃ paṭicca vuttaṃ.

Ime aṭṭhārassa manopavicārā ti bhikkhave mayā dhammo desito . . . pe . . . viññūhi ti—iti kho pan' etaṃ vuttaṃ. Kiñ c'etaṃ paṭicca vuttaṃ? Cakkhunā rūpaṃ disvā somanassaṭṭhānīyaṃ rūpaṃ upavicarati domanassaṭṭhānīyaṃ rūpaṃ upavicarati upekhāṭṭhānīyaṃ rūpaṃ upavicarati, sotena saddaṃ sutvā . . . pe . . . ghāṇena gandhaṃ ghāyitvā . . . pe . . . jivhāya rasaṃ sāyitvā . . . pe . . . kāyena phoṭṭha-bbaṃ phussitvā . . . pe . . . manasā dhammaṃ viññāya . . . pe . . . somanassaṭṭhānīyaṃ dhammaṃ upavicarati domanassaṭṭhānīyaṃ dhammaṃ upavicarati upekhāṭṭhānīyaṃ dhammaṃ upavicarati. Ime aṭṭhārassa manopavicārā ti bhikkhave mayā dhammo desito . . . pe . . . viññūhi ti—iti yan taṃ vuttaṃ idaṃ etaṃ paṭicca vuttaṃ.

Imāni cattāri ariyasaccāni ti bhikkhave mayā dhammo desito . . . pe . . . viññūhi ti—iti kho pan' etaṃ vuttaṃ. Kiñ c'etaṃ paṭicca vuttaṃ? Channaṃ bhikkhave dhātūnaṃ upādāya gabbhassāvakkanti hoti okkantiyā sati nāmarūpaṃ, nāmarūpapaccayā saḷāyatanam, saḷāyatanapaccayā phasso, phassapaccayā vedanā. Veditamānassa kho panāhaṃ bhikkhave idaṃ dukkhaṃ ti paññāpemi ayaṃ dukkha-samudayo ti paññāpemi ayaṃ dukkhanirodho ti paññāpemi ayaṃ dukkhanirodhagāminī paṭipadā ti paññāpemi.

Katamañ ca bhikkhave dukkhaṃ ariyasaccaṃ?

Jāti pi dukkhā jarā pi dukkhā vyādhi pi dukkhā maraṇaṃ pi dukkhaṃ sokaparidevadukkhadomanassūpāyāsā pi dukkhā yaṃ p' icchaṃ na labhati taṃ pi dukkhaṃ saṅkhittena pañc' upādānakkhandā dukkhā. Idaṃ vuccati bhikkhave dukkhaṃ ariyasaccaṃ.

Katamañ ca bhikkhave dukkhasamudayaṃ ariyasaccaṃ?

Avijjā-paccayā saṅkhārā, saṅkhārā-paccayā viññāṇaṃ, viññāṇa-paccayā nāmarūpaṃ, nāmarūpa-paccayā saḷāyatanam, saḷāyatana-paccayā phasso, phassa-paccayā vedanā, vedanā-paccayā taṇhā, taṇhā-paccayā upadānaṃ, upadāna-paccayā bhavo, bhava-paccayā jāti, jāti-paccayā jarāmaraṇaṃ sokaparidevadukkhadomanassūpāyāsā sam-bhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti. Idaṃ vuccati bhikkhave dukkhasamudayaṃ ariyasaccaṃ.

Katamañ ca bhikkhave dukkhanirodham ariyasaccam ?

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho, saṅkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatananirodho, saḷāyatananirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇam sokaparidevaḍakkhadomanassūpāyāsā nirujjhanti. Evaṃ etassa kevalassa dukkhakkhandassa nirodho hoti. Idam vuccati bhikkhave dukkhanirodham ariyasaccam.

Katamañ ca bhikkhave dukkhanirodhagāminī paṭipadā ariyasaccam ?

Ayam eva ariyo aṭṭhaṅgiko maggo seyyathidaṃ sammādiṭṭhi sammākappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhi. Idam vuccati bhikkhave dukkhanirodhagāminī paṭipadā ariyasaccam.

Imāni cattāri ariyasaccāni ti bhikkhave mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatīkutṭho samaṇehi brāhmaṇehi viññūhi ti—iti yaṃ taṃ vuttaṃ idaṃ etaṃ paṭicca vuttan ti.

Tiṇ' imāni bhikkhave amātāputtikāni bhayāni ti assutavā puthujjano bhāsatī. Katamāni tiṇi ?

Hoti so bhikkhave samayo yaṃ mahā-aggidāho vuṭṭhāti. Mahā-aggidāhe kho pana bhikkhave vuṭṭhite tena gāmā pi dayhanti nigamā pi dayhanti nagarā pi dayhanti. Gāmesu pi dayhamānesu nigamesu pi dayhamānesu nagaresu pi dayhamānesu tattha mātā pi puttam na paṭilabhati putto pi mātaram na paṭilabhati. Idam bhikkhave peṭhamam amātāputtikam bhayan ti assutavā puthujjano bhāsatī.

Puna ca param bhikkhave hoti so samayo yaṃ mahāmegho vuṭṭhāti. Mahāmeghe kho pana bhikkhave vuṭṭhite mahā-udakavāhako sañjāyati. Mahā-udakavāhake sañjāte tena gāmā pi vuyhanti nigamā pi vuyhanti nagarā pi vuyhanti. Gāmesu pi vuyhamānesu nigamesu pi vuyhamānesu nagaresu pi vuyhamānesu tattha mātā pi puttam na paṭilabhati putto pi mātaram na paṭilabhati. Idam bhikkhave dutiyam amātāputtikam bhayan ti assutavā puthujjano bhāsatī.

Puna ca param bhikkhave hoti so samayo yaṃ bhayam hoti aṭavi-saṅkhepo cakkasamārūḷhā janapadā pariyāyanti. Bhaye kho pana bhikkhave sati aṭavisaṅkhepe cakkasamārūḷhesu janapadesu pariyāyantesu tattha mātā pi puttam na paṭilabhati putto pi mātaram

na paṭilabhati. Idaṃ bhikkhave tatiyaṃ amātāputtikāṃ bhayaṃ ti assutavā puthujjano bhāsatī.

Imāni kho bhikkhave tīṇi amātāputtikāni bhayāni ti assutavā puthujjano bhāsatī.

Tāni kho pan' imāni bhikkhave tīṇi samātāputtikāni yeva bhayāni amātāputtikāni yeva bhayāni ti assutavā puthujjano bhāsatī. Katamāni tīṇi ?

Hoti so bhikkhave samayo yaṃ mahā-aggidāho vuṭṭhāti. Mahā-aggidahe kho pana bhikkhave vuṭṭhite tena gāmaṃ pi dayhanti nigamaṃ pi dayhanti nagaraṃ pi dayhanti. Gāmesu pi dayhamānesu nigamesu pi dayhamānesu nagaresu pi dayhamānesu hoti so samayo yaṃ kadāci karahaci mātā pi puttāṃ paṭilabhati putto pi mātaraṃ paṭilabhati. Idaṃ bhikkhave paṭhamāṃ samātāputtikāṃ yeva bhayaṃ amātāputtikāṃ yeva bhayaṃ ti assutavā puthujjano bhāsatī.

Puna ca paraṃ bhikkhave hoti so samayo yaṃ mahāmegho vuṭṭhāti . . . pe . . . nagaresu pi vuyhamānesu hoti so samayo yaṃ kadāci karahaci mātā pi puttāṃ paṭilabhati putto pi mātaraṃ paṭilabhati.

Idaṃ kho pana bhikkhave dutiyaṃ samātāputtikāṃ yeva bhayaṃ amātāputtikāṃ bhayaṃ ti assutavā puthujjano bhāsatī.

Puna ca paraṃ bhikkhave hoti so samayo yaṃ bhayaṃ hoti aṭavisaṅkhepo cakkasamārūḷhā janapadā pariyāyanti. Bhaye kho pana bhikkhave sati aṭavisaṅkhepe cakkasamārūḷhesu janapadesu pariyantesu hoti so samayo yaṃ kadāci karahaci mātā pi puttāṃ paṭilabhati putto pi mātaraṃ paṭilabhati. Idaṃ bhikkhave tatiyaṃ samātāputtikāṃ yeva bhayaṃ amātāputtikāṃ bhayaṃ ti assutavā puthujjano bhāsatī.

Imāni kho bhikkhave tīṇi samātāputtikāni yeva bhayāni amātāputtikāni bhayāni ti assutavā puthujjano bhāsatī.

Tiṇ' imāni bhikkhave amātāputtikāni bhayāni. Katamāni tīṇi ? Jarābhayaṃ vyādhibhayaṃ maraṇabhayaṃ.

Na bhikkhave mātā puttāṃ jīramānaṃ evaṃ labhati:—Ahaṃ jīrāmi mā me putto jīri ti. Putto vā pana mātaraṃ jīramānaṃ na evaṃ labhati:—Ahaṃ jīrāmi mā me mātā jīri ti.

Na bhikkhave mātā puttāṃ vyādhiyamānaṃ evaṃ labhati:—Ahaṃ vyādhiyāmi mā me putto vyādhiyyi ti. Putto vā pana mātaraṃ vyādhiyamānaṃ na evaṃ labhati:—ahaṃ vyādhiyyāmi mā me mātā vyādhiyyi ti.

Na bhikkhave mātā puttam miyyamānam evam labhati:—Aham miyyāmi mā me putto miyyi ti. Putto vā pana mātaram miyyamānam na evam labhati:—aham miyyāmi mā me mātā miyyi ti. Imāni kho bhikkhave tīni amātā puttikāni bhayāni ti.

Atthi bhikkhave maggo atthi paṭipadā imesaṇ ca tiṇṇam samātā-puttikānam bhayānam imesaṇ ca tiṇṇam amātāputtikānam bhayānam pahānāya samatikkamāya samvattanti. Katamo ca bhikkhave maggo katamā paṭipadā imesaṇ ca tiṇṇam samātāputtikānam bhayānam imesaṇ ca tiṇṇam amātāputtikānam bhayānam pahānāya samatikkamāya samvattanti?

Ayam eva maggo aṭṭhaṅgiko maggo seyyathidaṃ sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammāvāyāmo sammāsati sammāsamādhi. Ayam kho bhikkhave maggo ayam paṭipadā imesaṇ ca tiṇṇam samātāputtikānam bhayānam imesaṇ ca tiṇṇam amātāputtikānam bhayānam pahānāya samatikkamāya samvattanti ti.

Ekam samayaṃ Bhagavā Kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ yena Venāgapuram nāma Kosalānam brāhmaṇagāmo tad avasari. Assosum kho Venāgapurikā brāhmaṇagahapatikā samaṇo khalu bho Gotamo Sakyaputto Sakyakula pabbajito Venāgapuram anuppatto. Tam kho pana Bhagavantam Gotamam evam kalyāṇo kittisaddo abbhuggato—iti pi so Bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanussānam Buddho Bhagavā. So imam lokam sadevakam samarakam sabrahmakam sassamaṇabrāhmaṇiṃ pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti. So dhammam deseti ādi kalyāṇam majjhe kalyāṇam pariyosānakalyāṇam sāttham savyañjanam kevalparipuṇṇam parisuddham brahmacariyam pakāseti. Sādhū kho pana tathārūpānam arahatam dassanam hoti ti.

Atha kho Venāgapurikā brāhmaṇagahapatikā yena Bhagavā ten' upasaṅkamimsu. Upasaṅkamitvā appekacce Bhagavantam abhivādetvā ekamantaṃ nisidimsu, appekacce Bhagavatā saddhiṃ sammodimsu sammodaniyam katham sārāṇiyam vitisāretvā ekamantaṃ nisidimsu, appekacce yena Bhagavā ten' añjalim paṇāmetvā ekamantaṃ nisidimsu, appekacce nāmagottam sāvetvā ekamantaṃ nisidimsu, appekacce tuṇhībhūtā ekamantaṃ nisidimsu. Ekamantaṃ nisinno kho Venāgapuriko Vacchagotto brāhmaṇo Bhagavantam etad avoca:—

Acchariyam bho Gotama abbhutam bho Gotama yāvañ c'idam bhoto Gotamassa vipprasannāni indriyāni parisuddho chavivaṇṇo pariyodāto. Seyyathāpi bho Gotama sāradaṃ bhadarapaṇḍum parisuddham hoti pariyodātam evam eva bhoto Gotamassa vipprasannāni indriyāni parisuddho chavivaṇṇo pariyodāto. Seyyathāpi bho Gotama tālapakkam sampati-bandhanāmuttam parisuddham hoti pariyodātam evam eva bhoto Gotamassa vipprasannāni indriyāni parisuddho chavivaṇṇo pariyodāto. Seyyathāpi bho Gotama nekkham jambonadam dakkhakamāraputtasuparikammakataṃ kusalasamphattham paṇḍukambale nikkhattam bhāsate ca tapate ca viroceti ca, evam eva bhoto Gotamassa vipprasannāni indriyāni parisuddho chavivaṇṇo pariyodāto. Yāni nūna tāni bho Gotama uccāsayanamahāsayanāni—seyyathīdam āsandi pallaṅko goṇako cittakā paṭikā paṭalikā tūlikā vikatikā uddalomī ekantalomī kaṭṭhissam koseyyam kuttakam hatthatharam assattharam rathattharam ajinappaveṇi kadalimigapavarapaccattharanam sa-uttaracchadam ubhatolonitakūpadhānam—evarūpānam nūna bhavam Gotamo uccāsayanamahāsayanam nikāmalābhī akiccehalābhī akasiralābhī ti.

Yāni kho pana tāni brāhmaṇa uccāsayanamahāsayanāni, seyyathīdam āsandi . . . pe . . . ubhatolohitakūpadhānam, dullabhāni tān-pabbajitānam laddhā ca na kappan ti.

Tiṇi kho imāni brāhmaṇa uccāsayanamahāsayanāni yesāham etarahi nikāmalābhī akiccehalābhī akasiralābhī. Katamāni tiṇi ?

Dibbam uccāsayanamahāsayanam brahman uccāsayanamahāsayanam ariyam uccāsayanamahāsayanam. Imāni kho brāhmaṇa tiṇi uccāsayanamahāsayanāni yesāham etarahi nikāmalābhī akiccehalābhī akasiralābhī ti.

Katamam pana tam bho Gotama dibbam uccāsayanamahāsayanam yassa bhavam Gotamo etarahi nikāmalābhī akiccehalābhī akasiralābhī ti.

Idhāham brāhmaṇa yaṃ gāmaṃ vā nigamaṃ vā upanissāya viharāmi so pubbaṇhasamayam nivāsetvā pattacīvaram ādāya tam eva gāmaṃ vā nigamaṃ vā paṇḍāya pavisāmi. So pacchābhattam piṇḍapātapaṭikkanto vanam tam yeva pacārayāmi. So yad eva tattha honti tiṇāni vā paṇṇāni vā tāni ekajjham saṃharitvā nisīdāmi pallaṅkam ābhuñjitvā ujum kāyam paṇidhāya parimukham satim upatthapetvā. So vivice' eva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamajjhānam upasampajja viharāmi. Vitakkavicārānam vupasamā ajjhataṃ sampasādanam

cetaso ekodibhāvaṃ avitakkam avicāram samādhijam pītisukham dutiyajjhānam upasampajja viharāmi. Pītiyā ca virāgā upekhako ca viharāmi sato sampajāno sukhañ ca kāyena paṭisaṃvedemi yaṃ taṃ ariyā ācikkhanti upekhako satimā sukhavihārī ti tatiyajjhānam upasampajja viharāmi. Sukhassa ca pahānā dukkhassa ca pahānā pubb' eva somanassadomanassānam atthagamā adukhamasukham upekhā-sati-parisuddham catutthajjhānam upasampajja viharāmi.

So ce ahaṃ brāhmaṇa evaṃbhūto caṅkamāmi dibbo me eso tasmim samaye caṅkamo hoti. So ce ahaṃ brāhmaṇa evaṃbhūto tiṭṭhāmi dibbam me etaṃ tasmim samaye ṭhānam hoti. So ce ahaṃ brāhmaṇa evaṃbhūto nisīdāmi dibbam me etaṃ tasmim samaye āsanam hōti. So ce ahaṃ brāhmaṇa evaṃbhūto seyyam kappemi dibbam me etaṃ tasmim samaye uccāsayanamahāsayanam hoti. Idaṃ kho taṃ brāhmaṇa dibbam uccāsayanamahāsayanam yassāham etarahi nikāmalābhī akicchālābhī akasiralābhī ti.

Acchariyam bho Gotama abbhutam bho Gotama! Ko c'añño evarūpassa dibbassa uccāsayanamahāsayanassa nikāmalābhī bhavissati akicchālābhī akasiralābhī aññatra bhotā Gotamena?

Katamam pana taṃ bho Gotama brahman uccāsayanamahāsayanam yassa bhavam Gotamo etarahi nikāmalābhī akicchālābhī akasiralābhī ti?

Idhāham brāhmaṇa yaṃ gāmaṃ vā nigamaṃ vā upanissāya viharāmi so pubbaṇhasamayam nivāsetvā pattacīvaram ādāya taṃ eva gāmaṃ vā nigamaṃ vā piṇḍāya pavisāmi. So pacchābhattam piṇḍapātaṭaṭikkanto vanam taṃ yeva pacārayāmi. So yad eva tattha honti tiṇāni vā paṇṇāni vā tāni ekajjham saṃharitvā nisīdāmi pallaṅkam ābhuñjitvā ujum kāyam paṇidhāya parimukham satim upaṭṭhapetvā, so mettāsahagatena cetasā ekam disaṃ pharitvā viharāmi tathā dutiyam tathā tatiyam tathā catutthim. Iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharāmi. Karuṇāsahagatena cetasā ekam disaṃ ... pe ... muditāsahagatena cetasā ekam disaṃ ... pe ... upekhāsahagatena cetasā ekam disaṃ pharitvā tathā dutiyam tathā tatiyam tathā catuttham. Iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam upekhāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharāmi.

So ce ahaṃ brāhmaṇa evaṃbhūto caṅkamāmi brahmo me eso tasmim samaye caṅkamo hoti.

So ce ahaṃ brāhmaṇa evaṃbhūto tiṭṭhāmi . . . pe . . . nisīdāmi . . .
pe . . . seyyaṃ kappemi brahmaṃ me etaṃ tasmaṃ samaye uccāsa-
yanamahāsayaṇaṃ hoti. Idaṃ kho taṃ brāhmaṇa brahmaṃ uccā-
sayanamahāsayaṇaṃ yassāhaṃ etarahi nikāmalābhī akicchalābhī
akasiralābhī ti.

Acchariyaṃ bho Gotamo abbhutaṃ bho Gotama! Ko c'añño
evarūpassa brahmassa uccāsayaṇamahāsayaṇassa nikāmalābhī
bhavissati akicchalābhī akasiralābhī aññatra bhotā Gotamena?

Katamaṃ pana taṃ bho Gotama ariyaṃ uccāsayaṇamahāsayaṇaṃ
yassa bhavaṃ Gotamo etarahi nikāmalābhī akicchalābhī akasiralābhī
ti?

Idha brāhmaṇa yaṃ gāmaṃ vā nigamaṃ vā upanissāya viharāmi
so pubbaṇhasamayaṃ nivāsetvā pattacīvaraṃ ādāya taṃ eva gāmaṃ
vā nigamaṃ vā piṇḍāya pavisāmi. So pacchābhattaṃ piṇḍapāta-
paṭikkanto vanaṃ taṃ yeva pacārayāmi. So yad eva tattha honti
tināni vā paṇṇāni vā tāni ekajjhaṃ saṃharitvā nisīdāni pallaṅkaṃ
ābhūñjitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā.
So evaṃ pajānāmi—rāgo me pahīno ucchinnamūlo tālāvatthukato
anabhāvakato āyatim anuppādadhammo, doso me pahīno ucchinna-
mūlo tālāvatthukato anabhāvakato āyatim anuppādadhammo, moho
me pahīno ucchinnamūlo tālāvatthukato anabhāvakato āyatim
anuppādadhammo.

So ce ahaṃ brāhmaṇa evaṃbhūto caṅkamāmi ariyo me eso tasmaṃ
samaye caṅkamo hoti. So ce ahaṃ brāhmaṇa evaṃbhūto tiṭṭhāmi . . .
pe . . . nisīdāmi . . . pe . . . seyyaṃ kappemi ariyaṃ me etaṃ tasmaṃ
samaye uccāsayaṇamahāsayaṇaṃ hoti. Idaṃ kho taṃ brāhmaṇa
ariyaṃ uccāsayaṇamahāsayaṇaṃ yassāhaṃ etarahi nikāmalābhī
akicchalābhī akasiralābhī ti.

Acchariyaṃ bho Gotama abbhutaṃ bho Gotama! Ko c'añño
evarūpassa ariyassa uccāsayaṇamahāsayaṇassa nikāmalābhī bhavissati
akicchalābhī akasiralābhī aññatra bhotā Gotamena? Abhikkantaṃ
bho Gotama abhikkantaṃ bho Gotama. Seyyathāpi bho Gotama
nikkujjitaṃ vā ukkujjeyya paṭicchannaṃ vā vivareyya mūlhassa vā
maggam ācikkheyya andhakāre vā telapajjotaṃ dhāreyya cakku-
manto rūpāni dakkhintīti, evam eva bhotā Gotamena anekapariyāyena
dhammo pakāsito. Ete mayaṃ bhavantaṃ Gotamaṃ saraṇaṃ
gacchāma dhammaṃ ca bhikkhusaṅghaṃ ca. Upāsake no bhavaṃ
Gotamo dhāretu ajjatagge paṇupete saraṇaṃ gate ti.

Ekam me sutam. Ekam samayam Bhagavā Rājagahe viharati Gijjhakūṭe pabbate.

Tena kho pana samayena Sarabho nāma paribbājako acirapakkanto hoti imasmā dhammavinayā. So Rājagahe parisatiṃ evaṃ vācam bhāsati—aññāto mayā samaṇānaṃ Sakyaputtiyānaṃ dhammo: aññāya ca panāhaṃ samaṇānaṃ Sakyaputtiyānaṃ dhammaṃ evāhaṃ tasmā dhammavinayā apakkanto ti.

Attha kho sambahulā bhikkhū pubbaṇhasamayam nivāsetvā pattacīvaram ādāya Rājagahaṃ piṇḍāya pavisimsu.

Assosum kho te bhikkhu Sarabhassa paribbājakassa Rājagahe parisatiṃ evaṃ vācam bhāsamānassa—aññāto mayā samaṇānaṃ Sakyaputtiyānaṃ dhammo: aññāya ca panāhaṃ samaṇānaṃ Sakyaputtiyānaṃ dhammaṃ evāhaṃ tasmā dhammavinayā apakkanto ti.

Atha kho te bhikkhu Rājagahe piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto yena Bhagavā ten' upasaṅkamimsu. Upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisidimsu. Ekamantaṃ nisinnā kho te bhikkhu Bhagavantam etad avocum:—

Sarabho nāma bhante paribbājako acirapakkanto imasmā dhammavinayā. So Rājagahe pavisati evaṃ vācam bhāsati—aññāto mayā samaṇānaṃ Sakyaputtiyānaṃ dhammo: aññāya ca panāhaṃ samaṇānaṃ Sakyaputtiyānaṃ dhammaṃ evāhaṃ tasmā dhammavinayā apakkanto ti. Sādhū bhante Bhagavā yena Sappinikātiraṃ yena paribbājakārāmo yena Sarabho paribbājako ten' upasaṅkamatu anukampaṃ upādāyāti. Adhivāseti Bhagavā tuṇhībhāvena.

Atha kho Bhagavā sāyaṇahasamayam paṭisallāṇā vuṭṭhito yena Sappinikātiraṃ yena paribbājakārāmo yena Sarabho paribbājako ten' upasaṅkami. Upasaṅkamitvā paññatte āsane nisīdi, nisajja kho Bhagavā Sarabhaṃ paribbājakaṃ etad voca:—

Saccaṃ kira tvam Sarabha evaṃ vadesi—aññāto mayā samānaṃ Sakyaputtiyānaṃ dhammo: aññāya ca panāhaṃ samaṇānaṃ Sakyaputtiyānaṃ dhammaṃ evāhaṃ tasmā dhammavinayā apakkanto ti. Evaṃ vutte Sarabho paribbājako tuṇhī ahosi.

Dutiyam pi kho Bhagavā Sarabhaṃ paribbājakaṃ etad avoca:—Vadehi Sarabha kinti te aññāto samaṇānaṃ Sakyaputtiyānaṃ dhammo. Sace te aparipūraṃ bhavissati ahaṃ paripūresāmi. Sace pana te paripūraṃ bhavissati ahaṃ anumodissāmi ti. Dutiyam pi kho Sarabho paribbājako tuṇhī ahosi.

Tatiyam pi kho Bhagavā Sarabhaṃ paribbājakaṃ etad avoca:—Mayā kho Sarabha paññāyati samaṇānaṃ Sakyaputtiyānaṃ dhammo.

Vadehi Sarabha kinti te aññāto samaṇānaṃ Sakyaputtiyaṇaṃ dhammo. Sace te aparipūraṃ bhavissati ahaṃ paripūressāmi. Sace pana te paripūraṃ bhavissati ahaṃ paripūressāmi. Tatiyaṃ pi kho Sarabho paribbājako tuṇhī ahosi.

Atha kho te paribbājakā Rājagahakā Sarabhaṃ paribbājakaṃ etad avocum:—Yad eva kho tvaṃ āvuso samaṇaṃ Gotamaṃ yāceyyāsi tad eva te samaṇo Gotamo pavāreti. Vadeh' āvuso Sarabha kinti te aññāto samaṇānaṃ Sakyaputtiyaṇaṃ dhammo. Sace te aparipūraṃ bhavissati samaṇo Gotamo paripūressati. Sace pana te paripūraṃ bhavissati samaṇo Gotamo anumodissati ti.

Evam vutte Sarabho paribbājako tuṇhībhūto maṅkubbhūto pattakkhando adhomukho pajjhāyanto appaṭibhāno nisīdi.

Atha kho Bhagavā Sarabhaṃ paribbājakaṃ tuṇhībhūtaṃ maṅkubbhūtaṃ pattakkhandhaṃ adhomukhaṃ pajjhāyantaṃ appaṭibhānaṃ viditvā te paribbājake etad avoca:—

Yo kho maṃ paribbājako evaṃ vadeyya—sammāsambuddhassa te paṭijānato ime dhammā anabhisambuddhā ti—taṃ ahaṃ tattha sādhuṃ samanuyuñjeyyaṃ samanugāheyyaṃ samanubhāseyyaṃ. So vata mayā sādhuṃ samanuyuñjiyamāno samanugāhiyamāno samanubhāsiyamāno atthānaṃ etaṃ anavakāso yaṃ so tinnāṃ ṭhānaṃ nāññataraṃ ṭhānaṃ nigaccheyya—aññena vā aññaṃ paṭicarissati bahiddhā kathaṃ apanāmessati kopaṇ ca dosaṇ ca appaccayaṇ ca pātukarissati, tuṇhībūto vā maṅkubbhūto vā pattakkhando adhomukho pajjhāyanto appaṭibhāno nisīdissati seyyathāpi Sarabho paribbājako. Yo kho maṃ paribbājako evaṃ vadeyya—khiṇāsavassa te paṭijānato ime āsavā aparikkhiṇā ti—taṃ ahaṃ tattha sādhuṃ samanuyuñjeyyaṃ samanugāheyyaṃ samanubhāseyyaṃ. So vata mayā sādhuṃ samanuyuñjiyamāno samanugāhiyamāno samanubhāsiyamāno atthānaṃ etaṃ anavakāso yaṃ so tinnāṃ ṭhānaṃ nāññataraṃ ṭhānaṃ nigaccheyya—aññena vā aññaṃ paṭicarissati bahiddhā kathaṃ apanāmessati kopaṇ ca dosaṇ ca appaccayaṇ ca pātukarissati tuṇhībhūto vā maṅkubbhūto vā pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdissati seyyathāpi Sarabho paribbājako.

Yo kho maṃ paribbājako evaṃ vadeyya—yassa kho pana te atthāya dhammo desito so na niyyāti takkarassa sammā dukkhakkhayāyāti—taṃ ahaṃ tattha sādhuṃ samanuyuñjeyyaṃ samanugāheyyaṃ samanubhāseyyaṃ. So vata mayā sādhuṃ samanuyuñjiyamāno samanugāhiyamāno samanubhāsiyamāno atthānaṃ etaṃ

anavakāso yaṃ so tiṇṇaṃ ṭhānānaṃ nāññataraṃ ṭhānaṃ nigaccheyya —aññena vā aññaṃ paṭicarissati bahiddhā kathaṃ apanāmessati kopaṇ ca dosaṇ ca appaccayaṇ ca pātukarissati, tuṇhībhūto vā maṅkubhūto vā pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdissati seyyathāpi Sarabho paribbājako ti.

Atha kho Bhagavā Sappinikā-tīre paribbājakārāme tikkhattuṃ sīhanādaṃ naditvā vehāsaṃ pakkāmi.

Atha kho te paribbājakā acirapakkantassa Bhagavato Sarabhaṃ paribbājakam samantato vacāya sannitodakena sañjambharim akāmsu. Seyyathāpi āvuso Sarabha brahāraññe jarasigālo sīhanādaṃ nadissāmī ti segalakam yeva nadati bheraṇḍakam yeva nadati, evam eva kho tvam āvuso Sarabha, aññatr' eva samaṇena Gotamena sīhanādaṃ nadissāmī ti, segālakam yeva nadasi bheraṇḍakam yeva nadasi. Seyyathāpi āvuso Sarabha ambakamaddarī pussakaravitam ravissāmī ti ambakamaddariravitam yeva ravati, evam eva kho tam āvuso Sarabho aññatr' eva samaṇena Gotamena pussakaravitam ravissāmī ti ambakamaddariravitam yeva ravasi. Seyyathāpi āvuso Sarabha usabho suññāya gosālāya gambhīram naditabbam maññati, evam eva kho tvam āvuso Sarabha aññatr' eva samaṇena Gotamena gambhīram naditabbam maññāsī ti.

Atha kho te paribbājaka Sarabhaṃ paribbājakam samantato vacāya sannitodakena sañjambharim akāmsu ti.

Evam me sutam. Ekam samayam Bhagavā Kosalesu cārikam caramāno mahatā bhikkhusaṅghena saddhim yena Kesaputtam nāma Kālāmānam nigamo tad avasari. Assosum kho Kesaputtiyā Kālāmā samaṇo khalu bho Gotamo Sakyaputto Sakyakulā pabbajito Kesaputtam anupatto. Tam kho pana Bhagavantam Gotamam evam kalyāṇo kittisaddo abbhuggato—iti pi so Bhagavā araham sammā-sambuddho vijjācaraṇasampanno . . . pe . . . pakāseti. Sādhū kho pana tathārūpānam arahatam dassanam hotī ti.

Atha kho Kesaputtiyā Kālāmā yena Bhagavā ten' upasaṅkamimsu. Upasaṅkamitvā appekacce Bhagavantam abhivādetvā ekamantaṃ nisidimsu, appekacce Bhagavatā saddhim sammodimsu sammodaniyam katham sārāṇiyam vitisāretvā ekamantaṃ nisidimsu, appekacce yena Bhagavā ten' añjalim paṇāmetvā ekamantaṃ nisidimsu, appekacce nāmagottam sāvetvā ekamantaṃ nisidimsu, appekacce tuṇhībhūtā ekamantaṃ nisidimsu. Ekamantaṃ nisinnā kho Kesaputtiyā Kālāmā Bhagavantam etad avocum:—

Santi bhante eke samaṇabrāhmaṇā Kesaputtam āgacchanti. Te sakam yeva vādam dipenti jotenti, paravādam pana khumsenti vambhenti paribhavanti opapakkhim karonti. Apare pi bhante eke samaṇabrāhmaṇā Kesaputtam āgacchanti. Te pi sakam yeva vādam dipenti jotenti paravādam pana khumsenti vambhenti paribhavanti opapakkhim karonti. Tesam no bhante amhākam hot' eva kaṅkhā hoti vicikicchā—ko su nāma imesam bhavantānam samaṇānam saccam āha ko musā ti?

Alam hi vo Kālāmā kaṅkhitum alam vicikicchitum. Kaṅkhaniye va pana vo ṭhāne vicikicchā uppannā.

Etha tumhe Kālāmā mā anussavena mā paramparāya mā itikirāya mā piṭakasampadānena mā takkahetu mā nayahetu mā ākāraparivitakkena mā diṭṭhinijjhānakkhantiyā mā bhavyarūpatāya mā samaṇo no garū ti, yadā tumhe Kālāmā attanā va jāneyyātha—ime dhammā akusalā ime dhammā sāvajjā ime dhammā viññugarahitā ime dhammā samattā samādinna ahitāya dukkhāya samvattanti ti—atha tumhe Kālāmā pajaheyyātha.

Tam kim maññatha Kālāmā—lobho purisassa ajjhattam uppajjamāno uppajjati hitāya vā ahitāya vā ti? Ahitāya bhante.

Luddho panāyam Kālāmā purisapuggalo lobhena abhibhūto pariyādinna citta paṇam pi hanti adinnam pi ādiyati paradāram pi gacchati musā pi bhaṇati param pi tathattāya samādapeti yaṃ sa hoti dīgharattam ahitāya dukkhāya ti. Evam bhante.

Tam kim maññatha Kālāmā—doso purisassa ajjhattam uppajjamāno uppajjati hitāya vā ahitāya vā ti? Ahitāya bhante.

Duṭṭho panāyam Kālāmā purisapuggalo dosena abhibhūto pariyādinna citta paṇam pi hanti adinnam pi ādiyati paradāram pi gacchati musā pi bhaṇati param pi tathattāya samādapeti yaṃ sa hoti dīgharattam ahitāya dukkhāya ti. Evam bhante.

Tam kim maññatha Kālāmā—moho purisassa ajjhattam uppajjamāno uppajjati hitāya vā ahitāya vā ti. Ahitāya bhante.

Mūlho panāyam Kālāmā purisapuggalo mohena abhibhūto pariyādinna citta paṇam pi hanti adinnam pi ādiyati paradāram pi gacchati musā pi bhaṇati param pi tathattāya samādapeti yaṃ sa hoti dīgharattam ahitāya dukkhāya ti. Evam bhante.

Tam kim maññatha Kālāmā—ime dhammā kusala vā akusala vā ti? Akusala bhante. Sāvajjā vā anavajjā vā ti? Sāvajjā bhante. Viññugarahitā vā viññuppasatthā vā ti? Viññugarahitā bhante. Samattā samādinna ahitāya dukkhāya samvattanti no vā katham vā

ettha hoti ti ! Samattā bhante samādinna ahitāya dukkhāya samvattanti evaṃ no ettha hoti ti.

Iti kho Kālāmā yaṃ taṃ avocumha—Etha tumhe Kālāmā mā anussavena mā paramparāya mā itikirāya mā piṭakasampadānena mā takkaheṭu mā nayahetu mā ākāraparivitakkena mā diṭṭhiniijjhānakkhantiyā mā bhavyarūpatāya mā samaṇo no garū ti, yadā tumhe Kālāmā attanā va jāneyyātha—ime dhammā akusalā ime dhammā sāvajjā ime dhammā viññugarahitā ime dhammā samattā samādinna ahitāya dukkhāya samvattanti ti—atha tumhe Kālāmā pajaheyyātha ti—iti yaṃ taṃ vuttaṃ idaṃ etaṃ paṭicca vuttaṃ.

9. Etha tumhe Kālāmā mā anussavena mā paramparāya . . . pe . . . garū ti, yadā tumhe Kālāmā attanā vā jāneyyātha—ime dhammā kusalā ime dhammā anavajjā ime dhammā viññapasatthā ime dhammā samattā samādinna hitāya sukhāya samvattanti ti—atha tumhe Kālāmā upasampajja vihareyyātha.

10. Taṃ kiṃ maññatha Kālāmā—alobho purisassa ajjhataṃ uppajjamāno uppajjati hitāya vā ahitāya vā ti ?

Hitāya bhante.

Aluddho paṇāyaṃ Kālāmā purisapuggalo lobhena anabhibhūto apariyādinnaṇaṇa n'eva paṇaṃ hanti na adinnaṃ ādiyati na paradāraṃ gacchati na musā bhaṇati param pi tathattāya samādapeti yaṃ sa hoti diḡharattaṃ hitāya sukhāyā ti ? Evaṃ bhante ti.

11. Taṃ kiṃ maññatha Kālāmā—adoso purisassa ajjhataṃ uppajjamāno uppajjati hitāya vā ti ahitāya vā ti ? Hitāya bhante.

Aduṭṭho paṇāyaṃ Kālāmā purisapuggalo dosena anabhibhūto apariyādinnaṇaṇa n'eva paṇaṃ hanti na musā bhaṇati param pi tathattāya samādapeti yaṃ sa hoti diḡharattaṃ hitāya sukhāyā ti.

Evaṃ bhante ti.

12. Taṃ kiṃ maññatha Kālāmā—amoho purisassa ajjhataṃ uppajjamāno uppajjati hitāya vā ahitāya vā ti ?

Hitāya bhante.

Amūlho paṇāyaṃ Kālāmā purisapuggalo mohena anabhibhūto apariyādinnaṇaṇa n'eva paṇaṃ hanti na adinnaṃ ādiyati na paradāraṃ gacchati na musā bhaṇati param pi tathattāya samādapeti yaṃ sa hoti yaṃ diḡharattaṃ hitāya sukhāyā ti ?

Evaṃ bhante.

13. Taṃ kiṃ maññatha Kālāmā—ime dhammā kusalā vā akusalā vā ti. Kusalā bhante. Sāvajjā vā anavajjā vā ti ? Anavajjā bhante. Viññugarahitā vā viññuppasatthā vā ti. Viññuppasatthā

bhante. Samattā samādinna sukhāya samvattanti, no vā katham vā ettha hoti ti. Samattā bhante samādinna hitāya sukhāya samvattanti evam no ettha hoti ti.

14. Iti kho Kālāmā yaṃ taṃ avocumha—etha tumhe Kālāmā mā anussavena mā paramparāya mā itikirāya vā mā piṭakasampadānena mā takkabetu mā nayabetu akāraparivītakkena mā dīṭṭhinijjhāna-kkhanṭhiyā mā bhavyarūpatāya mā samaṇo no garū ti, yadā tumhe Kālāmā attanā va jāneyyātha—ime dhammā kusalā ime dhammā anavajjā ime dhammā viññuppasatthā ime dhammā samattā samādinna hitāya sukhāya samvattanti ti—atha tumhe Kālāmā upasampajja vihareyyāthā ti—iti yaṃ taṃ vuttam idam etaṃ paṭicca vuttam.

15. Sa kho so Kālāmā ariyasāvako evaṃ vigatābhijjho vigatavyāpādo asammūlho sampajāno patissato mettāsahagatena cetasā . . . karuṇāsahagatena cetasā . . . muditā sahagatena cetasā . . . upekhāsahagatena cetasā . . . ekam disaṃ pharitvā viharati tathā duttiyaṃ tathā tatiyaṃ tathā catutthiṃ. Iti uddham adho tiriyaṃ sabbadhi sabbattatāya subbhāvantam lokam upekhāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharati. Sa kho so Kālāmā ariyasāvako evaṃ averacitto evaṃ avyāpajjhacitto evaṃ asaṅkiliṭṭhacitto evaṃ visuddhacitto, tassa dīṭṭh' eva dhamme cattāro assāsā adhigatā honti.

16. Sace kho pana atthi paraloko atthi sukaṭadukkaṭāṇam kammāṇam phalaṃ vipāko tṭhāṇam ahaṃ kāyassa bhedā param maraṇā sugatiṃ saggaṃ lokam uppajjissāmi ti. Ayam assa paṭhamo assāso adhigato hoti. Sace kho pana n'atthi paraloko n'atthi sukaṭadukkaṭāṇam dhammāṇam phalaṃ vipāko idhāhaṃ dīṭṭh' eva dhamme averam avyāpajjham anīgham sukhiṃ attāṇam pariharāmi ti. Ayam assa duttiyo assāso adhigato hoti. Sace kho pana karoto karmāyati pāpaṃ na kho panāhaṃ kassaci pāpaṃ cetemi akarontam kho pana maṃ pāpaṃ kammaṃ kuto dukkhaṃ phusissati ti. Ayam assa tatiyo assāso adhigato hoti. Sace kho pana karoto na karmāyati pāpaṃ idhāhaṃ ubhayen' eva visuddham attāṇam samanupassāmi ti. Ayam assa catuttho assāso adhigato hoti.

Sa kho so ariyasāvako Kālāmā evaṃ averacitto evaṃ avyāpajjhacitto evaṃ asaṅkiliṭṭhacitto evaṃ visuddhacitto tassa dīṭṭh' eva dhamme ime cattāro assāsā adhigatā honti ti.

17. Evam etaṃ Bhagavā evam etaṃ Sugatā. Sa kho so bhante ariyasāvako evaṃ averacitto evaṃ avyāpajjhacitto evaṃ asaṅkiliṭṭhacitto evaṃ visuddhacitto tassa dīṭṭh' eva dhamme cattāro assāsā

adhigatā honti. Sace kho pana atthi paraloko atthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko tḥānaṃ ahaṃ kāyassa bhedaṃ param maraṇā sugatiṃ saggaṃ lokaṃ uppajjissāmi ti. Ayam assa paṭhamo assāso adhigato hoti. Sace kho pana n'atthi paraloko n'atthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko idhāhaṃ diṭṭh'eva dhamme averaṃ avyāpajjhaṃ anīghaṃ sukhiṃ attānaṃ parihaṛāmi ti. Ayam assa duttiyo assāso adhigato hoti. Sace kho pana karoto kariyati pāpaṃ na kho panāhaṃ kassaci pāpaṃ cetemi akarontaṃ kho pana maṃ pāpaṃ kammaṃ kuto dukkhaṃ phusissati ti. Ayam assa tatiyo assāso adhigato hoti. Sace kho pana karoto na kariyati pāpaṃ idhāhaṃ ubhayen'eva visuddhaṃ attānaṃ samanupassāmi ti. Ayam assa catuttho assāso adhigato hoti. Sa kho so bhante ariyasāvako evaṃ averacitto evaṃ avyāpajjhacitto evaṃ asaṅkiliṭṭhacitto evaṃ visuddhacitto tassa diṭṭh'eva dhamme ime cattāro assāsā adhigatā hontī ti.

Abhikkantaṃ bhante . . . pe . . . Ete mayaṃ bhante Bhagavantaṃ saraṇaṃ gacchāma dhammaṃ ca bhikkhusaṅghaṃ ca. Upāsake no bhante Bhagavā dhāretu ajjatagge paṇupete saraṇaṃ gate ti.

1. Evaṃ me sutāṃ. Ekam samayaṃ āyasmā Nandako Sāvattiyaṃ viharati Pabbārāme Migāramātu pāsāde.

Atha kho Sālho ca Migāranattā Rohaṇo ca Pekhuṇiyanattā yen'āyasmā Nandako ten'upasaṅkamimsu. Upasaṅkamitvā āyasmantaṃ Nandakaṃ abhivādetvā akamantaṃ nisīdimsu. Ekamantaṃ nisinnaṃ kho Sālhaṃ Migāranattāraṃ āyasmā Nandako etad avoca:—

2. Etha tumhe Sālha mā anussavena mā paramparāya mā itikirāya mā piṭakasampadānena mā takkahetu mā nayahetu mā ākāraparivittakkena mā diṭṭhinijjhānakkhantiyā mā bhavyarūpatāya mā samaṇo no garū ti, yadā tumhe Sālha attanā vā jāneyyātha—ime dhammā akusalā ime dhammā sāvajjā ime dhammā viññūgarahitā ime dhammā samattā samādinna ahitāya dukkhāya samvattantī ti—atha tumhe Sālha pajaheyyātha.

3. Taṃ kiṃ maññatha Sālha—atthi lobho ti?

Evaṃ bhante.

Abhiijhā ti kho ahaṃ Sālha etaṃ atthaṃ vadāmi. Luddho kho ayam Sālha abhiijhālu paṇaṃ pi hanti adinnaṃ pi ādiyati paradāraṃ pi gacchati musā pi bhaṇati param pi tathattāya samādapeti yaṃ sa hoti digharattaṃ ahitāya dukkhāya ti.

Evaṃ bhante.

4. Taṃ kiṃ maññatha Sāḷhā—atthi doso ti?

Evam bhante.

Vyāpādo ti kho ahaṃ Sāḷhā etam atthaṃ vadāmi. Duttho kho ayam Sāḷhā vyāpannacitto paṇam pi hanti . . . pe . . . musā pi bhaṇati param pi tathattāya samādapeti yaṃ sa hoti dīgharattaṃ ahitāya dukkhāyā ti?

Evam bhante.

5. Taṃ kiṃ maññatha Sāḷhā—atthi moho ti?

Evam bhante.

Avijjā ti kho ahaṃ Sāḷhā etam atthaṃ vadāmi. Mūḷho kho ayam Sāḷhā avijjāgato paṇam pi hanti adinnam pi ādiyati paradāram pi gacchati musā pi bhaṇati param pi tathattāya samādapeti yaṃ sa hoti dīgharattaṃ ahitāya dukkhāyā ti?

Evam bhante.

6. Taṃ kiṃ maññatha Sāḷhā—ime dhammā kusalā vā akusalā vā ti?

Akusalā bhante

Sāvajjā vā anavajjā vā ti?

Sāvajjā bhante.

Viññūgarahitā vā viññūppasatthā vā ti?

Viññūgarahitā bhante.

Samattā samādinnā ahitāya dukkhāya saṃvattanti no vā kathaṃ vā ettha hoti ti?

Samattā bhante samādinnā ahitāya dukkhāya saṃvattanti ti evaṃ no ettha hoti ti.

7. Iti kho Sāḷhā yaṃ taṃ avocumha:—

Etha tumhe Sāḷhā mā anussavena mā paramparāya mā itikirāya mā piṭakasampadānena mā vitakkahetu mā nayahetu mā ākāraparivittakkena mā diṭṭhinijjhānakkhantiyā mā bhavyarūpattāya mā samaṇo no garū ti, yadā tumhe Sāḷhā attanā va jāneyyātha—ime dhamme akusalā ime dhamme sāvajjā ime dhammā viññūgarahitā ime dhammā samattā samādinnā ahitāya dukkhāya saṃvattanti ti—atha tumhe Sāḷhā pajaheyyāthā ti—iti yaṃ taṃ vuttaṃ, idaṃ etam paṭicca vuttaṃ.

Evam tumhe Sāḷhā mā anussavena mā paramparāya mā itikirāya mā piṭakasampadānena mā takkahetu mā nayahetu mā ākāraparivittakkena mā diṭṭhinijjhānakkhantiyā mā bhavyarūpatāya mā samaṇo no garū ti—yadā tumhe Sāḷhā attanā va jāneyyātha—ime dhammā kusalā ime dhammā anavajjā ime dhammā viññūppasatthā

ime dhammā samattā samādinna hitāya sukhāya samvattanti ti—
atha tumhe Sāḷhā upasampajja vihareyyātha.

8. Taṃ kiṃ maññatha Sāḷhā—atthi alobho ti ?

Evam bhante.

Anabhijjhā ti kho ahaṃ Sāḷhā etam atthaṃ vadāmi. Aluddho
kho ayaṃ Sāḷhā anabhijjhālu n'eva pāṇaṃ hanti na adinnaṃ ādiyati
na paradāraṃ gacchati na musā bhaṇati param pi tathattāya samā-
dapeti yaṃ sa hoti dīgharattaṃ hitāya sukhāyā ti ?

Evam bhante.

9. Taṃ kiṃ maññatha Sāḷhā—atthi adoso ti ?

Evam bhante.

Avyāpādo ti kho ahaṃ Sāḷhā etam atthaṃ vadāmi. Aduṭṭho
kho ayaṃ Sāḷhā avyāpannacitto n'eva pāṇaṃ hanti pe
na musā bhaṇati na param pi tathattāya samādapeti yaṃ sa hoti
dīgharattaṃ hitāya sukhāyā ti ?

Evam bhante.

10. Taṃ kiṃ maññatha Sāḷhā—atthi amoho ti ?

Evam bhante.

Vijjā ti kho ahaṃ Sāḷhā etam atthaṃ vadāmi. Amūḷho kho ahaṃ
Sāḷhā vijjāgato n'eva pāṇaṃ hanti pe na musā bhaṇati
na param pi tathattāya samādapeti yaṃ sa hoti dīgharattaṃ hitāya
sukhāyā ti ?

Evam bhante.

11. Taṃ kiṃ maññatha Sāḷhā—ime dhammā kusalā vā akusalā
vā ti ?

Kusalā bhante.

Sāvajjā vā anavajjā vā ti ?

Anavajjā bhante.

Viññūgarahitā vā viññūppasatthā vā ti ?

Viññūppasatthā bhante.

Samattā samādinna hitāya sukhāya samvattanti no vā kathaṃ
vā ettha hoti ti ?

Samattā bhante samādinna hitāya sukhāya samvattanti evaṃ no
ettha hoti ti.

12. Iti kho Sāḷhā yaṃ taṃ avocumha—ettha tumhe Sāḷhā mā
anuvassena mā paramparāya mā itikirāya mā piṭakasampadānena mā
takkahetu mā nayahetu mā ākāraparivitakkena mā ditṭhinijjhā-
nakkhantiyā mā bhavyarūpatāya mā samāno no garū ti, yadā tumhe

Sālhā attanā vā jāneyyātha—ime dhammā kusalā ime dhammā anavajjā ime dhammā viññuppasatthā ime dhammā samattā samādinna hitāya sukhāya samvattanti ti—atha tumhe Sālhā upasampajja vihareyyāthāti—iti yaṃ taṃ vuttaṃ, idaṃ etaṃ paṭicca vuttaṃ.

13. Sa kho so Sālhā ariyasāvako evaṃ vigatābhijjho vigatavyāpādo asammūlho sampajāno patissato mettāsahagatena cetasā pe karuṇā muditā upekhā sahagatena cetasā ekaṃ disaṃ pharitvā viharati tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ. Iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam upekhāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharati. So evaṃ pajānāti atthi idaṃ atthi hīnaṃ atthi paṇītaṃ atthi imassa saññāgatassa uttarim nissaraṇaṃ ti. Tassa evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccati bhavāsavā pi cittaṃ vimuccati avijjāsavā pi cittaṃ vimuccati vimuttasmim vimuttam iti ñāṇaṃ hoti khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyā ti pajānāti.

So evaṃ pajānāti ahu pubbe lobho tad ahu akusalam so etarahi n'atthi icc' etaṃ kusalam, ahu pubbe doso . . . pe . . . ahu pubbe moho tad ahu akusalam, so etarahi n'atthi icc' etaṃ kusalan ti. Iti so diṭṭh' eva dhamme nicchāto nibbuto sītībhuto sukhapatīsamvedī brahmabhūtena attanā viharatī ti.

1. Tīṇ' imāni bhikkhave kathāvatthūni. Katamāni tīṇi ?

Atītaṃ vā bhikkhave addhānaṃ ārabba kathaṃ katheyya—evaṃ ahosi atītaṃ addhānaṃ ti—anāgataṃ vā bhikkhave addhānaṃ ārabba kathaṃ katheyya—evaṃ bhavissati anāgataṃ addhānaṃ ti—etarahi vā bhikkhave paccuppannaṃ addhānaṃ ārabba kathaṃ katheyya—evaṃ etarahi paccuppannaṃ ti.

2. Kathā sampayogena bhikkhave puggalo veditabbo yadi vā kaccho yadi vā akaccho ti.

Sacāyaṃ bhikkhave puggalo pañhaṃ puṭṭho samāno ekamsa-vyākaraṇīyaṃ pañhaṃ na ekamsena vyākaroti, vibhajja-vyākaraṇīyaṃ pañhaṃ na vibhajja vyākaroti, paṭi-pucchā-vyākaraṇīyaṃ pañhaṃ na paṭipucchā vyākaroti, ṭhapanīyaṃ pañhaṃ na ṭhāpeti, evaṃ santāyaṃ bhikkhave puggalo akaccho hoti.

Sace pañāyaṃ bhikkhave puggalo pañhaṃ puṭṭho samāno ekamsa-vyākaraṇīyaṃ pañhaṃ ekamsena vyākaroti, vibhajjavyākaraṇīyaṃ pañhaṃ vibhajja vyākaroti, paṭipucchā-vyākaraṇīyaṃ pañhaṃ paṭi-

pucchā vyākaroṭi, ṭhapanīyaṃ pañhaṃ ṭhapeti, evaṃ santāyaṃ bhikkhave puggalo kaccho hoti.

3. Kathā-sampayogena bhikkhave puggalo veditabbo yadi vā kaccho yadi vā akaccho ti.

Sacāyaṃ bhikkhave puggalo pañhaṃ puṭṭho samāno ṭhānaṭṭhāne na saṇṭhāti parikappe na saṇṭhāti aññavāde na saṇṭhāti paṭipadāya na saṇṭhāti, evaṃ santāyaṃ bhikkhave puggalo akaccho hoti.

Sace pañāyaṃ bhikkhave puggalo pañhaṃ puṭṭho samāno ṭhānaṭṭhāne saṇṭhāti parikappe saṇṭhāti aññavāde saṇṭhāti paṭipadāya saṇṭhāti, evaṃ santāyaṃ bhikkhave puggalo kaccho hoti.

4. Kathāsampayogena bhikkhave puggalo veditabbo yadi vā kaccho yadi vā akaccho ti.

Sacāyaṃ bhikkhave puggalo pañhaṃ puṭṭho samāno aññenāññaṃ paṭicarati bahiddhā kathaṃ apanāmeti kopaṇ ca dosaṇ ca appaccayaṇ ca pātukaroṭi, evaṃ santāyaṃ bhikkhave puggalo akaccho hoti.

Sace pañāyaṃ bhikkhave puggalo pañhaṃ puṭṭho samāno nāññenāññaṃ paṭicarati na bahiddhā kathaṃ apanāmeti na kopaṇ ca dosaṇ ca appaccayaṇ ca pātukaroṭi, evaṃ santāyaṃ bhikkhave puggalo kaccho hoti.

5. Kathāsampayogena bhikkhave puggalo veditabbo yadi vā kaccho yadi vā akaccho ti.

Sacāyaṃ bhikkhave puggalo pañhaṃ puṭṭho samāno abhiharati abhimaddati anupajagghati khalitaṃ gaṇhāti, evaṃ santāyaṃ bhikkhave puggalo akaccho hoti.

Sace pañāyaṃ bhikkhave pañhaṃ puṭṭho samāno na abhiharati na abhimaddati na anupajagghati na khalitaṃ gaṇhāti, evaṃ santāyaṃ bhikkhave puggalo kaccho hoti.

6. Kathāsampayogena bhikkhave puggalo veditabbo yadi vā sa-upaniso yadi vā anupaniso ti.

Anohitasoto bhikkhave anupaniso hoti ohitasoto sa-upaniso hoti. So sa-upaniso samāno abhijānāti ekaṃ dhammaṃ parijānāti ekaṃ dhammaṃ pajahati ekaṃ dhammaṃ sacchikaroṭi ekaṃ dhammaṃ. So abhijānanto ekaṃ dhammaṃ parijānanto ekaṃ dhammaṃ pajahanto ekaṃ dhammaṃ sacchikaronto ekaṃ dhammaṃ sammāvimuttiṃ phusati. Etadatthā bhikkhave kathā etadatthā mantanā etadatthā upanisā etadattham sotāvadhānaṃ yadidaṃ anupādacittassa vimokho ti.

7. Ye viruddhā sallapanti vinivittā samussitā
 Anariyaguṇaṃ āsajja aññamaññaṃ vivaresino
 Dubbhāsitaṃ vikkhalitaṃ sampamohaṃ parājayaṃ
 Aññamaññassābhinandanti tadariyo katha nācare
 Sace c'assa kathākāmo kālam aññāya paṇḍito
 Dhammatṭhapatisamyuttā yā ariyacaritā kathā
 Taṃ kathaṃ kathaye dhīro aviruddho anussito
 Anupādinna manasā apalāso asāhaso
 Anusuyyamāno sammadaññāya bhāsati subhāsitaṃ
 Anumodeyya (subhaṭṭhe) dubbhaṭṭhe nāvasādaye
 Upambhaṃ na sikkheyya khalitaṃ ca na gāhaye
 Nābhihare nābhimaddena vācam payutaṃ bhaṇe
 Aññāpatthaṃ pasādatthaṃ sataṃ ve hoti mantanā
 Evaṃ kho ariyā mantenti esā ariyāna mantanā
 Etad aññāya medhāvī na samusseyya mantaye ti.

1. Sace bhikkhave aññatitthiyā paribbājakā evaṃ puccheyyuṃ:—Tayo 'me āvuso dhammā. Katame tayo? Rāgo doso moho. Ime kho āvuso tayo dhammā. Imesaṃ āvuso tiṇṇaṃ dhammānaṃ ko viseso ko adhippāyāso kiṃ nānākaraṇaṃ ti? Evaṃ puṭṭhā tumhe bhikkhave tesam aññatitthiyānaṃ paribbājakānaṃ kinti vyākareyyāthā ti?

Bhagavaṃ-mūlakā no bhante dhammā Bhagavaṃ-nettikā Bhagavaṃ-paṭisaraṇā. Sādhū vata bhante Bhagavantaṃ yeva paṭi-bhātu etassa bhāsitassa attho, Bhagavato sutvā bhikkhū dhāressanti ti.

Tena hi bhikkhave supātha, sādhu kaṃ manasikarotha bhāsissāmi ti. Evaṃ bhante ti kho bhikkhū Bhagavato paccassosuṃ. Bhagavā etad avoca:—

Sace bhikkhave aññatitthiyā paribbājakā evaṃ puccheyyuṃ:—tayo 'me āvuso dhammā. Katame tayo? Rāgo doso moho. Ime kho āvuso tayo dhammā. Imesaṃ āvuso tiṇṇaṃ dhammānaṃ ko viseso ko adhippāyo kiṃ nānākaraṇaṃ ti? Evaṃ puṭṭhā tumhe bhikkhave tesam aññatitthiyānaṃ paribbājakānaṃ evaṃ vyākareyyātha:—Rāgo kho āvuso appasāvajjo dandhavirāgī, doso mahāsāvajjo khippavirāgī, moho mahāsāvajjo dandhavirāgī ti.

2. Ko panāvuso hetu ko paccayo yena anuppanno vā rāgo uppajjati uppanno vā rāgo bhiyyobhāvāya vepullāya samvattati ti?

Subhanimittan ti 'ssa vacanīyaṃ. Tassa subhanimittam ayoniso manasikaroto anuppanno c'eva rāgo uppajjati uppanno ca rāgo bhiyyobhāvāya vepullāya samvattatī ti. Ayaṃ kho āvuso hetu ayaṃ paccayo yena anuppanno vā rāgo uppajjati uppanno vā rāgo bhiyyobhāvāya vepullāya samvattatī ti.

3. Ko panāvuso hetu ko paccayo yena anuppanno vā doso uppajjati uppanno vā doso bhiyyobhāvāya vepullāya samvattatī ti?

Paṭighanimittan ti 'ssa vacanīyaṃ. Tassa paṭighanimittam ayoniso manasikaroto anuppanno c'eva doso uppajjati uppanno ca doso bhiyyobhāvāya vepullāya samvattatī ti. Ayaṃ kho āvuso hetu ayaṃ paccayo yena anuppanno vā doso uppajjati uppanno vā doso bhiyyobhāvāya vepullāya samvattatī ti.

4. Ko panāvuso hetu ko paccayo yena anuppanno vā moho uppajjati uppanno vā moho bhiyyobhāvāya vepullāya samvattatī ti?

Ayoniso manasikāro ti 'ssa vacanīyaṃ. Tassa ayoniso manasikaroto anuppanno c'eva moho uppajjati uppanno ca moho bhiyyobhāvāya vepullāya samvattatī ti. Ayaṃ kho āvuso hetu ayaṃ paccayo yena anuppanno vā moho uppajjati uppanno vā moho bhiyyobhāvāya vepullāya samvattatī ti.

5. Ko panāvuso hetu ko paccayo yena anuppanno vā rāgo n' uppajjati uppanno vā rāgo pahīyatī ti?

Asubhanimittan ti 'ssa vacanīyaṃ. Tassa asubhanimittam yoniso manasikaroto anuppanno c'eva rāgo n'uppajjati uppanno ca rāgo pahīyatī ti. Ayaṃ kho āvuso hetu ayaṃ paccayo yena anuppanno vā rāgo n'uppajjati uppanno vā rāgo pahīyatī ti.

6. Ko panāvuso hetu ko paccayo yena anuppanno vā doso n' uppajjati uppanno vā doso pahīyatī ti?

Mettā cetovimuttī ti 'ssa vacanīyaṃ. Tassa mettā cetovimuttim yoniso manasikaroto anuppanno c'eva doso n'uppajjati uppanno ca doso pahīyatī ti. Ayaṃ kho āvuso hetu ayaṃ paccayo yena anuppanno vā doso n'uppajjati uppanno vā doso pahīyatī ti.

7. Ko panāvuso hetu ko paccayo yena anuppanno vā moho n'uppajjati uppanno vā moho pahīyatī ti?

Yoniso manasikāro ti 'ssa vacanīyaṃ. Tassa yoniso manasikaroto anuppanno c'eva moho n'uppajjati uppanno ca moho pahīyatī ti. Ayaṃ kho āvuso hetu ayaṃ paccayo yena anuppanno vā moho n' uppajjati uppanno vā moho pahīyatī ti.

1. Tīṇi' imāni kho bhikkhave akusalamūlāni. Katamāni tīṇi?
Lobho akusalamūlaṃ, doso akusalamūlaṃ, moho akusalamūlaṃ.

Yad api bhikkhave lobho tad api akusalaṃ, yad api luddho abhisankharoti kāyena vācāya manasā tad api akusalaṃ, yad api uddho lobhena abhibhūto pariyādinna-citto parassa asatā dukkhaṃ upadāhati vadhena vā bandhena vā jāniyā vā garahāya vā pabbājanāya vā balav' amhi balattho iti pi tad api akusalaṃ. Iti 'ssa me lobhajā lobhanidānā lobha-samudayā lobhappaccayā aneke pāpakā akusalā dhammā sambhavanti.

2. Yad api bhikkhave doso tad api akusalaṃ, yad api duṭṭho abhisankharoti kāyena vācāya manasā tad api akusalaṃ, yad api duṭṭho dosena abhibhūto pariyādinna-citto parassa asatā dukkhaṃ upadāhati vadhena vā bandhena vā jāniyā vā garahāya vā pabbājanāya vā balav' amhi balattho iti pi tad api akusalaṃ. Iti 'ssa me dosajā dosanidānā dosasamudayā dosappaccayā aneke pāpakā akusalā dhammā sambhavanti.

3. Yad api bhikkhave moho tad api akusalaṃ, yad api mūḷho abhisankharoti ti kāyena vācāya manasā tad api akusalaṃ, yad api mūḷho mohena abhibhūto pariyādinna-citto parassa asatā dukkhaṃ upadāhati vadhena vā bandhena vā jāniyā vā garahāya vā pabbājanāya vā balav' amhi balattho iti tad api akusalaṃ. Iti 'ssa me mohajā mohanidānā mohasamudayā mohappaccayā aneke pāpakā akusalā dhammā sambhavanti.

4. Evarūpo cāyaṃ bhikkhave puggalo vuccati akālavādī ti pi abhūtavādī ti pi anattavādī ti pi adhammavādī ti pi avinayavādī ti pi ti. Kasmā cāyaṃ bhikkhave evarūpo puggalo vuccati akālavādī ti pi abhūtavādī ti pi anattavādī ti pi adhammavādī ti pi avinayavādī ti pi ti. Tathā h'ayaṃ bhikkhave puggalo parassa asatā dukkhaṃ upadāhati vadhena vā bandhena vā jāniyā vā garahāya vā pabbājanāya vā balav' amhi balattho. Iti pi bhūtena kho pana vuccamāno avajānāti no paṭijānāti abhūtena vuccamāno na ātappaṃ karoti tassa nibbeṭhanāya iti p'etaṃ atacchaṃ iti p'etaṃ abhūtan ti. Tasmā evarūpo puggalo vuccati akālavādī ti pi abhūtavādī ti pi anattavādī ti pi adhammavādī ti pi avinayavādī ti pi ti. Evarūpo bhikkhave puggalo lobhajehi pāpakehi akusalehi dhammehi abhibhūto pariyādinna-citto diṭṭh' eva dhamme dukkhaṃ viharati savighātaṃ sa-upāyāsaṃ sa-pariḷāhaṃ kāyassa bhedaṃ param maraṇā duggati

pātikaṅkhā, dosajehi . . . pe . . . mohajehi pāpakehi akusalehi dhammehi abhibhūto pariyādinnacitto diṭṭh' eva dhamme dukkhaṃ viharati savighātaṃ sa-upāyāsaṃ sa-parilāhaṃ kāyassa bhedaṃ param maraṇā duggati pātikaṅkhā.

5. Seyyathāpi bhikkhave sālo vā dhavo vā phandano vā tihi māluvālatāhi uddhasetā pariyaonaddho anayaṃ āpajjati vyaśanaṃ āpajjati anayavyaśanaṃ āpajjati, evaṃ eva kho bhikkhave evarūpo puggalo lobhajehi pāpakehi akusalehi dhammehi abhibhūto pariyādinnacitto diṭṭh' eva dhamme dukkhaṃ viharati savighātaṃ sa-upāyāsaṃ sa-parilāhaṃ kāyassa bhedaṃ param maraṇā duggati pātikaṅkhā, dosajehi . . . pe . . . mohajehi, pāpakehi akusalehi dhammehi abhibhūto pariyādinnacitto diṭṭh' eva dhamme dukkhaṃ viharati savighātaṃ sa-upāyāsaṃ sa-parilāhaṃ kāyassa bhedaṃ param maraṇā duggati pātikaṅkhā.

Imāni kho bhikkhave tīṇi akusalamūlāni ti.

6. 'Tīṇ' imāni bhikkhave kusalamūlāni. Katamāni tīṇi? Alo-bho kusalamūlaṃ, adoso kusalamūlaṃ, amoho kusalamūlaṃ.

Yad api bhikkhave alobho tad api kusalaṃ yad api aluddho abhisāṅkharoti kāyena vācāya manasā tad api kusalaṃ, yad api aluddho lobhena anabhibhūto apariyādinnacitto na parassa asatā dukkhaṃ upadāhati vadhena vā bandhena vā jāṇiyā vā garahāya vā pabbājanāya vā balav' 'mhi balattho iti pi tad api kusalaṃ. Iti 'ssa me alobhajā alobhanidānā alobhasamudayā alobhappaccayā aneke kusalā dhammā sambhavanti.

7. Yad api bhikkhave adoso tad api kusalaṃ, yad api aduṭṭho abhisāṅkharoti kāyena vācāya manasā tad api kusalaṃ, yad api aduṭṭho dosena anabhibhūto apariyādinnacitto na parassa asatā dukkhaṃ upadāhati vadhena vā bandhena vā jāṇiyā vā pabbājanāya vā balav' amhi balattho iti pi tad api kusalaṃ. Iti 'ssa me adosajā adosanidānā adosasamudayā adosappaccayā aneke kusalā dhammā sambhavanti.

8. Yad api bhikkhave amoho tad api kusalaṃ, yad api amūḷho abhisāṅkharoti kāyena vācāya manasā tad api kusalaṃ, yad api amūḷho mohena anabhibhūto apariyādinnacitto na parassa asatā dukkhaṃ upadāhati vadhena vā bandhena vā jāṇiyā vā garahāya vā pabbājanāya vā balav' amhi balattho iti pi tad api kusalaṃ. Iti 'ssa me amohajā amohanidānā amohasamudayā amohapaccayā aneke kusalā dhammā sambhavanti.

9. Evarūpo cāyam bhikkhave puggalo vuccati kālavādī ti pi bhūtavādī ti pi atthavādī ti pi dhammavādī ti pi vinayavādī ti pi ti. Kasmā cāyam bhikkhave evarūpo puggalo vuccati kālavādī ti pi bhūtavādī ti pi atthavādī ti pi dhammavādī ti pi vinayavādī ti pi ti. Yathā h'ayam bhikkhave puggalo na parassa asatā dukkham upadahati vadhena vā bandhena vā jāniyā vā garahāya vā pabbā-janiyā vā balav' amhi balattho iti pi bhūtena kho pana vuccamāno paṭijānāti no avajānāti abhūtena vuccamāno ātappam karoti tassa nibbēthanāya iti p'etaṃ tacchaṃ iti p'etaṃ bhūtaṃ, tasmā evarūpo puggalo vuccati kālavādī ti pi bhūtavādī ti pi atthavādī ti pi vinayavādī ti pi ti.

10. Evarūpassa bhikkhave puggalassa lobhajā pāpakā akusalā dhammā pahīnā ucchinnamūlā tālāvatthukatā anabhāvakatā āyatim anuppādadhammā diṭṭh' eva dhamme sukham viharati avighātaṃ anupāyāsaṃ aparilāhaṃ diṭṭh' eva dhamme parinibbāyati: dosajā pe mohajā pāpakā akusalā dhammā pahīnā . . . anuppādadhammā diṭṭh' eva dhamme sukham viharati avighātaṃ anupāyāsaṃ aparilāhaṃ diṭṭh' eva dhamme parinibbāyati.

11. Seyyathāpi bhikkhave sālo vā dhavo vā phandano vā tihi māluvālatāhi uddhasetā pariyonaddho. Atho puriso āgaccheyya kuddālapitakaṃ vā ādāya. So taṃ māluvālatam mūle chindeyya mūle chetvā palikhaṇeyya palikhāṇitvā mūlāni uddhareyya antamaso usīranālamattāni pi. So taṃ māluvālatam khaṇḍākhāṇḍikaṃ chindeyya, khaṇḍākhāṇḍikaṃ chetvā phāleyya, phāletvā sakalikaṃ sakalikaṃ kareyya, sakalikaṃ sakalikaṃ karitvā vātātāpe visoseyya, vātātāpe visosetvā agginā daheyya, agginā dahetvā masim kareyya, masim karitvā mahāvāte vā opuneyya nadiyā vā sīghasotāya pavā-heyya, evam assa tā bhikkhave māluvālatā ucchinnamūlā tālāvatthu-katā anabhāvakatā āyatim anuppādadhammā. Evam eva kho bhikkhave evarūpassa puggalassa lobhajā pāpakā akusalā dhammā pahīnā ucchinnamūlā tālāvatthukatā anabhāvakatā āyatim anuppādadhammā diṭṭh' eva dhamme sukham viharati avighātaṃ anupāyāsaṃ aparilāhaṃ diṭṭh' eva dhamme parinibbāyati, dosajā pe mohajā pāpakā akusalā dhammā pahīnā ucchinnamūlā tālāvatthukatā anabhāvakatā āyatim anuppādadhammā diṭṭh' eva dhamme sukham viharati avighātaṃ anupāyāsaṃ aparilāhaṃ diṭṭh' eva dhamme parinibbāyati.

Imāni kho bhikkhave tīṇi kusalamūlāni ti.

1. Evaṃ me sutam. Ekam samayaṃ Bhagavā Sāvattṭhiyaṃ viharati Pubbārāme Migāramātu pāsāde. Atha kho Visākhā Migāramātā tad ah'uposathe yena Bhagavā tena upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantam nisīdi. Ekamantam nisinnam kho Visākham Migāramātaram Bhagavā etad avoca: Handa kuto nu tvam Visākhe āgacchasi divādivassā ti.

Uposathāhaṃ bhante ajja upavasāmi ti.

Tayo kho 'me Visākhe uposathā. Katame tayo?

Gopālakūposatho, nigaṇṭhūposatho, ariyūposatho.

2. Kathaṇ ca Visākhe gopālakūposatho hoti?

Seyyathāpi Visākhe gopālako sāyaṇhasamayam sāmukānam gāvo niyyādetvā iti paṭisaṅcikkhati:—ajja kho gāvo amusmiṇ ca amusmiṇ ca padese carimṣu amusmiṇ ca amusmiṇ ca padese pāniyāni apamsu, sve dāni gāvo amusmiṇ ca amusmiṇ ca padese carissanti amusmiṇ ca amusmiṇ ca padese pāniyāni pivissantī ti. Evaṃ eva kho Visākhe idh' ekacco uposathiko iti paṭisaṅcikkhati:—ahaṃ khvajja idaṇ c'idaṇ ca khādaniyam khādim idaṇ c' idaṇ ca bhojaniyam bhujim, sve dānāhaṃ idaṇ c' idaṇ ca khādaniyam khādissāmi idaṇ c' idaṇ ca bhojaniyam bhuñjissāmi ti. So tena lobhena abhiṇṇāsa-gatena cetasā divasaṃ atināmeti. Evaṃ kho Visākhe gopālakūposatho hoti. Evaṃ upavuttho kho Visākhe gopālakūposatho na mahapphalo hoti na mahānisamso na mahājutiko na mahāvipphāro.

Kathaṇ ca Visākhe Nigaṇṭhūposatho hoti?

Atthi Visākhe Nigaṇṭhā nāma samaṇajātikā, te sāvakaṃ evaṃ samādapenti—ehi tvam ambho purisa ye puratthimāya disāya pāṇā param yojanasatam tesu daṇḍam nikkhipāhi, ye pacchimāya disāya pāṇā param yojanasatam tesu daṇḍam nikkhipāhi, ye uttarāya disāya pāṇā param yojanasatam tesu daṇḍam nikkhipāhi, ye dakkhināya disāya pāṇā param yojanasatam tesu daṇḍam nikkhipāhi ti. Iti ekaccānam pāṇānam anuddayāya anukampāya samādapenti. Ekaccānam pāṇānam nānuddayāya na anukampāya samādapenti. Te tādah' uposathe sāvakaṃ evaṃ samādapenti:—ehi tvam ambho purisa sabbacelāni nikkhipitvā evaṃ vadehi—nāhaṃ kvaci kassaci kiñcanam tasmim, na ca mama kvaci kassaci kiñcanam n'atthīti. Jānanti kho pan' assa mātāpitaro ayaṃ amhākaṃ putto ti, so pi jānāti ime mayhaṃ mātāpitaro ti. Jānāti kho pan' assa puttadāro ayaṃ mayhaṃ bhattā ti, so pi jānāti ayaṃ mayhaṃ puttadāro ti. Jānanti kho pan' assa dāsakammakaraporisā ayaṃ amhākaṃ ayyo ti,

so pi jānāti ime mayham dāsakammakaraporisā ti. Iti yasmim samaye sabbe samādapetabbā musāvāde tasmim samaye samādapenti. Idam assa musāvādasim vadāmi. So tassā rattiyā accayena te bhoge adinnam yeva paribhuñjati. Idam assa adinnādānasmim vadāmi. Evam kho Visākhe Nigaṇṭhūposatho hoti, evam upavuttho kho Visākhe nigaṇṭhūposatho na mahapphalo hoti na mahānisamso na mahājutiko na mahāvippহারো.

Kathaṇ ca Visākhe ariyūposatho hoti?

Upakkiliṭṭhassa Visākhe cittassa upakkamena pariyodapanā hoti.

Kathaṇ ca Visākhe upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti?

Idha Visākhe ariyasāvako Tathāgataṃ anussarati—iti pi so Bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanussānam Buddho Bhagavā ti. Tassa Tathāgataṃ anussarato cittaṃ pasīdati pāmujjam uppajjati, ye cittassa upakkilesā te pahīyanti, seyyathāpi Visākhe upakkiliṭṭhassa sīsassa upakkamena pariyodapanā hoti.

Kathaṇ ca Visākhe upakkiliṭṭhassa sīsassa upakkamena pariyodapanā hoti? Kakkaṇ ca paṭicca mattikaṇ ca paṭicca udakaṇ ca paṭicca purisassa ca tajjam vāyāmaṃ paṭicca, evam kho Visākhe upakkiliṭṭhassa sīsassa upakkamena pariyodapanā hoti. Evam eva kho Visākhe upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti.

Kathaṇ ca Visākhe upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti?

Idha Visākhe ariyasāvako Tathāgataṃ anussarati:—iti pi so Bhagavā . . . pe . . . satthā devamanussānam buddho Bhagavā ti. Tassa Tathāgataṃ anussarato cittaṃ pasīdati pāmojjam uppajjati, ye cittassa upakkilesā te pahīyanti. Ayam vuccati Visākhe ariyasāvako brahmūposatham upavasati Brahmunā saddhim samvasati Brahmaṇ c'assa ārabha cittaṃ pasīdati pāmojjam uppajjati, ye cittassa upakkilesā te pahīyanti. Evam kho Visākhe upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti.

Upakkiliṭṭhassa Visākhe cittassa upakkamena pariyodapanā hoti. Kathaṇ ca Visākhe upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti?

Idha Visākhe ariyasāvako dhammaṃ anussarati—svākkhāto Bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko

paccattam veditabbo viññūhī ti. Tassa dhammam anussarato cittam pasīdati pāmujjam uppajjati, ye cittassa upakkilesā te pahīyanti, seyyathāpi Visākhe upakkiliṭṭhassa kāyassa upakkamena pariyodapanā hoti.

Kathaṇ ca Visākhe upakkiliṭṭhassa kāyassa upakkamena pariyo-dapanā hoti? Sottiṇ ca paṭicca cuṇṇaṇ ca paṭicca udakaṇ ca paṭicca purisassa ca tajjam vāyāmam paṭicca. Evaṃ kho Visākhe upakkiliṭṭhassa kāyassa upakkamena pariyodapanā hoti. Evaṃ eva kho Visākhe upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti.

Kathaṇ ca Visākhe upakkiliṭṭhassa cittassa upakkamena pariyo-dapanā hoti?

Idha Visākhe ariyasāvako dhammam anussarati—svākkhāto Bhagavatā dhammo . . . pe . . . paccattam veditabbo viññūhī ti. Tassa dhammam anussarato cittam pasīdati pāmujjam uppajjati, ye cittassa upakkilesā te pahīyanti. Ayaṃ vuccati Visākhe ariyasāvako dhammū-posatham upavasati dhammena saddhim samvasati dhammaṇ c'assa ārabha cittaṃ pasīdati pāmujjam uppajjati, ye cittassa upakkilesā te pahīyanti. Evaṃ kho Visākhe upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti.

Upakkiliṭṭhassa Visākhe cittassa upakkamena pariyodapanā hoti. Kathaṇ ca Visākhe upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti?

Idha Visākhe ariyasāvako saṅgham anussarati—supaṭipanno Bhagavato sāvakaśaṅgho ujupaṭipanno . . . pe . . . ñāyapaṭipanno . . . pe . . . sāmīcipaṭipanno Bhagavato sāvakaśaṅgho yadidaṃ cattāri purisayugāni atṭha purisapuggalā esa Bhagavato sāvakaśaṅgho āhuneyyo pāhuneyyo dakkhineyyo añjalikaraṇiyyo anuttaram puñña-kkhettaṃ lokassā ti. Tassa saṅgham anussarato cittaṃ pasīdati pāmujjam uppajjati, ye cittassa upakkilesā te pahīyanti, seyyathāpi Visākhe upakkiliṭṭhassa vatthassa upakkamena pariyodapanā hoti.

Kathaṇ ca Visākhe upakkiliṭṭhassa vatthassa upakkamena pariyodapanā hoti?

Ūsaṇ khāraṇ ca paṭicca gomayaṇ ca paṭicca udakaṇ ca paṭicca purisassa ca tajjam vāyāmam paṭicca. Evaṃ kho Visākhe upakkiliṭṭhassa vatthassa upakkamena pariyodapanā hoti. Evaṃ eva kho Visākhe upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti.

Kathaṇ ca Visākhe upakkiliṭṭhassa cittassa upakkamena pariyo-dapanā hoti?

Idha Visākhe ariyasāvako saṅghaṃ anussarati—supaṭipanno Bhagavato saṅgho . . . pe . . . anuttaraṃ puññakkhettaṃ lokassā ti. Tassa saṅghaṃ anussarato cittaṃ pasīdati pāmujjam uppajjati, ye cittassa upakkilesā te pahīyanti. Ayaṃ vuccati Visākhe ariyasāvako saṅghūposathaṃ upavasati saṅghena saddhiṃ saṃvasati saṅghaṃ c'assa ārabba cittaṃ pasīdati pāmujjam uppajjati ye cittassa upakkilesā te pahīyanti. Evaṃ kho Visākhe upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti.

Upakkiliṭṭhassa Visākhe cittassa upakkamena pariyodapanā hoti. Kathaṇ ca Visākhe upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti?

Idha Visākhe ariyasāvako attano sīlāni anussarati—akkhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññuppasatthāni aparāmatṭhāni samādhī-saṃvattanikāni. Tassa sīlaṃ anussarato cittaṃ pasīdati pāmujjam uppajjati ye cittassa upakkilesā te pahīyanti, seyyathāpi Visākhe upakkiliṭṭhassa ādāsassa upakkamena pariyodapanā hoti.

Kathaṇ ca Visākhe upakkiliṭṭhassa ādāsassa upakkamena pariyodapanā hoti?

Telaṇ ca paṭicca chārikaṇ ca paṭicca vālaṇḍukaṇ ca paṭicca purisassa ca tājjaṃ vāyāmaṃ paṭicca. Evaṃ kho Visākhe upakkiliṭṭhassa ādāsassa upakkamena pariyodapanā hoti. Evaṃ eva kho Visākhe upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti.

Kathaṇ ca Visākhe upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti?

Idha Visākhe ariyasāvako attano sīlāni anussarati—akhaṇḍāni . . . pe . . . samādhīsaṃvattanikāni. Tassa sīlaṃ anussarato cittaṃ pasīdati . . . pe . . . pahīyanti. Ayaṃ vuccati Visākhe ariyasāvako sīluposathaṃ upavasati sīlena saddhiṃ saṃvasati sīlaṇ c'assa ārabba cittaṃ pasīdati pāmujjam uppajjati ye cittassa upakkilesā te pahīyanti. Evaṃ kho Visākhe upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti.

Upakkiliṭṭhassa Visākhe cittassa upakkamena pariyodapanā hoti. Kathaṇ ca Visākhe upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti?

Idha Visākhe ariyasāvako devatānussarati—santi devā Cātumma-hārājikā, santi devā Tāvatisā, santi devā Yāmā, santi devā Tusitā, santi devā Nimmānaratino, santi devā Paranimmitavasavattino, santi devā Brahmakāyikā, santi devā tatuttariṃ. Yathārūpāya

saddhāya samannāgatā tā devatā ito cutā tatth' uppannā mayham pi tathārūpā saddhā samvujjati, yathārūpena sīlena samannāgatā tā devatā ito cutā tatth' uppannā mayham pi tathārūpaṃ sīlaṃ samvujjati, yathārūpena sutena samannāgatā tā devatā ito cutā tatth' uppanna mayham pi tathārūpaṃ sutam samvujjati, yathārūpena cāgena samannāgatā tā devatā cutā tatth' uppannā mayham pi tathārūpo cāgo samvujjati, yathārūpāya paññāya samannāgatā tā devatā ito cutā tatth' uppannā mayham pi tathārūpā paññā samvujjati tī. Tassa attano ca tāsāṃ ca devatānaṃ saddhaṃ ca sīlaṃ ca sutaṃ ca cāgaṃ ca paññaṃ ca anussarato cittaṃ pasīdati pāmujaṃ uppajjati, ye cittassa upakkilesā te pahīyanti, seyyathāpi Visākhe upakkiliṭṭhassa jātarūpassa upakkamena pariyodapanā hoti.

Kathaṃ ca Visākhe upakkiliṭṭhassa jātarūpassa upakkamena pariyodapanā hoti ?

Ukkaṃ ca paṭicca lonaṃ ca paṭicca gerukaṃ ca paṭicca nālīkaṃ ca paṭicca saṇḍāsaṃ ca paṭicca purisassa ca tajjaṃ vāyāmaṃ paṭicca. Evaṃ kho Visākhe upakkiliṭṭhassa jāturūpassa upakkamena pariyodapanā hoti. Evaṃ eva kho Visākhe upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti.

Kathaṃ ca Visākhe upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti ?

Idha Visākhe ariyasāvako devatānussarati—santi devā Cātummahārājikā, santi devā Tāvatisā . . . pe . . . santi devā tatuttarīm. Yathārūpāya saddhāya samannāgatā tā devatā ito cutā tatth' uppannā mayham pi tathārūpā saddhā samvujjati, yathārūpena sīlena . . . sutena . . . cāgene . . . paññāya samannāgatā tā devatā ito cutā tatth' uppannā mayham pi tathārūpā paññā samvujjati ti. Tassa attano tāsāṃ ca devatānaṃ saddhaṃ ca sīlaṃ ca sutaṃ ca cāgaṃ ca paññaṃ ca anussarato cittaṃ pasīdati pāmujaṃ uppajjati ye cittassa upakkilesā te pahīyanti. Ayaṃ vuccati ariyasāvako devatūposatham upavasati devatāhi saddhiṃ samvasati, devatā c'assa ārabba cittaṃ pasīdati pāmujaṃ uppajjati, ye cittassa upakkilesā te pahīyanti. Evaṃ kho Visākhe upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti.

Sa kho so Visākhe ariyasāvako iti paṭisañcikkhati—yāvajīvaṃ arahanto pāṇātipātā pahāya pāṇātipātā paṭiviratā nihitandaṇḍā nihitasatthā lajjī dayāpannā sabbapāṇabhūtahitānukampino viharanti, aham p'ajja imaṃ ca rattim imaṃ ca divasaṃ pāṇātipātā pahāya pāṇātipātā paṭivirato nihitandaṇḍo nihitasattho lajjī dayāpanno

sabbapāṇabhūtānukampī viharāmi. Iminā pi aṅgena arahataṃ anukaromi uposatho ca me upavuttho bhavissati.

Yāvajīvaṃ arahanto adinnadānaṃ pahāya adinnadānā paṭiviratā dinnādāyī dinnapāṭikaṅkhī athenena sucibhūtena attanā viharanti, aham p'ajja imaṃ ca rattiṃ imaṃ ca divasaṃ adinnadānaṃ pahāya adinnadānā paṭivirato dinnādāyī dinnapāṭikaṅkhī athenena suci-bhūtena attanā viharāmi. Iminā pi aṅgena arahataṃ anukaromi uposatho ca me upavuttho bhavissati.

Yāvajīvaṃ arahanto abrahmacariyaṃ pahāya brahmacārī anācārī viratā methunā gāmadhammā, aham p'ajja imaṃ ca rattiṃ imaṃ ca divasaṃ abrahmacariyaṃ pahāya brahmacārī anācārī virato methunā gāmadhammā. Iminā pi aṅgena arahataṃ anukaromi uposatho ca me upavuttho bhavissati.

Yāvajīvaṃ arahanto musāvādaṃ pahāya musāvādā paṭiviratā saccavādī saccasandhā thetā paccayikā avisaṃvādakā lokassa, aham p'ajja imaṃ ca rattiṃ imaṃ ca divasaṃ musāvādaṃ pahāya musāvādā paṭivirato saccavādī saccasandho theto paccayiko avisaṃvādako lokassa. Iminā pi aṅgena arahataṃ anukaromi uposatho ca me upavuttho bhavissati.

Yāvajīvaṃ arahanto surāmerayamajjapamādaṭṭhānaṃ pahāya surāmerayamajjapamādaṭṭhānā paṭiviratā, aham pi ajja imaṃ ca rattiṃ imaṃ ca divasaṃ surāmerayamajjapamādaṭṭhānaṃ pahāya surāmerayamajjapamādaṭṭhānā paṭivirato viharāmi. Iminā pi aṅgena arahataṃ anukaromi uposatho ca me upavuttho bhavissati.

Yāvajīvaṃ arahanto ekabhattikā rattūparatā viratā vikālabhojanā, aham p'ajja imaṃ ca rattiṃ imaṃ ca divasaṃ ekabhattiko rattūparato virato vikālabhojanā. Iminā pi aṅgena arahataṃ anukaromi uposatho ca me upavuttho bhavissati.

Yāvajīvaṃ arahanto naccagītavāditavisūkadassanāmālāgandhavi-
lepanadhāraṇamaṇḍanavibhūsanatṭhānā paṭiviratā, aham p'ajja imaṃ ca rattiṃ imaṃ ca divasaṃ naccagītavāditavisūkadassanāmālā
gandhavi-
lepanadhāraṇamaṇḍanavibhūsanatṭhānā paṭivirato. Iminā pi aṅgena arahataṃ anukaromi uposatho ca me upavuttho bhavissati.

Yāvajīvaṃ arahanto uccāsayanamahāsayanam pahāya uccāsaya-
namahāsayanā paṭiviratā nīcaseyyaṃ kappenti mañcake vā
tiṇasaṇṭhārake vā, aham p'ajja imaṃ ca rattiṃ imaṃ ca divasaṃ
uccāsayanamahāsayanam pahāya uccāsayanamahāsayanā paṭivirato
nīcaseyyaṃ kappemi mañcake vā tiṇasaṇṭhārake vā. Iminā pi aṅgena
arahataṃ anukaromi uposatho ca me upavuttho bhavissati ti. Evaṃ

kho Visākhe ariyūposatho hoti, evaṃ upavuttho kho Visākhe ariyūposatho mahapphalo hoti mahānisaṃso mahājutiko mahāvipphāro.

Kīva mahapphalo hoti, kīva mahānisaṃso, kīva mahājutiko, kīva mahāvipphāro ?

Seyyathāpi Visākhe yo imesaṃ soḷasannaṃ mahājanapadānaṃ pahūtamahāsattaratanānaṃ issarādhipaccaṃ rajjaṃ kareyya, seyya-thīdaṃ Aṅgānaṃ Magadhānaṃ Kāsīnaṃ Kosalānaṃ Vajjīnaṃ Mallānaṃ Cetīnaṃ Vaṅgānaṃ Kurūnaṃ Pañcālānaṃ Macchānaṃ Surasenānaṃ Assakānaṃ Avantīnaṃ Gandhārānaṃ Kambojānaṃ, aṭṭhaṅgasamannāgatassa uposathassa ekaṃ kālaṃ nāgghanti soḷasiṃ. Taṃ kissa hetu ? Kapaṇaṃ Visākhe mānusakaṃ rajjaṃ dibbaṃ sukhaṃ upanidhāya.

Yāni Visākhe mānusakāni paññāsa vassāni Cātummahārājikānaṃ devānaṃ eso eko rattindivo, tāya rattiyā tiṃsarattiyo māso, tena māsenā dvādasa māsiyo saṃvaccharo, tena saṃvaccharena pañca vassa-satāni Cātummahārājikānaṃ devānaṃ āyuppamānaṃ. Thānaṃ kho pan' etaṃ Visākhe vijjati yaṃ idh' ekacco itthi vā puriso vā aṭṭhaṅgasamannāgataṃ uposathaṃ upavasitvā kāyassa bhedaṃ param maraṇā Cātummahārājikānaṃ devānaṃ saṃvāyataṃ uppajjeyya. Idaṃ kho pan' etaṃ Visākhe sandhāya bhāsitaṃ kapaṇaṃ mānusakaṃ rajjaṃ dibbaṃ sukhaṃ upanidhāya.

Yaṃ Visākhe mānusakaṃ vassasataṃ Tāvatiṃsānaṃ devānaṃ eso eko rattinidivo tāya rattiyā tiṃsa rattiyō māso tena māsenā dvādasa māsiyo saṃvaccharo, tena saṃvaccharena dibbaṃ vassa-sahassaṃ Tāvatiṃsānaṃ devānaṃ āyuppamānaṃ. Thānaṃ kho pan' etaṃ Visākhe vijjati yaṃ idh' ekacco itthi vā puriso vā aṭṭhaṅgasamannāgataṃ uposathaṃ upavasitvā kāyassa bhedaṃ param maraṇā Tāvatiṃsānaṃ devānaṃ saṃvāyataṃ uppajjeyya. Idaṃ kho pan' etaṃ Visākhe sandhāya bhāsitaṃ kapaṇaṃ mānusakaṃ rajjaṃ dibbaṃ sukhaṃ upanidhāya.

Yāni Visākhe mānusakāni dve vassasatāni Yāmānaṃ devānaṃ eso eko rattindivo tāya rattiyā tiṃsa rattiyō māso, tena māsenā dvādasa māsiyo saṃvaccharo, tena saṃvaccharena dibbāni dve vassa-sahassāni Yāmānaṃ devānaṃ āyuppamānaṃ. Thānaṃ kho pan' etaṃ Visākhe vijjati yaṃ idh' ekacco itthi vā puriso vā aṭṭhaṅgasamannāgataṃ uposathaṃ upavasitvā kāyassa bhedaṃ param maraṇā Yāmānaṃ devānaṃ saṃvāyataṃ uppajjeyya. Idaṃ kho pan' etaṃ Visākhe sandhāya bhāsitaṃ kapaṇaṃ mānusakaṃ rajjaṃ dibbaṃ sukhaṃ upanidhāya.

Yāni Visākhe mānusakāni cattāri vassasatāni Tusitānaṃ devānaṃ eso eko rattindivo tāya rattiyaṃ tiṃsa rattiyo māso, tena māsenā dvādasa māsiyo saṃvaccharo, tena saṃvaccharena dībhāni cattāri vassasahassāni Tusitānaṃ devānaṃ āyuppamānaṃ. Thānaṃ kho paṇ' etaṃ Visākhe vijjati yaṃ idh, ekacco itthi vā puriso vā aṭṭhaṅgasamannāgataṃ uposathaṃ upavasitvā kāyassa bhedaṃ paramaṃ maraṇā Tusitānaṃ devānaṃ saṃvāyātaṃ upajjeyya. Idaṃ kho paṇ' etaṃ Visākhe sandhāya bhāsitaṃ kapaṇaṃ mānusaṃ rājjaṃ dībbaṃ sukhaṃ upanidhāya.

Yāni Visākhe mānusakāni aṭṭha vassasatāni Nimmānaratīnaṃ devānaṃ eso eko rattindivo tāya rattiyaṃ tiṃsa rattiyo māso, tena māsenā dvādasa māsiyo saṃvaccharo, tena saṃvaccharena dībhāni aṭṭha vassasahassāni Nimmānaratīnaṃ devānaṃ āyuppamānaṃ. Thānaṃ kho paṇ' etaṃ Visākhe vijjati yaṃ idh' ekacco itthi vā puriso vā aṭṭhaṅgasamannāgataṃ uposathaṃ upavasitvā kāyassa bhedaṃ paramaṃ maraṇā Nimmānaratīnaṃ devānaṃ saṃvāyātaṃ upajjeyya. Idaṃ kho paṇ' etaṃ Visākhe sandhāya bhāsitaṃ kapaṇaṃ mānusaṃ rājjaṃ dībbaṃ sukhaṃ upanidhāya.

Yāni Visākhe mānusakāni soḷasa vassasatāni Paranimmitavasavattīnaṃ devānaṃ eso eko rattindivo tāya rattiyaṃ tiṃsa rattiyo māso, tena māsenā dvādasa māsiyo saṃvaccharo, tena saṃvaccharena dībhāni soḷasa vassasahassāni Paranimmitavasavattīnaṃ devānaṃ āyuppamānaṃ. Thānaṃ kho paṇ' etaṃ Visākhe vijjati yaṃ idh' ekacco itthi vā puriso vā aṭṭhaṅgasamannāgataṃ uposathaṃ upavasitvā kāyassa bhedaṃ paramaṃ maraṇā Paranimmitavasavattīnaṃ devānaṃ saṃvāyātaṃ upajjeyya. Idaṃ kho paṇ' etaṃ Visākhe sandhāya bhāsitaṃ kapaṇaṃ mānusaṃ rājjaṃ dībbaṃ sukhaṃ upanidhāya ti.

Pāṇaṃ na hāne na cādinnaṃ ādiye
Musā na bhāse na ca majjapo siyā
Abrahmacariyā virameyya methunā
Rattiṃ na bhuñjeyya vikālabhojanaṃ.
Mālaṃ na dhāraye na ca gandhaṃ ācare
Mañce chamāyaṃ vasayetha saṇṭhate
Etaṃ hi aṭṭhaṅgikamāhūposathaṃ
Buddhena dukkhantaṃ pakāsitaṃ.
Canda ca suriyo ca ubho sudassanā
Obhāsayāṃ anupariyanti yāvata
Tamonudā te pana antalikkhagā

Nabhe pabhāsanti disā virocanā
 Etasmim yam vijjati antare dhanam
 Muttam manim veluriyañ ca bhaddakam
 Siṅgisuvaṇṇam athavā pi kañcanam
 Yam jātarūpaṃ hāṭakan ti vuccati
 Aṭṭhaṅgūpetassa uposathassa
 Kalam pi te nānubhavanti soḷasim
 Candappabhā tāragaṇā ca sabbe
 Tasmā hi nāri ca naro ca sīlavā
 Aṭṭhaṅgūpetam upavassūposatham
 Puññāni katvāna sukhindriyāni
 Aninditā saggam upenti tñānan ti.

ANĀGATABHAYĀNI

(*Āṅguttara Nikāya*)

1. Pañc' imāni bhikkhave anāgatabhayāni sampassamānena alam eva āraññakena bhikkhunā appamattena ātāpinā pahitattena viharitum appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Katamāni pañca ?

2. Idha bhikkhave āraññako bhikkhu iti paṭisañcikkhati 'aham kho etarahi ekako araṇṇe viharāmi, ekakam kho pana mam araṇṇe viharantaṃ ahi vā mam daseyya, vicchiko vā mam daseyya, satapadī vā mam daseyya, tena me assa kālakiriyā, so mam' assa antarāyo. Handāham viriyam ārabhāmi appattassa pattiya anadhigatassa adhigamāya, asacchikatassa sacchikiriyāyā' ti.

Idam bhikkhave paṭhamam anāgatabhayam sampassamānena alam eva āraññakena bhikkhunā appamattena ātāpinā pahitattena viharitum appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.

3. Puna ca param bhikkhave āraññako bhikkhu iti paṭisañcikkhati 'aham kho etarahi ekaho araṇṇe viharāmi, ekako kho panāham araṇṇe viharanto upakkhalitvā vā papateyyam, bhattam vā me bhuttaṃ vyāpajjeyya, pittaṃ vā me kuppeyya, semham vā me kuppeyya, satthakā vā me vātā kuppeyyum, tena me assa kālakiriyā, so mam' assa antarāyo. Handāham viriyam ārabhāmi appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriyāyā' ti.

Idam bhikkhave dutiyam anāgatabhayam sampassamānena alam eva āraññakena bhikkhunā appamattena ātāpinā pahitattena vihari-

tum appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.

4. Puna ca param bhikkhave ārañṇako bhikkhu iti paṭisañcikkhati 'aham kho etarahi ekako araṇṇe viharāmi, ekako kho panāham araṇṇe viharanto vālehi samāgaccheyyam sīhena vā vyagghena vā dīpinā vā acchena vā taracchena vā, te mam jivitā voropeyyum, tena me assa kālakiriyā, so mam' assa antarāyo. Handāham viriyam ārabhāmi appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriyāyā' ti.

Idam bhikkhave tatiyam anāgatabhayam sampassamānena alam eva ārañṇakena bhikkhunā appamattena ātāpinā pahitattena viharitum appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.

5. Puna ca param bhikkhave ārañṇako bhikkhu iti paṭisañcikkhati 'aham kho etarahi ekako araṇṇe viharāmi, ekako kho panāham araṇṇe viharanto māṇavehi samāgaccheyyam katakammehi vā akatakammehi vā, te mam jivitā voropeyyum, tena me assa kālakiriyā, so mam' assa antarāyo. Handāham viriyam ārabhāmi appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriyāyā' ti.

Idam bhikkhave catuttham anāgatabhayam sampassamānena alam eva ārañṇakena bhikkhunā appamattena ātāpinā pahitattena viharitum appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.

6. Puna ca param bhikkhave ārañṇako bhikkhu iti paṭisañcikkhati 'aham kho etarahi ekako araṇṇe viharāmi, santi kho panāraṇṇe vālā amanussā, te mam jivitā voropeyyum, tena me assa kālakiriyā, so mam' assa antarāyo. Handāham viriyam ārabhāmi appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriyāyā' ti.

Idam bhikkhave pañcamam anāgatabhayam sampassamānena alam eva ārañṇakena bhikkhunā appamattena ātāpinā pahitattena viharitum appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.

Imāni kho bhikkhave pañca anāgatabhayāni sampassamānena alam eva ārañṇakena bhikkhunā appamattena ātāpinā pahitattena viharitum appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriyāyā' ti.

7. Pañc' imāni bhikkhave anāgatabhayāni sampassamānena alam eva bhikkhunā appamattena ātāpinā pahitattena viharitum

appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Katamāni pañca ?

8. Idha bhikkhave bhikkhu iti paṭisañcikkhati 'aham kho etarahi daharo yuvā susu kālakeso bhadrena yobbanena samannāgato paṭhamena vayasā, hoti kho pana so samayo, yaṃ imaṃ kāyaṃ jarā phusati, jīṇṇena kho pana jarāya abhibhūtena na sukaram buddhānaṃ sāsanaṃ manasikātum, na sukarāni araṇṇavanapatthāni pantāni senāsanāni paṭisevitum, purā maṃ so dhammo āgacchati anittho akanto amanāpo. Handāhaṃ paṭikacc' eva viriyaṃ ārabhāmi appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriyāya, yenāhaṃ dhammena samannāgato jīṇṇako pi phāsu viharissāmi' ti.

Idaṃ bhikkhave paṭhamam anāgatabhayam sampassamānena alam eva bhikkhunā appamattena ātāpinā pahitattena viharitum appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.

9. Puna ca param bhikkhave bhikkhu iti paṭisañcikkhati 'aham kho etarahi appābādho appātaṅko samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuphāya majjhimāya padhānakkhamāya, hoti kho pana so samayo, yaṃ imaṃ kāyaṃ vyādhi phusati, vyādhitena kho pana vyādhābhibhūtena na sukaram buddhānaṃ sāsanaṃ manasikātum, na sukarāni araṇṇavanapatthāni pantāni sensāsanāni paṭisevitum, purā maṃ so dhammo āgacchati anittho akanto amanāpo. Handāhaṃ paṭikacc' eva viriyaṃ ārabhāmi appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriyāya, yenāhaṃ dhammena samannāgato vyādhito pi phāsu viharissāmi' ti.

Idaṃ bhikkhave dutiyam anāgatabhayam sampassamānena alam eva bhikkhunā appamattena ātāpinā pahitattena viharitum appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.

10. Puna ca param bhikkhave bhikkhu iti paṭisañcikkhati 'etarahi kho subhikkham susassam sulabhapiṇḍam, sukaram uñchena paggahena yāpetum, hoti kho pana so samayo, yaṃ dubbhikkham hoti dussassam dullabhapiṇḍam na sukaram uñchena paggahena yāpetum, dubbhikkhe kho pana manussā yena subhikkham tena saṅkamanti, tattha saṅgaṇikavihāro hoti ākiṇṇavihāro, saṅgaṇikavihāre kho pana sati ākiṇṇavihāre na sukaram buddhānaṃ sāsanaṃ manasikātum, na sukarāni araṇṇavanapatthāni pantāni senāsanāni paṭisevitum, purā maṃ so dhammo āgacchati anittho akanto amanāpo.

Handāhaṃ paṭikacc' eva viriyaṃ ārabhāmi appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyaṃ, yenaṃ dhammena samannāgato dubbhikkhe pi phāsu viharissāmi' ti.

Idaṃ bhikkhave tatiyaṃ anāgatabhayaṃ sampassamānena alam eva bhikkhunā appamattena ātāpinā pahitattena viharitum appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyaṃ.

11. Puna ca paraṃ bhikkhave bhikkhu iti paṭisañcikkhati 'etarahi kho manussā samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharanti, hoti kho pana so samayo, yaṃ bhayaṃ hoti aṭavisamkhepo, cakkasamārūḥhā jānapadā pariyāyanti, bhaye kho pana sati manussā yena khemaṃ tena saṅka-manti, tattha saṅgaṇikavihāro hoti ākiṇṇavihāro, saṅgaṇikavihāre kho pana sati ākiṇṇavihāre na sukaraṃ buddhānaṃ sāsanaṃ manasi-kātum, na sukarāni araṇṇavanapatthāni pantāni senāsanāni paṭi-sevitum, purā maṃ so dhammo āgacchati anittṭho akanto amanāpo. Handāhaṃ paṭikacc' eva viriyaṃ ārabhāmi appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyaṃ, yenaṃ dhammena samannāgato bhaye pi phāsu viharissāmi' ti.

Idaṃ bhikkhave catutthaṃ anāgatabhayaṃ sampassamānena alam eva bhikkhunā appamattena ātāpinā pahitattena viharitum appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchi-kiriyaṃ.

12. Puna ca paraṃ bhikkhave bhikkhu iti paṭisañcikkhati 'etarahi kho saṅgho samaggo sammodamāno avivadamāno ekuddeso phāsu viharati, hoti kho pana so samayo, yaṃ saṅgho bhijjati, saṅghe kho pana bhinne na sukaraṃ buddhānaṃ sāsanaṃ manasikātum, na sukarāni araṇṇavanapatthāni pantāni senāsanāni paṭisevitum, purā maṃ so dhammo āgacchati anittṭho akanto amanāpo. Handāhaṃ paṭikacc' eva viriyaṃ ārabhāmi appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyaṃ, yenaṃ haṃ dhammena samannāgato bhinne pi saṅghe phāsu viharissāmi' ti.

Idaṃ bhikkhave pañcamam anāgatabhayaṃ sampassamānena alam eva bhikkhunā appamattena ātāpinā pahitattena viharitum appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchi-kiriyaṃ.

Imāni kho bhikkhave pañca anāgatabhayaṇi sampassamānena alam eva bhikkhunā appamattena ātāpinā pahitattena viharitum appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchi-kiriyaṃ' ti.

13. Pañc' imāni bhikkhave anāgatabhayāni etarahi asamuppannāni āyatim samuppajjassanti, tāni vo paṭibujjhitabbāni, paṭibujjhitvā ca tesaṃ pahānāya vāyamitabbam. Katamāni pañca ?

14. Bhavissanti bhikkhave bhikkhū anāgatamaddhānam abhāvitakāyā abhāvitasilā abhāvitacittā abhāvitapaññā, te abhāvitakāyā samānā abhāvitasilā abhāvitacittā abhāvitapaññā aññe upasampādessanti, te pi na sakkhissanti vinetum adhisīle adhicitte adhipaññāye, te pi bhavissanti abhāvitakāyā abhāvitasilā abhāvitacittā abhāvitapaññā, te abhāvitakāyā samānā abhāvitasilā abhāvitacittā abhāvitapaññā aññe upasampādessanti, te pi na sakkhissanti vinetum adhisīle adhicitte adhipaññāye, te pi bhavissanti abhāvitakāyā abhāvitasilā abhāvitacittā abhāvitapaññā. Iti kho bhikkhave dhammasandosā vinayasandoso, vinayasandosā dhammasandoso.

Idam bhikkhave paṭhamam anāgatabhayam etarahi asamuppannam āyatim samuppajjissati, tam vo paṭibujjhitabbam, paṭibujjhitvā ca tassa pahānāya vāyamitabbam.

15. Puna ca param bhikkhave bhavissanti bhikkhū anāgatamaddhānam abhāvitakāyā abhāvitasilā abhāvitacittā abhāvitapaññā, te abhāvitakāyā samānā abhāvitasilā abhāvitacittā abhāvitapaññā aññesaṃ nissayam dassanti, te pi na sakkhissanti vinetum adhisīle adhicitte adhipaññāye, te pi bhavissanti abhāvitakāyā abhāvitasilā abhāvitacittā abhāvitapaññā, te abhāvitakāyā samānā abhāvitasilā abhāvitacittā abhāvitapaññā aññesaṃ nissayam dassanti, te pi na sakkhissanti vinetum adhisīle adhicitte adhipaññāye, te pi bhavissanti abhāvitakāyā abhāvitasilā abhāvitacittā abhāvitapaññā. Iti kho bhikkhave dhammasandosā vinayasandoso, vinayasandosā dhammasandoso.

Idam bhikkhave dutiyam anāgatabhayam etarahi asamuppannam āyatim samuppajjissati, tam vo paṭibujjhitabbam, paṭibujjhitvā ca tassa pahānāya vāyamitabbam.

16. Puna ca param bhikkhave bhavissanti bhikkhū anāgatamaddhānam abhāvitakāyā abhāvitasilā abhāvitacittā abhāvitapaññā, te abhāvitakāyā samānā abhāvitasilā abhāvitacittā abhāvitapaññā abhidhammakatham vedallakatham kathentā kaṇham dhammam okkamamānā na bujjhissanti. Iti kho bhikkhave dhammasandosā vinayasandoso, vinayasandosā dhammasandoso.

Idam bhikkhave tatiyam anāgatabhayam etarahi asamuppannam āyatim samuppajjissati, tam vo paṭibujjhitabbam, paṭibujjhitvā ca tassa pahānāya vāyamitabbam.

17. Puna ca param bhikkhave bhavissanti bhikkhū anāgata-maddhānaṃ abhāvitakāyā abhāvitasīlā abhāvitacittā abhāvitapaññā, te abhāvitakāyā samānā abhāvitasīlā abhāvitacittā abhāvitapaññā, ye te suttantā Tathāgatabhāsītā gambhīrā gambhīratthā lokuttarā suññatapaṭisamyuttā, tesu bhaññamānesu na sussusissanti, na sotam odahissanti, na aññācittaṃ upatṭhapessanti, na ca te dhamme uggahe-tabbam pariyāpuṇitabbam maññissanti, ye pana te suttantā kavikatā kāveyyā citta-kharā cittavyañjanā bāhirakā sāvaka-bhāsītā, tesu bhaññamānesu sussusissanti, sotam odahissanti, aññācittaṃ upatṭhā-pessanti, te ca dhamme uggahe-tabbam pariyāpuṇitabbam maññissanti. Iti kho bhikkhave dhammasandosā vinayasandoso, vinayasandosā dhammasandoso.

Idaṃ bhikkhave catuttham anāgatabhayam etarahi asam-uppannam āyatim samuppajjissati, taṃ vo paṭibujjhitabbam, paṭi-bujjhitvā ca tassa pahānāya vāyamitabbam.

18. Puna ca param bhikkhave bhavissanti bhikkhū anāgata-maddhānaṃ abhāvitakāyā abhāvitasīlā abhāvitacittā abhāvitapaññā, te abhāvitakāyā samānā abhāvitasīlā abhāvitacittā abhāvitapaññā, therā bhikkhū bāhulikā bhavissanti sāthalikā okkamane pubbaṅgamā paviveke nikkhattadhurā, na viriyam ārabhissanti appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriyāya, tesam pacchimā janatā diṭṭhānugatiṃ āpajjissati, sā pi bhavissati bāhulikā sāthalika okkamane pubbaṅgamā paviveke nikkhattadhurā, na viriyam ārabhissati appattassa pattiya anadhigatassa adhigamāya asacchi-katassa sacchikiriyāya. Iti kho bhikkhave dhammasandosā vinaya-sandoso, vinayasandosā dhammasandoso.

Idaṃ bhikkhave pañcamaṃ anāgatabhayam etarahi asam-uppannam āyatim samuppajjissati, taṃ vo paṭibujjhitabbam, paṭi-bujjhitvā ca tassa pahānāya vāyamitabbam.

Imāni kho bhikkhave pañca anāgatabhayāni etarahi asamuppannāni āyatim samuppajjissanti, tāni vo paṭibujjhitabbāni, paṭibujjhitvā ca tesam pahānāya vāyamitabbāni ti.

19. Pañce' imāni bhikkhave anāgatabhayāni etarahi asam-uppannāni āyatim samuppajjissanti, tāni vo paṭibujjhitabbāni, paṭi-bujjhitvā ca tesam pahānāya vāyamitabbam. Katamāni pañca ?

20. Bhavissanti bhikkhave bhikkhū anāgatamaddhānaṃ cīvare kalyāṇakāmā, te cīvare kalyāṇakāmā samānā riñcissanti paṃsukuli-kattaṃ riñcissanti araṇṇavanapatthāni pantāni senāsanāni gāmani-

gamarājadhāniṃ osaritvā vāsaṃ kappessanti, cīvarahetu ca aneka-vihitaṃ anesanaṃ appatirūpaṃ āpajjissanti.

Idaṃ bhikkhave paṭhamam anāgatabhayam etarahi asam-uppannam āyatim samuppajjissati, taṃ vo paṭibujjhitabbaṃ, paṭibujjhitvā ca tassa pahānāya vāyamitabbaṃ.

21. Puna ca param bhikkhave bhavissanti bhikkhū anāgata-maddhānaṃ piṇḍapāte kalyāṇakāmā, te piṇḍapāte kalyāṇakāmā samānā riñcissanti piṇḍapātikattaṃ riñcissanti araṇṇavanapatthāni pantāni senāsanāni gāmanigamarājadhāniṃ osaritvā vāsaṃ kappessanti jivhaggena rasaggāni pariyesamānā, piṇḍapātahetu ca aneka-vihitaṃ anesanaṃ appatirūpaṃ āpajjissanti.

Idaṃ bhikkhave dutiyam anāgatabhayam etarahi asamuppannam āyatim samuppajjissati, taṃ vo paṭibujjhitabbaṃ, paṭibujjhitvā ca tassa pahānāya vāyamitabbaṃ.

22. Puna ca param bhikkhave bhavissanti bhikkhū anāgata-maddhānaṃ senāsane kalyāṇakāmā, te senāsane kalyāṇakāmā samānā riñcissanti rukkhamūlikattaṃ riñcissanti araṇṇavanapatthāni pantāni senāsanāni gāmanigamarājadhāniṃ osaritvā vāsaṃ kappessanti, senāsanahetu ca anakavihitaṃ anesanaṃ appatirūpaṃ āpajjissanti.

Idaṃ bhikkhave tatiyam anāgatabhayam etarahi asamuppannam āyatim samuppajjissati, taṃ vo paṭibujjhitabbaṃ, paṭibujjhitvā ca tassa pahānāya vāyamitabbaṃ.

23. Puna ca param bhikkhave bhavissanti bhikkhū anāgata-maddhānaṃ, bhikkhuṇisikkhamānāsamaṇuddesehi saṃsaṭṭhā viharissanti, bhikkhuṇisikkhamānāsamaṇuddesehi saṃsagge kho pana bhikkhave satī etaṃ pāṭikaṅkhaṃ: anabhiratā vā brahmacariyam carissanti, aññataram vā saṃkiliṭṭhaṃ āpattim āpajjissanti, sikkhaṃ vā paccakkhāya hīnāyāvattissanti.

Idaṃ bhikkhave catuttham anāgatabhayam etarahi asam-uppannam āyatim samuppajjissati, taṃ vo paṭibujjhitabbaṃ, paṭibujjhitvā ca tassa pahānāya vāyamitabbaṃ.

24. Puna ca param bhikkhave bhavissanti bhikkhū anāgata-maddhānaṃ ārāṃikasamaṇuddesehi saṃsaṭṭhā viharissanti, ārāṃikasamaṇuddesehi saṃsagge kho pana bhikkhave satī etaṃ pāṭikaṅkhaṃ: anakavihitaṃ sannidhikāraparibhogam anuyuttā viharissanti, olārikam pi nimittam karissanti paṭhaviyā pi haritagge pi.

Idaṃ bhikkhave pañcamam anāgatabhayam etarahi asam-uppannam āyatim samuppajjissati, taṃ vo paṭibujjhitabbaṃ, paṭibujjhitvā ca tassa pahānāya vāyamitabbaṃ.

Imāni kho bhikkhave pañca anāgatabhayāni etarahi asamuppannāni āyatim samuppajjissanti, tāni vo paṭibujjhitabbāni, paṭibujjhitvā ca tesam pahānāya vāyamitabban ti.

BODHIVAGGO

(*Udānaṃ*)

Evam me sutam. Ekaṃ samayaṃ bhagavā Uruvelāyaṃ viharati najjā Nerañjarāya tīre bodhirukkhamūle paṭhamābhisambuddho. Tena kho pana samayena bhagavā sattāhaṃ ekapallaṅkena nisinno hoti vimuttisukhaṃ paṭisaṃvedi. Atha kho bhagavā tassa sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā rattiyā paṭhamam yāmaṃ paṭiccasamuppādam anulomaṃ sādhukaṃ manas' ākāsi iti: imasmim sati idaṃ hoti, imass' uppādā idaṃ uppajjati, yadidaṃ: avijjā-paccayā saṅkhārā, saṅkhārapaccayā viññāṇam, viññāṇapaccayā nāmarūpaṃ, nāmarūpaccayā saḷāyatanaṃ, saḷāyatanaṃ paccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇam sokaparidevadukkhadomanassupāyāsā sambhavanti. Evam etassa dukkhakkhandhassa samudayo hotīti. Atha kho bhagavā etaṃ atthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

Yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa, ath' assa kaṅkhā vapayanti sabbā yato pajānāti sahetu-dhamman ti. [1]

Evam me sutam. Ekaṃ samayaṃ bhagavā Uruvelāyaṃ viharati najjā Nerañjarāya tīre bodhirukkhamūle paṭhamābhisambuddho. Tena kho pana samayena bhagavā sattāhaṃ ekapallaṅkena nisinno hoti vimuttisukhaṃ paṭisaṃvedi. Atha kho bhagavā tassa sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā rattiyā majjhimaṃ yāmaṃ paṭiccasamuppādam paṭilomaṃ sādhukaṃ manas' ākāsi iti: imasmim asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati yadidaṃ: avijjāni-rodhā saṅkhāranirodho, saṅkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatananirodho, saḷāyatananirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇam sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evam etassa dukkhakkhandhassa nirodho hotīti. Atha kho bhagavā etaṃ atthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa
ath' assa kaṅkhā vapayanti sabbā yato khayam paccayānaṃ
avedi ti. | 2 |

Evam me sutam. Ekaṃ samayaṃ bhagavā Uruvelāyaṃ viharati
naggi Nerañjarāya tīre bodhirukkhamūle paṭhamābhisambuddho.
Tena kho pana samayena bhagavā sattāhaṃ ekapallaṅkena nisinno
hoti vimuttisukhaṃ paṭisaṃvedi. Atha kho bhagavā tassa sattāhassa
accayena tamhā samādhimhā vuṭṭhahitvā rattiyā pacchimaṃ yāmaṃ
paṭiccasamuppādaṃ anulomaṃ paṭilomaṃ sādhuṃ manas' ākāsi
iti. Imasmiṃ sati idaṃ hoti, imass' uppādā idaṃ uppajjati; imasmiṃ
asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati, yadidaṃ: avijjā-
paccayā... dukkhakkhandhassa samudayo hoti. Avijjāya tv' eva
asesavirāganirodhā saṅkhāranirodho... dukkhakkhandhassa nirodho
hoti. Atha kho bhagavā etaṃ atthaṃ veditvā tāyaṃ velāyaṃ
imaṃ udānaṃ udānesi:

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa,
vidhūpayam tiṭṭhati Mārasenaṃ sūriyo 'va obhāsayam anta-
likkhan ti. | 3 |

Evam me sutam. Ekaṃ samayaṃ bhagavā Uruvelāyaṃ viharati
naggi Nerañjarāya tīre Ajapālanigrodhe paṭhamābhisambuddho. Tena
kho pana samayena bhagavā sattāhaṃ ekapallaṅkena nisinno hoti
vimuttisukhaṃ paṭisaṃvedi. Atha kho bhagavā tassa sattāhassa
accayena tamhā samādhimhā vuṭṭhāsi. Atha kho aññataro huhuṅka-
jātiko, brāhmaṇo yena bhagavā ten' upasaṅkami, upasaṅkamitvā
bhagavatā saddhiṃ sammodi, sammodaniyaṃ kathaṃ sārāṇiyaṃ
vitisāretvā ekamantaṃ atṭhāsi, ekamantaṃ tṭhito kho so brāhmaṇo
bhagavantam etaṃ avoca: kittāvatā nu kho bho Gotama brāhmaṇo
hoti katame ca pana brāhmaṇakārakā dhammā ti. Atha kho bhagavā
etaṃ atthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

yo brāhmaṇo bāhitapāpadhammo nīhuhuṅko nikkasāvo yatatto
vedantagū vusitabrahmacariyo, dhammena so brāhmaṇo
brahmavādaṃ vadeyya,
yass' ussādā n'atthi kuhiñci loke 'ti. | 4 |

Evam me sutam. Ekaṃ samayaṃ bhagavā Sāvattthiyaṃ
viharati Jetavane Anāthapiṇḍikass' ārāme. Tena kho pana samayena
āyasmā ca Sāriputto āyasmā ca Mahāmoggallāno āyasmā ca
Mahākassapo āyasmā ca Mahākaccāyano āyasmā ca Mahākoṭṭhito
āyasmā ca Mahākappino āyasmā ca Mahācundo āyasmā ca Anuruddho

āyasmā ca Revato āyasmā ca Devadatto āyasmā ca Anando yena bhagavā, ten' upasaṅkamimsu. Addasā kho bhagavā te āyasmante dūrato 'va āgacchante, disvāna bhikkhu āmantesi: ete bhikkhave brāhmaṇā āgacchanti, ete bhikkhave brāhmaṇā āgacchantīti. Evaṃ vutte aññataro brāhmaṇajātiko bhikkhu bhagavantam etad avoca: kittāvatā nu kho bhante brāhmaṇo hoti katame ca pana brāhmaṇa-kārakā dhammā 'ti. Atha kho bhagavā etam attham veditvā tāyam velāyam imam udānam udānesi:

bāhitvā pāpake dhamme ye caranti sadā satā

khīṇasaṃyojanā buddhā, te ve lokasmiṃ brāhmaṇā' ti. [5]

Evaṃ me sutam. Ekam samayam bhagavā Rājagahe viharati Veļuvane Kalandakanivāpe. Tena kho pana samayena āyasmā Mahākassapo Pippaliguhāyam viharati, ābādhiko hoti dukkhito bālhaḡilāno. Atha kho āyasmā Mahākassapo aparena samayena tamhā ābādhā vuṭṭhāsi. Atha kho āyasmato Mahākassapassa tamhā ānādhā vuṭṭhitassa etad ahosi: yannūnāham Rājagaham piṇḍāya paviseyyan ti. Tena kho pana samayena pañcamattāni devatāsātāni ussukkam āpannāni honti āyasmato Mahākassapassa piṇḍapātapaṭi-lābbāya. Atha kho āyasmā Mahākassapo tāni pañcamattāni devatāsātāni paṭikkhipitvā pubbaṇhasamayam nivāsetvā pattacīvaram ādāya Rājagaham piṇḍāya pāvisi yena daliddavisikhā kapaṇavisikhā pesakāravisikhā. Addasā kho bhagavā āyasmantam Mahākassapam Rājagaham piṇḍāya carantam yena daliddavisikhā kapaṇavisikhā pesakāravisikhā. Atha kho bhagavā etam attham veditvā tāyam velāyam imam udānam udānesi:

anaññaposiṃ aññātam dantam sāre paṭiṭṭhitam

khīṇāsavam vantadosam tam aham brūmi brāhmaṇan ti. [6]

Evaṃ me sutam. Ekam samayam bhagavā Pāṭaliyam viharati Ajakalāpake cetiye Ajakalāpakassa yakkhassa bhavane. Tena kho pana samayena bhagavā rattandhakāratimisāyam abbhokāse nisinnō hoti, devo ca ekamekam phusāyati. Atha kho Ajakalāpako yakkho bhagavato bhayam chambhitattam lomahamsam uppādetukāmo yena bhagavā ten' upasaṅkami, upasaṅkamitvā bhagavato avidūre tikkhattum akkulopakkulo ti akkulapakkulikam akāsi: eso te samaṇa pisāco 'ti. Atha kho bhagavā etam attham veditvā tāyam velāyam imam udānam udānesi:

yadā sakesu dhammesu pāragū hoti brāhmaṇo,

atha etam pisācaṃ ca bakkulaṃ o' ātivattati 'ti. [7]

Evam me sutam. Ekam samayam bhagavā Sāvattthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā Saṅgāmaji Sāvattthim anuppatto hoti bhagavantam dassanāya. Assosi kho āyasmato Saṅgāmajissa purāṇadutiyikā: ayyo Saṅgāmaji Sāvattthim anuppatto 'ti. Sā dārakam ādāya Jetavanam agamāsi. Tena kho pana samayena āyasmā Saṅgāmaji aññatarasmim rukkhamaṇe divāvihāram nisinno hoti. Atha kho āyasmato Saṅgāmajissa purāṇadutiyikā yena āyasmā Saṅgāmaji ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ Saṅgāmajim etad avoca: Khuddaputtam hi samaṇa posa man ti. Evaṃ vutte āyasmā Saṅgāmaji tuṇhī ahosi dutiyam pi kho āyasmato Saṅgāmajissa purāṇadutiyikā āyasmantaṃ Saṅgāmajim etad avoca: Khuddaputtam hi samaṇa posa man ti. Dutiyam pi kho āyasmā Saṅgāmaji tuṇhī ahosi. Tatiyam pi kho āyasmato Saṅgāmajissa purāṇadutiyikā āyasmantaṃ Saṅgāmajim etad avoca: Khuddaputtam hi samaṇa posa man ti. Tatiyam pi kho āyasmā Saṅgāmaji tuṇhī ahosi. Atha kho āyasmato Saṅgāmajissa purāṇadutiyikā taṃ dārakam āyasmato Saṅgāmajissa purato nikkipitvā pakkāmi: eso te samaṇa putto, posa nan ti. Atha kho āyasmā Saṅgāmaji taṃ dārakam neva olokesi nāpi ālapī. Atha kho āyasmato Saṅgāmajissa purāṇadutiyikā avidūre gantvā apalokentī addas' āyasmantaṃ Saṅgāmajim taṃ dārakam neva olokentaṃ nāpi ālapantaṃ, disvān 'assa etad ahosi: an e' āyam samaṇo puttena pi atthiko 'ti tato patinivattitvā dārakam ādāya pakkāmi. Addasā kho bhagavā dibbena cakkhunā visuddhena atikkantaṃ anusakkena āyasmato Saṅgāmajissa purāṇadutiyikāya evarūpaṃ vippakāraṃ. Atha kho bhagavā etam atthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

āyantiṃ nābhinandati, pakkāmaṇtiṃ na socati,

saṅgā Saṅgāmajim muttam tam ahaṃ brūmi brāhmaṇan ti. || 8 ||

Evam me sutam. Ekam samayam bhagavā Gayāyaṃ viharati Gayāsise. Tena kho pana samayena sambahulā jaṭilā sītāsu hemantikāsu rattisu antaraṭṭhake himapātasamaye Gayāyaṃ ummujjanti pi nimujjanti pi ummujjanimujjaṃ pi karonti osiṇcanti pi aggim pi juhanti, iminā suddhīti. Addasā kho bhagavā te sambahule jaṭile sītāsu hemantikāsu rattisu antaraṭṭhake himapātasamaye Gayāyaṃ ummujjante pi nimujjante pi ummajjanimujjaṃ karonte pi osiṇcante pi aggim pi juhante iminā suddhīti. Atha kho bhagavā etam atthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

na udakena suci hoti, bahv' ettha 'nhāyatī jano,
yamhī saccañ ca dhummo ca so suci so ca brāhmaṇo 'ti. || 9 ||

Evam me sutam. Ekam samayaṃ bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikass' ārāme. Tena kho pana samayena Bāhiyo Dārucīriyo Suppārake paṭivasati samuddatīre, sakkato hoti garukato hoti mānito pūjito apacito lābhī cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ. Atha kho Bāhiyassa Dārucīriyassa evaṃ cetaso parivitakko udapādi : ye nu kho keci loke arahanto vā arahattamaggaṃ vā samāpannā ahaṃ tesam aññataro 'ti. Atha kho Bāhiyassa Dārucīriyassa purāṇasālohītā devatā anukampikā atthakāmā Bāhiyassa Dārucīriyassa cetasā cetoparivitakkam aññāya yena Bāhiyo Dārucīriyo ten' upasaṅkami, upasaṅkamitvā Bāhiyaṃ Dārucīriyaṃ etad avoca : neva kho tvam Bāhiya arahā nāpi arahattamaggaṃ vā samāpanno, sā pi te paṭipadā n'atthi, yāya tvam arahā vā assa arahattamaggaṃ vā samāpanno 'ti. Atha kho ke carahi sadevake loke arahanto vā arahattamaggaṃ vā samāpannā ti. Atthi Bāhiya uttaresu janapadesu Sāvattthī nāma nagaraṃ. Tattha so bhagavā etarahi viharati ahaṃ sammāsambuddho. So hi Bāhiya bhagavā arahā ceva arahattāya ca dhammaṃ desetīti. Atha kho Bāhiyo Dārucīriyo tāyo devatāya samvejito tāvad eva Suppārakasmā pakkāmi, sabbattha ekarattiparivāseṇa yena bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikass' ārāme ten' upasaṅkami. Tena kho pana samayena sambahulā bhikkhū abbhokāse caṅkamanti. Atha kho Bāhiyo Dārucīriyo yena te bhikkhū ten' upasaṅkami, upasaṅkamitvā te bhikkhū etad avoca : kahan nu kho bhante etarahi bhagavā viharati ahaṃ sammāsambuddho, dessanakāṃ amhā mayaṃ taṃ bhagavantam arahantaṃ sammāsambuddhan 'ti. Antaragharaṃ pavitṭho kho Bāhiya bhagavā piṇḍāyā 'ti. Atha kho Bāhiyo Dārucīriyo taramānarūpo Jetavana nikkhamitvā Sāvattthiṃ pavisitvā addasa bhagavantam Sāvattthiyaṃ piṇḍāya carantaṃ pāsādikam dassanīyaṃ satindriyaṃ santamānasam uttamadamathasamatham anuppattaṃ dantaṃ guttaṃ santindriyaṃ nāgaṃ disvā yena bhagavā ten' upasaṅkami. Upasaṅkamitvā bhagavato pāde sirasā nipatitvā bhagavantam etad avoca : desetū me bhante bhagavā dhammaṃ, desetū sugato dhammaṃ, yaṃ mama assa dīgharattaṃ hitāya sukhāyā 'ti. Evaṃ vutte bhagavā Bāhiyaṃ Dārucīriyaṃ etad avoca : akālo kho tāva Bāhiya, pavitṭh' amhā piṇḍāyā 'ti. Dutiyam pi kho Bāhiyo Dārucīriyo bhagavantam etad avoca : dujjānaṃ kho pan' etaṃ bhante bhagavato vā jīvitantarāyānaṃ mayhaṃ vā jīvitantarāyānaṃ,

desetu me bhantesukhāyā 'ti dutiyam pi kho bhagavā Bāhiyaṃ Dārucīriyaṃ etad avoca : akālopiṇḍāyā 'ti. Tatiyam pi kho Bāhiyo Dārucīriyo bhagavantam etad avoca : dujjānamdesetusukhāyā 'ti. Tasmāt iha te Bāhiya evaṃ sikkhitabbam : diṭṭhe diṭṭhamattam bhavissati, sute sutamattam bhavissati, mute mutamattam bhavissati, viññāte viññātamattam bhavissatīti. Evaṃ hi te Bāhiya sikkhitabbam : yato kho te Bāhiyo diṭṭhe diṭṭhamattam bhavissativiññāte viññātamattam bhavissati, tato tvaṃ Bāhiya na tattha, yato tvaṃ Bāhiya nev' attha, tato tvaṃ Bāhiya nev' idha na huram na ubhayamantarena, es' ev' anto dukkhassā 'ti. Atha kho Bāhiyassa Dārucīriyassa bhagavato imāya saṃkhittāya dhammadesanāya tāvad eva anupādāya āsavehi cittaṃ vimucci. Atha kho bhagavā Bāhiyaṃ Dārucīriyaṃ iminā saṃkhittena ovādena ovāditvā pakkāmi. Atha kho acirapakantassa bhagavato Bāhiyaṃ Dārucīriyaṃ gāvī taruṇavacchā adhipātetvā jīvitā voropesi. Atha kho bhagavā Sāvatthiyaṃ piṇḍāya caritvā pacchābhattam piṇḍapātapaṭik-kanto sambahulehi bhikkhūhi saddhiṃ nagaramhā nikkhamitvā addasa Bāhiyaṃ Dārucīriyaṃ kālaṅkataṃ disvāna bhikkhū āmantesi : gaṇhatha bhikkhave Bāhiyassa Dārucīriyassa sarīrakam, mañcakam āropetvā niharitvā jhāpetha thūpaṇ c'assa karoṭha, sabrahmacārī vo bhikkhave kālaṅkato 'ti. Evaṃ bhante ti kho te bhikkhū bhagavato paṭisunītvā Bāhiyassa Dārucīriyassa sarīrakam mañcakam āropetvā niharitvā Jhāpetvā thūpaṇ c'assa karitvā yena bhagavā ten' upasaṅkamimsu, upasaṅkamitvā bhagavantam abhivādetvā ekamantam nisīdimsu, ekamantam nisinnā kho te bhikkhu bhagavantam etad avocum ; daḍḍham bhante Bāhiyassa Dārucīriyassa sarīram thūpo c'assa kato. Tassa kā gati ko abhisamparāyo 'ti. Paṇḍito bhikkhave Bāhiyo Dārucīriyo paccapādi dhammass' ānudhammam na ca maṃ dhammādhikaraṇam viheseti, parinibbuto bhikkhave Bāhiyo Dārucīriyo 'ti. Atha kho bhagavā etam attham viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

yattha āpo ca paṭhavi tejo vājo na gādhati,
na tattha sukkā jātanti ādicco na ppakāsati,
na tattha candimā bhāti tamo tattha na vijjati.
yadā ca attan' āvedi muni monena brāhmaṇo,
atha rūpā arūpā ca sukhadukkhā pamuccatīti.
ayam pi udāno vutto bhagavatā iti me sutan ti.

Bodhivaggo nīṭṭhito.

RŪPĀRŪPAVIBHĀGA

Namo Tassa Bhagavato Arahato Sammāsambuddhassa
Rūpārūpavidam Buddhama, rūpārūpātigama munima,
namassitvā pavakkhāmi, Rūpārūpavibhāgatama.

Rūpavibhāga

Rūpārūpavibhāga ti ettha tāva rūpan ti paṭhavidhātu āpodhātu tejodhātu vāyodhātu, cakkhudhātu sotadhātu ghāṇadhātu jivhādhātu kāyadhātu rūpadhātu saddadhātu gandhadhātu rasadhātu phoṭṭhabbhadhātu, itthindriyama purisindriyama jīvitindriyama, hadayavatthu, ākāśadhātu, kāyaviññatti vaciṇiññatti, rūpassa lahutā, rūpassa mudutā, rūpassa kammaññatā; rūpassa upacayo, rūpassa santati, rūpassa jaratā, rūpassa aniccata; kabaliṇkāro āhāro ceti evama atthavīsatividhesu rūpesu ādito (paṭṭhāya?) catubbidham rūpama *bhūtarūpama* nāma; sesama *upādārūpama* nāma. Cakkhudhātādipaṇcavidham *ajjhāttikarūpama* nāma; sesama *bāhirarūpama* nāma. Vaṇṇo gandho raso oja cattāro mahābhūtā ti atthavidham pi *avinibbhogarūpama*; sesama *vinibbho-garūpama* nāma. Cakkhudhātādi-paṇcavidham hadayavatthu ca *vatthurūpama* nāma; itaram *avatthukama* nāma. Tīṇ' indriyāni cakkhādini pañceti atthavidham pi *indriyarūpama* nāma; itaram *anindriyarūpama* nāma. Thapetvā āpodhātuma ādito paṭṭhāya dvādasavidham *olārikarūpama* nāma; itaram *sukhumarūpama* nāma. Olārikarūpama eva *santike rūpama* nāma. Sukhumarūpama *dūre rūpama* nāma. Sakammajarūpama *upādinna*; sesama *anupādinna* nāma. Rūpāyatana ev' ekama *sanidassana*; itaram *anidassana*. Olārikama *sappaṭighama*; itaram *appaṭighama*.

Atthindriyāni hadayavatthu ca kammajān' eva. Kāyaviññatti vaciṇiññatti ca cittaajān' eva. Saddo utu-cittēhi jāyati. Lahutā mudutā kammaññatā ca utu-cittābhārehi jāyanti. Jāti-jarā maraṇāni kira na kehi samuṭṭhahanti. Upacaya-santatiyo (catūhi?) jāyantiti vuccanti. Sesāni nava rūpāni utu-cittābhāra-kammēhi jāyanti.

Ādito paṭṭhāya sattarasa, āhāro cāti atthārasavidham pi *rūparūpama* nāma. Kāyaviññattiādikama paṇcavidham pi *rūpavikāro* nāma. Ākāśadhātu kira *rūpaparicchedo* nāma. Jāti-jarā-maraṇāni tīpi *lakkhaṇarūpāni* nāma.

Sabbāni pan' etāni rūpāni Kāmaloke anūnāni labbhanti samsedajānāṇi ceva opapātikānāṇi ca. Aṇḍaja-jalābujānāma pana itthi-purissānāma paṭisandhikāle kāyadasaka-bhāvada saka-vatthudasakavasena

tīṇi dasakāni pātubhavanti. Napuṇasakassa pana bhāvadasakaṃ natthi, tathā paṭhamakappikānaṃ. Tesam pana pavattikāle kamena cakkhuda-saka-sotadasaka-ghāṇadasaka-jivhādasakāni pātubhavanti.

Tesu avinibbhoga-rūpānaṃ ceva kāyindriya-jivitindriyānaṃ ca vasena kāyadasakaṃ veditabbam. Evaṃ sesa dasakāni pi yojetvā veditabbāni.

Rūpaloke pana ghāṇa-jivhā-kāya-gandha-rasa-phoṭṭhabbāni ceva itthindriya purisindriyāni ca na labbhanti. Asaññīnaṃ pana cakkhu-sota vatthu-saddāni pi na labbhanti. Arūpaloke pana rūpaṃ eve natthi. (Na arūpakasattānaṃ paṭisandhikāle na saddo viyāti (?)).

Rūpavibhāgo nīṭhito.

ARŪPAVIBHĀGA

1. *Cittavibhāga*

Arūpan pana citta-cetasika-nibbānavasena tividham. Tattha cittaṃ tāva saṅkhepena paṭisandhi-bhavaṅgāvajjanādassanādi-sam-paṭicchana-santīraṇavotthapana-javana-tadālabhaṇa-cutivasena dasa-dhā ṭhitam. Vitthārena pana ekūnanavuti-vidham hoti. Kathaṃ ?

1. Somanassa-sahagataṃ ñāṇasampayuttaṃ asaṅkhārikam
ekam. 2. Somanassa-sahagataṃ ñāṇasampayuttaṃ sasaṅkhārikam
ekam. 3. Somanassa-sahagataṃ ñāṇavippayuttaṃ asaṅkhārikam
ekam. 4. Somanassa-sahagataṃ ñāṇavippayuttaṃ sasaṅkhārikam
ekam. 5. Upekkhā-sahagataṃ ñāṇasampayuttaṃ asaṅkhārikam
ekam. 6. Upekkhā-sahagataṃ ñāṇasampayuttaṃ sasaṅkhārikam
ekam. 7. Upekkhā-sahagataṃ ñāṇavippayuttaṃ asaṅkhārikam
ekam. 8. Upekkhā-sahagataṃ ñāṇavippayuttaṃ sasaṅkhārikam
ekan ti imāni aṭṭha kāmāvacara-kusalacittāni nāma.

Te hadayaṃ nissāya vā anissāya vā manoviññāṇadhātā-vajja-nānantaraṃ rūpaṃ vā saddaṃ vā gandhaṃ vā rasaṃ vā phoṭṭhabbaṃ vā dhammaṃ vā ālambitvā dāna-sīla-bhāvanādisu aññataramayāni hutvā uppajjanti.

1. Vitakka-vicāra-pīti-sukha-cittekaggatā-sahitaṃ paṭhamajjhāna-kusalacittaṃ. 2. Vicāra-pīti-sukha-cittekaggarā-sahitaṃ duttiyajjhāna-kusalacittaṃ. 3. Pīti-sukha-cittekaggatā-sahitaṃ tatiyajjhāna-kusalacittaṃ. 4. Sukhekaggatā-sahitaṃ catutthajjhāna-kusalacittaṃ. 5. Upekkhekaggatā-sahitaṃ pañcamajjhāna-kusalacittāṃ ceti imāni pañca rūpāvacara-kusalacittāni nāma. Ekantena

hadayaṃ nissāy' eva yathārahaṃ ñāṇasampayutta-kusalānantaraṃ bhāvanā mayān' eva hutvā paṭhavīkasiṇṇādikāṃ ālambitvā uppajjanti. Pañcamāṃ pana chaḷārammaṇaṃ hoti.

1. Ākāśānañcāyatana-samāpatti-kusalacittāṃ. 2. Viññāṇañcāyatana-samāpatti-kusalacittāṃ. 3. Ākiñcaññāyatana-samāpattikusalacittāṃ. 4. Nevasaññānāsaññāyatana-samāpatti-kusalacittāṃ ceti imāni cattāri arūpāvacara-kusalacittāni nāma. Hadayaṃ nissāya vā anissāya vā upekkhā-sahagata-ñāṇasampayutta-kusalānantaraṃ bhāvanāmayān' eva hutvā yathānurūpaṃ kasiṇugghāṭimākāsaṃ ca paṭhamārūppa-viññāṇaṃ ca natthibhāvaṃ ca ākiñcaññāyatanaṃ ca ālambitvā uppajjanti.

1. Diṭṭhi-vicikicchā-samugghātikāṃ sotāpattimaggacittāṃ. 2. Kāmarāga-vyāpādanaṃ tanukaraṃ sakadāgāmimaggacittāṃ. 3. Kāmarāga-vyāpādanaṃ samugghātikāṃ anāgāmimaggacittāṃ. 4. Rūparāga-arūparāga-māna-uddhaccāvijjādi-pañcuddhambhāgiya-samyojana-samugghātikāṃ arahattamaggacittāṃ cāti imāni cattāri lokuttara-kusalacittāni nāma.

Imesu catusu lokuttarakusalacittesu paṭhamāṃ hadayaṃ nissāy' eva; itarāni tīpi nissāya vā anissāya vā yathārahaṃ ñāṇasampayutta-kusalānantaraṃ bhāvanāmayān' eva hutvā avisesena cattāri pi nibbāṇaṃ ālambitvā 'suññato vimokkho, animitto vimokkho, appaṇihito vimokkho' ti nāmena uppajjantīti. Imāni cattāri lokuttara-kusalacittāni nāma.

Ettāvatā ekavīsati kusalacittāni nāma.

1. Somanassa-sahagataṃ diṭṭhigata-sampayuttaṃ asaṅkhārikāṃ, 2. sasaṅkhārikāṃ. 3. Somanassa-sahagataṃ diṭṭhigata-vippayuttaṃ asaṅkhārikāṃ, 4. sasaṅkhārikāṃ. 5. Upekkhā-sahagataṃ diṭṭhigata-sampayuttaṃ asaṅkhārikan, 6. sasaṅkhārikāṃ. 7. Upekkhā-sahagataṃ diṭṭhigata-vippayuttaṃ asaṅkhārikāṃ, 8. sasaṅkhārikan ti imāni aṭṭha lobhasahagatacittāni nāma.

1. Domanassa-sahagataṃ paṭigha-sampayuttaṃ asaṅkhārikāṃ, 2. sasaṅkhārikāṃ ti imāni dve paṭigha-sampayuttacittāni nāma.

1. Upekkhā-sahagataṃ vicikicchā-sampayuttaṃ. 2. Upekkhā-sahagataṃ uddhacca-sampayuttaṃ ceti imāni dve momūha-cittāni nāma.

Imesu pana dvādasā-akusalacittesu dve paṭighacittāni ekantena hadayaṃ nissāya, itarāni nissāya' vā anissāya vā, avisesena chasu ārammaṇesu yaṃ vā taṃ vā ālambitvā manoviññāpadhātāvajjanānantaraṃ uppajjanti.

Niṭṭhitāni dvādasā akusalacittāni.

1. Cakkhāyatanaṃ nissāya itṭhasammataṃ rūpāyatanaṃ ālambitvā ālokūpanissayaṃ labhitvā manodhātāvajjanānantaraṃ eva uppajjati kusalavipākaṃ upekkhāsahagataṃ *cakkhaviññānaṃ*. 2. Sotāyatanaṃ nissāya itṭhasammataṃ saddāyatanaṃ ālambitvā ākāsūpanissayaṃ labhitvā manodhātāvajjanānantaraṃ eva uppajjati kusalavipākaṃ upekkhāsahagataṃ *solaviññānaṃ*. 3. Ghāṇāyatanaṃ nissāya itṭhasammataṃ gandhāyatanaṃ ālambitvā vāyodhātūpanissayaṃ labhitvā manodhātāvajjanānantaraṃ eva uppajjati kusalavipākaṃ upekkhāsahagataṃ *ghāṇaviññānaṃ*. 4. Jivhāyatanaṃ nissāya itṭhasammataṃ rasāyatanaṃ ālambitvā udakūpanissayaṃ labhitvā manodhātāvajjanānantaraṃ eva uppajjati kusalavipākaṃ upekkhāsahagataṃ *jivhāviññānaṃ*. 5. Kāyāyatanaṃ nissāya itṭhasammataṃ phoṭṭabbāyātanaṃ ālambitvā paṭhavūpanissayaṃ labhitvā manodhātāvajjanānantaraṃ eva uppajjati kusalavipākaṃ sukkasahagataṃ *kāyaviññānaṃ*. 6. Hadayaṃ nissāya pañcannaṃ kusalavipākaviññānaṃ aññatarānantaraṃ tass' ev' ārammaṇaṃ gahetvā uppajjati kusalavipākāhetuka-manodhātu-upekkhā-sahagataṃ *sampaṭicchannacittaṃ*. 7. Hadayaṃ nissāya itṭhasammatesu chasu ārammaṇesu yaṃ vā taṃ vā ālambitvā kusala-vipāka-manodhātu-upekkhāsahagata-sampaṭicchannānantaraṃ vā 'santīraṇaṃ' ti nāmena, javanānantaraṃ vā 'tadārammaṇaṃ' ti nāmena uppajjati kusalavipākāhetuka-manoviññāpadhātu-somanassasahagataṃ *santīranacittaṃ*. 8. Hadayaṃ nissāya itṭhasammatesu chasu ārammaṇesu yaṃ vā taṃ vā ālambitvā kusalavipākāhetuka-manodhātu-sampaṭicchannānantaraṃ 'santīraṇaṃ' ti nāmena, javanānantaraṃ vā 'tadārammaṇaṃ' ti nāmena, tadārammaṇānantaraṃ vā 'bhavaṅgan' ti nāmena, bhavaṅgakkhaye vā 'cuti' ti nāmena, cuticittānantaraṃ vā 'paṭisandhi' ti nāmena, paṭisandhānantaraṃ vā 'bhavaṅgan' ti nāmena ca uppajjati kusalavipākāhetuka-manoviññāpadhātu-upekkhāsahagataṃ *santīraṇacittaṃ* ceti imāni aṭṭha pi ahetukavipākacittāni nāma.

1. Somanassa-sahagatam ñāpasampayuttam asaṅkhārikam
2. asaṅkhārikam, 3. Somanassa-sahagatam ñāṇavippayuttam
asaṅkhārikam, 4. sasaṅkhārikam, 5. Upekkhāsahagatam ñāṇa-
sampayuttam asaṅkhārikam, 6. sasaṅkhārikam, 7. Upekkhāsaha-
gam ñāṇavippayuttam asaṅkhārikam, 8. sasaṅkhārikam ti imāni
aṭṭha pi kāmāvacara-sahetukavipākacittāni nāma. Ekantena hadayaṃ
nissāya iṭṭhasammatesu chasu ārammaṇesu yaṃ vā taṃ vā ālambitvā
yathārahaṃ javanānantaram vā 'tadārammaṇan' ti nāmena, tadā-
rammaṇānantaram vā 'bhavaṅgan' ti nāmena, bhavaṅgakkhaye vā
'cutī' ti nāmena, cuticittānantaram vā 'paṭisandhī' ti nāmena, paṭi-
sandhānantaram vā 'bhavaṅgan' ti nāmena uppajjantīti.

Evam ahetukāni aṭṭha, sahetukāni aṭṭhā ti soḷasa kāmāvacara-
kusala vipākacittāni samattāni.

1. Vitakka-vicāra-pīti-sukha-cittekaggatā-sahitam paṭhama-
jjhāna-vipākacittam....pe....5. pañcamajjhānavipākacittam ceti
imāni pañca pi rūpāvacara-vipākacittāni nāma. Ekantena hadayaṃ
nissāya paṭhavīkaṣiṇādikaṃ ālambitvā javanānantaram 'bhavaṅgan' ti
nāmena, bhavaṅgakkhaye vā 'cutī' ti nāmena, cuticittānantaram
vā 'paṭisandhī' ti nāmena, paṭisandhānantaram vā 'bhavaṅgan' ti
nāmena uppajjanti.

Ākāśānañcāyatana-vipākacittam....pe....imāni cattāri arūpā-
vacara vipākacittāni nāma. Hadayaṃ anissāya (M) yathānu-
pubbikaṃ kaṣiṇugghāṭimākāsaṃ ca paṭhamārūppaviññāṇaṃ ca natthi-
bhāvaṃ ca ākiñcaṇṇāyatanaṃ ca ālambitvā javanānantaram vā 'bhavaṅ-
gan' ti nāmena, bhavaṅgakkhaye vā 'cutī' ti nāmena, cuticittā-
nantaram vā paṭisandhī ti nāmena, paṭisandhānantaram vā 'bhavaṅ-
gan' ti nāmena uppajjanti.

Sotāpatti-phalacittam....pe....Arahatta-phalacittāṇ ceti imesu
catusu lokuttara-phalacittesu sotāpatti-phalacittam tāva maggā-
nantaram jāyamānaṃ ekantena hadayaṃ nissāya, itarāni tīṇi pi nissāya
vā anissāya vā, avisesena cattāri pi nibbāṇam ālambitvā, paṭhamup-
pattiyam maggānantaram eva 'suññato vimokkho, animitto vimokkho,
appaṇihito vimokkho' ti nāmena uppajjantīti. Samattāni cattāri
pi lokuttara-phalacittāni nāma.

1. Cakkhāyatanaṃ nissāya anīṭṭhasammataṃ rūpāyatanaṃ ālambitvā ālokūpanissayaṃ labhitvā manodhātāvajjanānantaram eva upajjati akusalavipākaṃ upekkhāsahagataṃ *cakkuviññānaṃ*. 2. Sotāyatanaṃ nissāya anīṭṭhasammataṃ saddāyatanaṃ ālambitvā ākāsūpanissayaṃ labhitvā manodhātāvajjanānantaram eva upajjati akusalavipākaṃ upekkhāsahagataṃ *sotaviññānaṃ*. 3. Ghāṇāyatanaṃ nissāya anīṭṭhasammataṃ gandhāyatanaṃ ālambitvā vātūpanissayaṃ labhitvā manodhātāvajjanānantaram eva upajjati akusalavipākaṃ upekkhāsahagataṃ *ghāṇaviññānaṃ*. 4. Jivhāyatanaṃ nissāya anīṭṭhasammataṃ rasāyatanaṃ ālambitvā udakūpanissayaṃ labhitvā manodhātāvajjanānantaram eva upajjati akusalavipākaṃ upekkhāsahagataṃ *jivhāviññānaṃ*. 5. Kāyāyatanaṃ nissāya anīṭṭhasammataṃ phoṭṭhabbāyatanaṃ ālambitvā paṭhavūpanissayaṃ labhitvā manodhātā vajjanānantaram eva upajjati akusalavipākaṃ dukkhasahagataṃ *kāyaviññānaṃ*. 6. Hadayaṃ nissāya pañcannaṃ akusalavipākaviññānānaṃ aññatarānantaram tass' ev' ārammaṇaṃ gahetvā upajjati akusalavipākāhetuka-manodhātu-upekkhāsahagataṃ *sampaṭicchannācittam*. 7. Hadayaṃ nissāya anīṭṭhasammatesu chasu ārammaṇesu yaṃ vā taṃ vā ālambitvā akusalavipākāhetuka-manodhātu-sampaṭicchannānantaram vā 'santīraṇaṃ' ti nāmena, javanānantaram vā 'tadārammaṇaṃ' ti nāmena tadārammaṇānantaram vā 'bhavaṅgaṃ' ti nāmena, bhavaṅgakkhaye vā 'cutī' ti nāmena, cuticittānantaram vā 'paṭisandhī' ti nāmena, paṭisandhānantaram vā 'bhavaṅgaṃ' ti nāmena upajjati akusalavipākāhetuka-manoviññāṇadhātu-upekkhā-sahagata-*santīraṇaṃ* ceti imāni satta pi akusalavipākacittāni nāma.

Evam sabbathā pi chattimsa vipākacittāni nāma.

1. Upekkhāsahagatāhetuka-kriyāmanodhātu-*pañcadvāravajjana-cittam* hadayaṃ nissāya bhavaṅgānantaram pañcasu ārammaṇesu yaṃ vā taṃ vā ālambitvā pañcannaṃ viññānānaṃ purecārikaṃ hutvā upajjati. 2. *Kriyāhetuka-manoviññāṇadhātu-somanassasahagatacittam* ekantena hadayaṃ nissāy' eva manodvāre chasu ārammaṇesu yaṃ vā taṃ vā ālambitvā arahato sitaṃ kurumānaṃ manoviññāṇadhātu-āvajjanānantaram upajjati. 3. Kriyāhetuka-manoviññāṇadhātu-upekkhāsahagataṃ *āvajjanacittam* hadayaṃ nissāya vā anissāya vā yathārahaṃ bhavaṅgānantaram vā 'āvajjanaṃ'

ti nāmena, santīraṇānantaram vā 'votthapanan' ti nāmena chasu ārammaṇesu yaṃ vā taṃ vā ālambitvā kāmāvacara-kusalākusala-kriyājavanānaṃ purecārikam hutvā uppajjati. Imāni tīpi pi ahetuka-kriyācittāni nāma.

Somanassasahagataṃ nāṇasampayuttaṃ asaṅkharikaṃ sasaṅkhārikam kriyācittam. Somanassasahagataṃ nāṇavippayuttaṃ asaṅkhārikam sasaṅkhārikam kriyācittam. Upekkhāsahagataṃ nāṇasampayuttaṃ asaṅkhārikam sasaṅkhārikam kriyācittam. Upekkhāsahagataṃ nāṇavippayuttaṃ asaṅkhārikam sasaṅkhārikam kriyācittāṇi ceti imāni aṭṭha pi sahetuka-kriyācittāni nāma. Hadayaṃ nissāya vā anissāya vā chasu ārammaṇesu yaṃ vā taṃ vā ālambitvā manoviññāṇadhātāvajjanānantaram uppajjanti. Evaṃ ahetukāni tīpi sahetukāni aṭṭhā ti ekādasa kāmāvacara-kriyācittāni samattāni.

1. Vitakka-vīcāra-pīti-sukhekaggatā-sahitam paṭhamajjhāna-kriyācittam. 2. Vicāra-pīti-sukhekaggatā-sahitam dutiyajjhāna-kriyācittam. 3. Pīti-sukhekaggatā-sahitam tatiyajjhānakriyācittam. 4. Sukhekaggatā-sahitam catutthajjhānakriyācittam. 5. Upekkhēkaggatā-sahitam pañcamajjhānakriyācittam ceti imāni pañca pi rūpāvacarakriyācittāni nāma. Ekantena hadayaṃ nissāya yathārahaṃ nāṇasampayutta-kriyācittānantaram paṭhavīkaṣiṇādikaṃ ālambitvā uppajjanti. Pañcamam pana chaḷārammaṇam pi hoti.

1. Ākāsānañcāyatanasamāpatti-kriyācittam. 2. Viññāṇañcāyatanasamāpatti-kriyācittam. 3. Ākiñcaññāyatana-samāpatti-kriyācittam. 4. Nevasaññānāsaññāyatana-samāpatti-kriyācittāṇi ceti imāni cattāri pi arūpāvacara-kriyācittāni nāma. Hadayaṃ nissāya vā anissāya vā upekkhā-sahagata-nāṇasampayutta-kriyācittānantaram yathānupubbikaṃ kaṣiṇugghāṭimākāsaṃ ca paṭhamārūppaviññāṇaṃ ca natthibhāvaṃ ca ākiñcaññāyatanaṃ ca ālambitvā uppajjanti. Samattāni cattāri arūpāvacarakriyācittāni.

Ettāvatā ekavīsati kusala-cittāni, dvādasa akusala-cittāni, chaṭṭimsa vipākacittāni, vīsati kriyācittāni ceti ekūnanavuti cittāni.

2. Cetasikavibhāga

Cetasikā pana dvepaññāsa honti. Kathaṃ? Phasso vedanā saññā cetanā ekaggatā jīvitindriyaṃ manasikāro ceti satt' ime cetasikā sabbacitta-sādhāraṇā nāma.

Saddhindriyaṃ satindriyaṃ paññindriyaṃ hiribalaṃ ottappa-balaṃ alobho adoso kāyapassaddhi cittapassaddhi kāyalahutā cittalāhutā kāyamudutā cittamudutā kāyakammaññatā citta-kammaññatā kāyapāguññatā cittapāguññatā kāyujjukatā cittujjukatā tatramajjhāttatā ceti ime vīsati cetasikā akusalacittesu ceva ahetuka-cittesu cāti samatimsacittesu nuppajjant' eva. Paññā pana dvādasasu ñāṇavippayuttasu pi na labbhati, tasmā dvācattālīsacittesu nuppajjati.

Karuṇā-muditā pana pañcamajjhāna-vajjita-rūpāvacara-cittesu, somanassasahagata-kāmāvacara-kusalacittesu, sahetuka-somanassa-sahagata-kriyācittesu cāti samavīsati-cittesu kadāci uppajjanti visum visum.

Sammāvācā sammākammanto sammā-ājīvo ca lokuttara-cittesu uppajjant' eva. Lokiyacittesu pana kāmāvacara-kusalacittesu yeva kadāci nānā hutvā uppajjanti.

Vitakko vicāro pīti viriyindriyaṃ chando adhimokkho ceti chasu pakiṇṇakacetāsikesu vitakka-vicārā tāva dvīpañcaviññāṇesu ceva uparimesu tīsu rūpāvacaracittesu ca sabbārūpacittesu cāti ekatimsa-cittesu nuppajjanti. Pīti pana domanassupekkhāsahagata-cittesu ceva kāyaviññāṇesu ca catutthajjhāna-manodvārāvajjanacittesu cāti catupaññāsa-cittesu nuppajjati. Viriyaṃ ahetukavipākesu ceva manodhātāvajjanesu cāti soḷasacittesu nuppajjati. Chando dvīpañcaviññāṇa-manodhātuttika-santīraṇa-hasana-voṭṭhabbānaṃ v a s e n a aṭṭhārasasu ahetukacittesu ceva dvīsu momūhacittesu cāti samavīsaticittesu nuppajjati. Adhimokkho dvīpañcaviññāṇesu ceva vicikicchācette cāti ekādasasu cittesu nuppajjati.

Kusalacetāsikā nīṭṭhitā.

Ime ekantena akusalacetāsikā veditabbā: moho ahirikaṃ anottappaṃ uddhaccaṃ ti cattāro cetasikā sabbākusalasādhāraṇā. Lobho aṭṭhasu lobhasahagatacittesu yeva uppajjati. Diṭṭhi catusu diṭṭhigatasampayuttacittesu yeva uppajjati. Māno kadāci catusu diṭṭhigatavippayuttasu yeva uppajjati. Thīna-middhaṃ pañcasu sasaṅkhārikacittesu yeva uppajjati. Doso dvīsu paṭighacittesu yeva uppajjati. Issā-macchera-kukkuccāni dvīsu domanassasahagatacittesu yeva kadāci uppajjanti visum visum. Vicikicchā vicikicchāsahagata yeva uppajjati. Ime cuddasa cetasikā ekantena akusalā yevāti.

Evam sabbathā pi saṅkhepena dvepaññāsa cetasikā veditabbā ti.

3. *Cetasikasampayoga*

Dvipañcaviññāṇesu satt' eva cetasikā bhavanti. Manodhātutthikāhetukapaṭṭisandhiyugalesu dasa. Somanassasantīraṇavotthapanesu ekādasa. Hasanacitte dvādasa.

Akusalesu momūhacittesu dvīsu pañṇarasa. Pañcama-sattama-navamesu aṭṭhārasa. Paṭhama-tatiyesu ekūnavīsati. Chaṭṭhama-dasamesu vīsati. Duttiya-cattutthesu pana cittesu ekavīsati.

Rūpāvacara-pañcamesu arūpesu ca tiṃsati. Upekkhāsahagata-ñāṇavippayuttacittesu vipāka-kriyācittesu ceva catutthajjhāne ca ekatiṃsati. Upekkhāsahagata-ñāṇasampayutta-vipākakriyāsu ceva upekkhāsahagata-ñāṇavippayutta-kusale ca somanassasahagata-ñāṇavippayutta-vipāke ca tatiyajjhāne ca dvattiṃsa. Somanassasahagata-ñāṇavippayutta-vipākakusalakriyāsu ceva upekkhāsahagata-ñāṇasampayutta-kusale ca somanassasahagata-ñāṇasampayutta-vipāke ca duttiyajjhāne ca tettiṃsa. Somanassasahagata-ñāṇasampayutta-kusalakriyāsu ceva paṭhamajjhāne ca catuttiṃsa.

Appamaññā-viratiyo pana ekato jāyanti. Lokuttaracittesu pana chattiṃsa cetasikā bhavanti.

Accutaṃ amataṃ khemaṃ, niccaṃ santaṃ asaṅkhatam.

vāṇātīto Tathāgato, nibbānan ti pakittayī.
Anena puññena tu Buddhadatto,
vihāra-saṃsārabhayā sumutto,
mahāmahaṃ rāgavinodanam sivam
anāsavaṃ sevatu khippam evāti.

Rūpārūpavibhāgo nīṭṭhito.

SAMGAHAVĀRA

(*Nettipakaraṇa*)

'Yam loko pūjayate | salokapālo sadā namassati ca
tass' eta sāsana-varam | vidūhi ñeyyam naravarassa
Dvādasa padāni suttaṃ | taṃ sabbam byañjanañ ca attho ca
taṃ viññeyyam ubhayaṃ | ko attho byañjanam katamam ?
Soḷasa hārā Nettī | pañca nayā sāsanaṃ pariyetṭhi
aṭṭhārasa mūlapadā | Mahākaccānena niddiṭṭhā.
Hārā byañjanavicayo | suttassa nayā tayo ca suttattho
ubhayaṃ pariggahitaṃ | vuccati suttaṃ yathāsuttaṃ.

Yā c'eva desanā yañ ca |desitam ubhayam eva viññeeyyam
tatrāyam ānupubbī |navavidhasuttantapariyeṭṭhī ti.

UDDESAVĀRA

(*Nettipakaraṇa*)

1. Tattha katame soḷasa hārā ?

Desanā, vicayo, yutti, padaṭṭhāno, lakkhaṇo, catubyūho, āvatto, vibhatti, parivattano, vevacano paññatti, otaraṇo, sodhano, adhiṭṭhāno, parikkhāro, samāropano iti.

Tassānugīti:—

Desanā vicayo yutti |padaṭṭhāno ca lakkhaṇo
catubyūho ca āvatto |vibhatti parivattano
vevacano ca paññatti |otaraṇo ca sodhano
adhiṭṭhāno parikkhāro |samāropano soḷaso.
Ete soḷasa hārā |pakittitā atthato asaṃkiṇṇā
etesañ c'eva bhavati |vitthāratayā nayavibhattī ti.

2. Tattha katame pañca nayā ?

Nandiyāvatto, tipukkhalo, sīhavikkīlito, disālocano, añkuso iti.

Tassānugīti:—

Paṭhamo nandiyāvatto |dutiyo ca tipukkhalo
sīhavikkīlito nāma |tatiyo nayalañjako.
Disālocanam āhamsu |catuttham nayam uttamam
pañcamo añkuso nāma |sabbe pañca nayā gatā ti.

3. Tattha katamāni aṭṭhārāsa mūlapadāni ?

Nava padāni kusalāni, nava padāni akusalāni.

(a) Tattha katamāni nava padāni akusalāni ?

Taṇhā, avijjā, lobho, doso, moho, subhasaññā, niccasaññā, attasaññā ti.

Imāni nava padāni akusalāni, yattha sabbo akusala-pakkho saṅgaham samosaraṇam gacchati.

(b) Tattha katamāni nava padāni kusalāni ?

Samatho, vipassanā, alobho, adoso, amoho, asubhasaññā, dukkha-
saññā, aniccasaññā, anattasaññā ti.

Imāni nava padāni kusalāni, yattha sabbo kusalapakkho saṅgaham samosaraṇam gacchati.

Tatr' idam uddānam :

Taṇhā ca avijjā pi ca | lobho doso tath' eva moho ca
caturō ca vipallāsā | kilesabhūmī nava padāni.
Samatho ca vipassanā ca | kusalāni ca yāni tīṇi mūlāni
caturō satipaṭṭhānā | indriyabhūmī nava padāni.
Navahi ca padehi kusalā | navahi ca yujjanti akusalā pakkhā :
ete kho mūlapadā | bhavanti aṭṭhārasa padāni ti.

NIDDESAVARA

(*Nettipakaraṇa*)

Tattha saṃkhepati Netti kittitā :—

Assādādinavatā | nissaraṇam pi ca phalaṃ upāyo ca
āṇattī ca Bhagavato | yogīnaṃ desanā hāro.
Yaṃ pucchitaṇ ca vissajjitaṇ ca | suttassa yā ca anugīti
suttassa yo pavicayo | hāro vicayo ti niddiṭṭho.
Sabbesaṃ hārānaṃ | yā bhūmi yo ca gocaro tesam
yuttāyuttiparikkhā | hāro yuttī ti niddiṭṭho.
Dhammaṃ deseti jino | tassa ca dhammassa yaṃ padaṭṭhānaṃ,
iti yāva sabbadhammā | eso hāro padaṭṭhāno.
Vuttamhi ekadhamme | ye dhammā ekalakkaṇā keci
vuttā bhavanti sabbe | so hāro lakkaṇo nāma.
Neruttam adhippāyo | byañjanam atha desanā nidānaṇ ca
pubbāparānusandhī | eso hāro catubyūho.
Ekamhi padaṭṭhāne | pariyesati sesakaṃ padaṭṭhānaṃ
āvattati paṭipakkhe | avatto nāma so hāro.
Dhammaṇ ca padaṭṭhānaṃ | bhūmiṇ ca vibhajjate ayaṃ hāro
sādhāraṇe asādhā- | raṇe ca neyyo vibhattī ti.
Kusalākusale dhamme | niddiṭṭhe bhāvite pahīne ca
parivattati paṭipakkhe | hāro parivattano nāma.
Vevacanāni bahūni tu | sutte vuttāni ekadhammassa
yo jānati suttavidū | vevacano nāma so hāro.
Ekaṃ Bhagavā dhammaṃ | paññattīhi vividhāhi deseti
so ākāro ñeyyo | paññattī nāma hāro ti.
Yo ca paṭiccuppādo | indriyakhandhā ca dhātu-āyatanā
etehi otarati yo | otaraṇo nāma so hāro.
Vissajjitamhi pañhe | gāthāyaṃ pucchitāyaṃ ārabha
suddhāsuddhaparikkhā | hāro so sodhano nāma.

Ekattatāya dhammā | ye pi ca vemattatāya niddiṭṭhā
 te na vikappayitabbā | eso hāro adhiṭṭhāno.
 Ye dhammā yaṃ dhammaṃ | janayanti ppaccayā param parato
 hetum avakaḍḍhayitvā | eso hāro parikkhāro.
 Ye dhammā yaṃ-mūlā | ye c'ekatthā pakāsitā muninā
 te samaropayitabbā | esa samāropano hāro.
 Taṇhañ ca avijjaṃ pi ca | samathena vipassanāya yo neti
 saccehi yojayitvā | ayaṃ nayo nandiyāvatto.
 Yo akusale samūlehi | neti kusale ca kusalamūlehi
 bhūtaṃ tathaṃ avitathaṃ | tipukkkhalaṃ taṃ nayam āhu.
 Yo neti vipallāsehi | kilese indriyehi saddhamme
 etaṃ nayam nayavidū | sīhavikkīḷitaṃ āhu.
 Veyyākaraṇesu hi ye | kusalākusalā tahiṃ tahiṃ vuttā
 manasā olokayate | taṃ khu disālocanaṃ āhu.
 Oloketvā disālo- | canena ukkhipiya yaṃ samāneti
 sabbe kusalākusale | ayaṃ nayo añkuso nāma.
 Soḷasa hārā paṭhamam | disālocanena disā viloketvā
 samkhipiya añkusena hi | nayehi tihi niddise suttaṃ.
 Akkhāraṃ padaṃ byañjanaṃ | nirutti tath' eva niddeso
 ākārahaṭṭhavacanaṃ | ettāva byañjanaṃ sabbaṃ.
 Samkāsanā pakāsanā vivaraṇā | vibhajjanuttānikammaapaññatti
 etehi chahi padehi | attho kammañ ca niddiṭṭhaṃ.
 Tīpi ca nayā anūnā | atthassa ca cha ppadāni gaṇitāni
 navahi padehi Bhagavato | vacanass' attho samāyutto.
 Atthassa nava padāni | byañjanapariyetṭhiyā catubbisaṃ
 ubhayaṃ samkhepayato | tettiṃsā ettikā Nettī ti.

Niddesavāro niṭṭhito.

PARIKKHĀRA-HĀRA

(Nettipakaraṇa)

1. Tattha katamo parikkhāro-hāro ?
 Ye dhammā yaṃ dhammaṃ janayanti ti.
 Yo dhammo yaṃ dhammaṃ janayati, tassa so parikkhāro.
2. Kimplakkhaṇo parikkhāro ?
 Janakalakkhaṇo parikkhāro.
 Dve dhammā janayanti: hetu ca paccayo ca.

(a) Tattha kiṃlakkhano hetu, kiṃlakkhano paccayo ?
Asādhāraṇalakkhano hetu, sādhāraṇalakkhano paccayo.

(b) Yathā kiṃ bhavē ?

Yathā aṅkurassa nibbattiyaṃ bijaṃ asādhāraṇaṃ, paṭhavi āpo ca sādhāraṇā. Aṅkurassa hi paṭhavi āpo ca paccayo, sabhāvo hetu.

Yathā vā pana ghaṭe duddhaṃ pakkhittaṃ dadhi bhavati, na c'atthi ekakālasamavadhānaṃ duddhassa ca dadhissa ca, evaṃ eva n'atthi ekakālasamavadhānaṃ hetussa ca paccayassa ca.

Ayaṃ hi saṃsāro sahetu sapaccayo nibbatto. Vuttaṃ hi: avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññāṇaṃ. Evaṃ sabbo paṭiccasamuppādo. Iti avijjā avijjāya hetu, ayaṇisomanasikāro paccayo.

Purimikā avijjā pacchimikāya avijjāya hetu.

Tattha purimikā avijjā avijjānusayo, pacchimikā avijjā avijjāpariyuṭṭhānaṃ. Purimiko avijjānusayo pacchimi-kassa avijjāpariyuṭṭhānassa hetubhūto paribhūhanāya bijaṅkuro viya samanantara-hetutāya. Yaṃ pana yattha phalaṃ nibbattati, idaṃ tassa paraṃ-parahetutāya hetubhūtaṃ. Duvidho hi hetu: samanantara-hetu paraṃ-parahetu ca. Evaṃ avijjāya pi duvidho hetu: samanantara-hetu paraṃparahetu ca.

Yathā vā pana thālakaṇ ca vatti ca telaṇ ca dīpassa paccaya-bhūtaṃ, na sabhāva-hetu. Na hi sakkā thālakaṇ ca vattiṇ ca telaṇ ca anaggikaṃ dīpetuṃ dīpassa paccaya-bhūtaṃ. Dīpo viya sabhāvo hetu hoti.

Iti sabhāvo hetu, parabhāvo paccayo, ajjhattiko hetu, bāhiro paccayo, janako hetu, pariggāhako paccayo, asādhāraṇo hetu, sādhāraṇo paccayo.

Avūpacchedattho santati-attho, nibbatti-attho phalattho, paṭi-sandhi-attho punabbhavattho, sampalibodhattho pariyuṭṭhānattho, asamugghātattho anusayattho, asampaṭivedhattho avijjattho, aparīññātattho viññāṇassa bijattho.

Yattha avūpacchedo tattha santati, yattha santati tattha nibbatti, yattha nibbatti tattha phalaṃ, yattha phalaṃ tattha paṭisandhi, yattha paṭisandhi tattha punabbhavo, yattha punabbhavo tattha palibodho, yattha palibodho tattha pariyuṭṭhānaṃ, yattha pariyuṭṭhānaṃ tattha asamugghāto, yattha asamugghāto tattha anusayo, yattha anusayo tattha asampaṭivedho, yattha asampaṭivedho tattha avijjā,

yattha avijjā tattha sāsavaṃ viññāṇaṃ aparivīṇātaṃ, yattha sāsavaṃ viññāṇaṃ aparivīṇātaṃ tattha bijattho.

Silakkhandho samādhikkhandhassa paccayo, samādhi-kkhandho paññākkhandhassa paccayo, paññākkhandho vimuttikkhandhassa paccayo, vimuttikkhandho vimuttiñāpadassanakkhandhassa paccayo.

Titthaññutā pītaññutāya paccayo, pītaññutā mattaññutāya paccayo, mattaññutā attaññutāya paccayo.

Yathā vā pana cakkhuñ ca paṭicca rūpe ca uppajjati cakkhu-viññāṇaṃ.

Tattha cakkhu adhipateyyapaccayatāya paccayo, rūpā ārammaṇa-paccayatāya paccayo.

Āloko sannissayatāya paccayo, manasikāro sabhāvo hetu.

Samkhārā viññāṇassa paccayo sabhāvo hetu, viññāṇaṃ nāmarūpassa paccayo sabhāvo hetu, nāmarūpaṃ salāyatanassa paccayo sabhāvo hetu, salāyatanam phassassa paccayo sabhāvo hetu, phasso vedanāya paccayo sabhāvo hetu, vedanā taṇhāya paccayo sabhāvo hetu, taṇhā upādānassa paccayo sabhāvo hetu, upādānam bhavassa paccayo sabhāvo hetu, bhavo jātiyā paccayo sabhāvo hetu, jāti jarāmaraṇassa paccayo sabhāvo hetu, jarāmarāṇaṃ sokassa paccayo sabhāvo hetu, soko paridevassa paccayo sabhāvo hetu, paridevo dukkhassa paccayo sabhāvo hetu, dukkhaṃ domanassassa paccayo sabhāvo hetu, domanassaṃ upāyāsassa paccayo sabhāvo hetu.

Evam yo koci upanissayo, sabbo so parikkhāro.

Tenāha āyasmā Mahākaccāno:—

Ye dhammā yaṃ dhammaṃ janayanti ti.

Niyutto parikkhāro-kāro.

PAṬHAMA-DUTIYA SAMGĪTI

(Samantapāsādikā)

Tattha taṃ vaṇṇayissam vinayan ti vuttattā vinayo tava vavatthapetaṃ, ten' etaṃ vuccati: vinayo nāma idha sakalaṃ vinayapiṭakaṃ adhippetam. Samvannanattam pan' assa ayam mātikā:

vuttaṃ yena yadā yasmā dhāritaṃ yena cābhatam,
yattha ppatitṭhitam o' etametam vatvā vidhiṃ tato.
tenā 'ti ādipāṭhassa attham nānappakārato
dassayanto karissāmi vinavass' atthavaṇṇanan 'ti.

Tattha vuttam yena yadā yasmā cā 'ti idam tāva vacanam tena samayena buddho bhagavā Veranjāyam viharatīti evamādivacanam sandhāya vuttam. Idam hi buddhassa bhagavato attapaccakkhava-canam na hoti, tasmā vattabbam ev' etam idam vacanam kena vuttam, kadā kasmā ca vuttan ti, ayasmatā Upālitttherena vuttam tam ca pana paṭhamamahāsaṅgītikāle, paṭhamamahāsaṅgīti nāma c' esā kiñcāpi pañcasatikasaṅgītikkhandhake suvuttā, nidānakosallattham pana idhāpi iminā nayena veditabbā.

Dhammacakkappavattanam hi ādim katvā yāva Subhaddaparibbā-jakavinayāna katabuddhakioce Kusinārāyam Upavattane Mallānam sālavane yamakasālānam antare Visākhapunnamādivase paccūsa-maye anupādisesāya nibbānadhātuyā parinibbute bhagavati lokanāthe bhagavato parinibbāne sannipatitānam sattannam bhikkhusatasahas-sānam samghatthero āyasmā Mahākassapo sattāhaparinibbute bhagavati, Subhaddena buddhapabbajitena: alam āvuso mā socittha mā paridevīttha, sumuttā mayam tena mahāsamaṇena, upaddutā ca homa idam vo kappati idam vo na kappatīti, idāni pana mayam yaṃ icchissāma tam karissāma, yaṃ na icchissāma tam na karissāma 'ti vuttavacanam anussaranto, tñānam kho pan' etam vijjati yaṃ pāpabhi-kkhū atītasatthukam pāvakanam ti maññamānā pakkham labhitvā na cirass' eva saddhammam antaradhāpeyyum. Yāva ca dhamma-vinayo tiṭṭhati tāva anatītasatthukam eva pāvakanam hoti. Vuttam h' etam bhagavatā: yo vo mayā Ānanda dhammo ca vinayo ca desīto paññatto so vo mam' accayena satthā ti. Yan nūnāham dhammañ ca vinayañ ca saṃgāyeyyam yathā yidam sāsanaṃ addhaniyam assa ciratṭhitikam. Yaṃ cāham bhagavatā: dhāressasi pana tvam me Kassapa sānāni paṃsukūlāni nibbasanānīti vatvā divare sādharapa-pari-bhoga anuggahito: aham bhikkhave yāvad eva ākaṅkhāmi vivice' eva kāmehi—pe—paṭhamajjhānam upasampajja viharāmi, Kassapo pi bhikkhave yāvad eva ākaṅkhati vivice' eva kāmehi—pe—paṭha-majjhānam upasampajja viharatīti evam-ādinā nayena navānupubba-vihārachaḷabhiññādibhede uttarimanussadhamme attanā samasama-tṭhapanena ca anuggahito, tassa me kiṃ aññam ānanyam bhavissati. Nanu mam bhagavā rājā viya sakakavacaissariyānuppadānena attano kulavamsapatitṭhāpakam puttam saddhammavamsapatitṭhāpako me ayam bhavissatīti mantvā iminā asādharapena anuggahena anugga-hesīti cintayanto, dhammavinayasamgāyanattham bhikkhūnam usā-ham janesi.

Yathāha: atha kho āyasmā Mahākassapo bhikkhū āmantesi: ekam idāhaṃ āvuso samayaṃ Pāvāya Kusināraṃ addhānamaggapaṭi-panno mahatā bhikkhusaṃghena saddhiṃ pañcamattehi bhikkhusatehīti sabbam Subhaddakaṇḍamvitthārato veditabbaṃ.

Tato paraṃ āha: handa mayaṃ āvuso dhammañ ca vinayañ ca saṃgāyāma, pure adhammo dīppati dhammo paṭibāhiyati, avinayo dīppati vinayo paṭibāhiyati, pure adhammavādino balavanto honti dhammavādino dubbalā honti, avinayavādino balavanto honti vinayavādino dubbalā hontīti bhikkhu āhaṃsu: tena hi bhante thero bhikkhū uccinatū 'ti.

Thero sakalanavaṅgasatthusāsanapariyattidhare puthujjanasotā-pannasakadāgāmianāgāmisukkhavipassakakhīṇāsava-bhikkhū aneka-sate anekasahassee ca vajjetvā tipītakasabbapariyattippabhedadhare paṭisambhidāppatte mahānubhāve yebhuyyena bhagavatā etadaggaṃ āropite tevijjādibhede khīṇāsavabhikkhū yeva ekūnapañcasate parigga-hesi. Ye sandhāya idaṃ vuttaṃ: atha kho āyasmā Mahākassapo eken' ūnapañcaarahantasaṭāni uccinīti.

Kissa pana thero eken' ūnam akāsīti. Āyasmato Ānandattherassa okāsakaraṇatthaṃ. Tena h' āyasmatā sahāpi vināpi na sakkā dhammasaṃgīti kātum. So h' āyasmā sekho sakaraṇīyo, tasmā saha na sakkā. Yasmā pan' assa kiñci dasabaladesitaṃ suttaṃ geyyādikaṃ bhagavato asammukhā patiggahiṭaṃ nāma n' atthi, tasmā vinā pi na sakkā. Yadi evaṃ sekho pi samāno dhammasaṃgītiyā bahūpakārattā therena uccinitabbo assa, atha kasmā na uccinito ti parūpavādavi-vajjanato thero hi āyasmante Ānande ativiya vissattho ahosi tathā hi naṃ sirasmim palitesu jātesu pi na v' āyaṃ kumārako mattam aññāsīti, kumārakavādēna ovadati. Sakyakulappasūto cāyaṃ āyasmā tathāgatassa bhātā cūlapituputto, tatra hi bhikkhū chandāgamanam viya maññamānā bahū asekhā paṭisambhidappatte bhikkhū ṭhapetvā Ānandaṃ sekha paṭisambhidappattaṃ thero uccinīti upavadeyyum. Taṃ parūpavādaṃ parivajjento Ānandaṃ vinā saṃgīti na sakkā kātum, bhikkhūnaṃ yevānumatiyā gahessāmīti taṃ na uccini.

Atha sayam eva bhikkhū Ānandass' atthāya theram yācimsu. Yathāha: bhikkhū āyasmantaṃ Mahākassapaṃ etad avocum: ayaṃ bhante āyasmā Ānando kiñcāpi sekho abhabbo chandā dosā mohā bhayā agatiṃ gantum, bahu vata tena bhagavato santike dhammo ca vinayo ca pariyatto. Tena hi bhante thero āyasmantaṃ pi Ānandaṃ uccinatū 'ti, atha kho āyasmā Mahākassapo āyasmantaṃ pi Ānandaṃ

uccini, evaṃ bhikkhūnaṃ anumatiyā uccinitena tenāyasmatā saddhim pañca therasatāni ahesuṃ.

Atha kho therānaṃ bhikkhūnaṃ etad ahosi: kattha nu kho mayaṃ dhammañ ca vinayañ ca saṃgāyeyyāma 'ti, atha kho therānaṃ bhikkhūnaṃ etad ahosi: Rājagahaṃ kho mahāgocaraṃ pahūtasenā-sanaṃ yaṃ nūna mayaṃ Rājagahe vassaṃ vasantā dhammañ ca vinayañ ca saṃgāyeyyāma, na aññe bhikkhū Rājagahe vassaṃ upagaccheyyun ti. Kasmā pana tesāṃ etad ahosi. Idam amhākaṃ thāvarakammaṃ koci visabhāgapuggalo saṃghamajjhaṃ pavisitvā ukkoṭeyyā 'ti.

Athāyasmā Mahākassapo ñattidutiyakammena sāvesi taṃ Saṃgītikkhandaṃ vuttanāyena' eva veditabbaṃ.

Atha Tathāgataṃ parinibbānato sattasu sādhuṃ ānādivasesu sattasu ca dhātupūjādivasesu vitivattesu aḍḍhamāso atikkanto, idāni gimhānaṃ diyaḍḍho māso seso upakaṭṭhā vassūpanāyikā ti mantvā Mahākassapatthero: Rājagahaṃ āvuso gacchāma 'ti upaḍḍhaṃ bhikkhusaṃghaṃ gahetvā ekaṃ maggaṃ gato. Anuruddhatthero pi upaḍḍhaṃ gahetvā ekaṃ maggaṃ gato.

Ānandatthero pana bhagavato pattacīvaraṃ gahetvā bhikkhusaṃghaparivuto Sāvattimaṃ gantvā Rājagahaṃ gantukāmo yena Sāvattimā tena cārikaṃ pakkāmi. Ānandattherena gatagataṭṭhāne mahāparidevo ahosi: bhante Ānanda kuhiṃ satthāraṃ ṭhapetvā āgato 'sīti. Anupubbena pana Sāvattimaṃ anuppatte there ca bhagavato parinibbānādivase viya mahāparidevo ahosi. Tatra sudamāyasmā Ānando aniccatāpaṭisaṃyuttāya dhammiyā kathāya taṃ mahājanaṃ saññāpetvā Jetavanaṃ pavisitvā dasabalena vasita-gandhakuṭiyā dvāraṃ vivaritvā mañcapīṭhaṃ nīharitvā pappoṭhetvā gandhakuṭiṃ sammajjitvā milātamaḷākacavaraṃ chaḍḍetvā mañcapīṭhaṃ atiharitvā puna yathāṭṭhāne ṭhapetvā bhagavato ṭhitakāle karaṇīyaṃ vattaṃ sabbhaṃ akāsi. Atha thero bhagavato parinibbānato ppabhūti ṭhānanisajjabahulattā ussannadhātukaṃ kāyaṃ samassāsetum dutiyādivase khīravirecanaṃ pivitvā vihāre yeva nisīdi. Yaṃ sandhāya Subhena māṇavena pahitaṃ māṇavakaṃ etaṃ avoca: akālo kho māṇavaka, atthi me ajja bhesajjamattā pītā. App eva nāma sve pi upasaṃkameyyāma 'ti. Dutiyādivase Cetakaṭṭherena pacchāsamaṇena gantvā Subhena māṇavena puṭṭho Dīghanikāye Subhasuttam nāma dasamaṃ suttaṃ abhāsi. Atha kho thero Jetavanavihāre khaṇḍaphullaṭṭhapaṭisaṃkharānaṃ kārāpetvā upakaṭṭhāya vassūpanāyikāya Rājagahaṃ gato.

Tathā Mahākassapattthero ca Anuruddhatthero ca sabbam bhikkhusaṃghaṃ gahetvā Rājagahaṃ eva gato.

Tena kho pana samayena Rājagahe aṭṭhārasa mahāvihārā honti, te sabbe pi chaḍḍitapatitauklāpā ahesuṃ. Bhagavato hi parinibbāne sabbe bhikkhū attano attano pattacīvaraṃ gahetvā vihāre ca pariveṇe ca chaḍḍetvā agamaṃsu. Tattha therā bhagavato vacanapūjanatthaṃ titthiyavādaparimocanatthaṃ ca paṭhamam māsam khaṇḍaphullapaṭi-saṃkharapaṃ Kāromā 'ti cintesuṃ.

Titthiyā hi vadeyyuṃ samaṇassa Gotamassa sāvakā satthari ṭhite yeva vihāre paṭijaggiṃsu, parinibbute chaḍḍesuṃ ti. Tesam vādaparimocanatthaṃ ca cintesuṃ ti vuttaṃ hoti.

Vuttam pi c' etaṃ: atha kho therānaṃ bhikkhūnaṃ etad ahosi: Bhagavatā kho āvuso khaṇḍaphullapaṭisaṃkharapaṃ vaṇṇitaṃ. Handa mayaṃ āvuso paṭhamam māsam khaṇḍaphullapaṭisaṃkharapaṃ karoma, majjhimaṃ māsam sannipatitvā dhammaṃ ca vinayaṃ ca saṃgāyissāma 'ti.

Te dutiyadivase gantvā rājadvāre aṭṭhaṃsu. Ajātasattu rājā āgantvā vanditvā, kiṃ bhante āgata 'tthā 'ti attanā kattabbakiccaṃ paṭipucchi. Therā aṭṭhārasamahāvihārapaṭisaṃkharapaṃ hatthakammaṃ paṭivedesuṃ. Sādhū bhante ti rājā hatthakammakārake manusse adāsi. Therā paṭhamamāsam sabbavihāre paṭisaṃkhārāpetvā rañño ārocesuṃ: niṭṭhitaṃ mahārāja vihārapaṭisaṃkharapaṃ, idāni dhammavinayasamgahaṃ karomā 'ti. Sādhū bhante vissatthā karoṭha, mayhaṃ āṇacakkaṃ, tumhākaṃ dhammacakkaṃ hotu, āṇāpetha me bhante kiṃ karomīti. Dhammasamgahaṃ karontānaṃ bhikkhūnaṃ sannisajjaṭṭhānaṃ mahārājā 'ti, kattha karomi bhante ti. Vebhārapabbatapasse Sattapaṇṇiguhādvāre kātum yuttaṃ mahārājā 'ti.

Sādhū bhante ti kho rājā Ajātasattu Vissakammunā nimmita-sadisam suvibhattabhittithaṃbhasopānaṃ nānāvidhamālākammalatā-kammavicittaṃ abhibhavantaṃ iva rājabhavanavibhūtiṃ avahasantaṃ iva devavimānasiriṃ siriyā niketaṃ iva ekanipātanatitthaṃ iva ca devamanussanayanavibhaṅgānaṃ lokarāmaṇeyyakam iva saṃpiṇḍitaṃ daṭṭhabbasāramaṇaṃ maṇḍapaṃ kārāpetvā, vividhaku-sumadāmaolambakaviniggalantacāruvitānaṃ ratanavicitramaṇikoṭṭi-matalam iva ca naṃ nānāpupphūpahāravicitrasupariniṭṭhitabbūmi-kammaṃ brahmavimānasadisam alaṃkaritvā, tasmim mahāmaṇḍape pañcasatānaṃ bhikkhūnaṃ anagghāni pañca kappiyapaccattharaṇa-satāni paññāpetvā, dakkhiṇabhāgaṃ nissāya uttarābhimukhaṃ therā-

sanam maṇḍapamajjhe puratthābhimukham buddhassa bhagavato āsanārahaṃ dhammāsanam paññāpetvā, dantakhacitaṃ vijaniṃ ṭhapetvā bhikkhusaṃghassa ārocāpesi: niṭṭhitaṃ bhante mama kiccaṃ ti.

Tasmim kho pana samaye ekacce bhikkhū āyasmantaṃ Ānandaṃ sandhāya evaṃ āhaṃsu: imasmim bhikkhusaṃghe eko bhikkhu vissa-gandhaṃ vāyanto vicaratīti.

Thero taṃ sutvā imasmim bhikkhusaṃghe añño vissagandhaṃ vāyanto vicaraṇabhikkhu nāma n' atthi, addhā ete maṃ sandhāya vadantīti saṃvegaṃ āpajji. Ekacce bhikkhū āyasmantaṃ Ānandaṃ āhaṃsu: sve āvuso sannipāto tvañ ca sekho sakaraṇīyo, tena te na yuttaṃ sannipātaṃ gantum, appamatto hotīti.

Atha kho āyasmā Ānando sve sannipāto, na kho pana me taṃ patirūpaṃ yvāham sekho samāno sannipātaṃ gaccheyyan ti bahud eva rattim kāyagatāya satiyā vitināmetvā rattiyā paccūsasamayam caṃkamā orohitvā vihāraṃ pavisitvā nipajjissāmīti kāyam āvajjesi, dve pādā bhūmito muttā appattañ ca sīsaṃ bimbohanaṃ, etasmim antare anupādāya āsavehi cittaṃ vimucci. Ayam hi āyasmā caṃkame antare anupādāya āsavehi cittaṃ vimucci. Ayam hi āyasmā caṃkameṇa bahi vitināmetvā visesaṃ nibbattetum asakkonto cintesi: nanu maṃ bhagavā etad avoca: katapañño 'si tvaṃ Ānanda padhānam anuyuñja, khippaṃ hohisi anāsavo ti. Buddhānañ ca kathādosso nāma n' atthi. Mama accāradhaṃ viriyan, tena me cittaṃ uddhaccāya saṃvattati. Handāhaṃ viriyasamathaṃ yojemīti, caṃkamā orohitvā pādadhovanaṭṭhāne ṭhatvā pāde dhovitvā vihāraṃ pavisitvā mañcake nisīditvā thokaṃ vissamissāmīti kāyam mañcake apanāmesī. Dve pādā bhūmito muttā, sīsaṃ bimbohanaṃ asampattaṃ, etasmim antare anupādāya āsavehi cittaṃ vimuttaṃ catuiriyaṃ pathavirahitaṃ therassa arahattaṃ ahosi. Tena imasmim sāsane anipanno anisinno aṭṭhito acamkamanto ko bhikkhu arahattaṃ patto ti vutte, Ānandatthero ti vattum vaṭṭati.

Atha therā bhikkhū dutiyadivase katabhattakiccā pattacīvaraṃ paṭisāmetvā dhammasabhāyaṃ sannipatitā. Ānandatthero pana attano arahattapattim ñāpetukāmo bhikkhūhi saddhim na gato. Bhikkhū yathābuddhaṃ attano attano āsane nisīdantā Ānandattherassa āsanam ṭhapetvā nisinnā. Tattha kehici pi etam āsanam kassā 'ti vutte, Ānandassā 'ti. Ānando pana kuhiṃ gato ti, tasmim samaye therō cintesi: idāni mayhaṃ gamanakālo ti. Tato attano ānubhāvaṃ

dassento paṭhaviyaṃ nimujjitvā attano āsane yeva attānaṃ dassesi, ākāseṇa gantvā nisīditi pi eke.

Evam nisinne tasmim āyasmante Mahākassapatthero bhikkhū āmantesi: āvuso kim paṭhamam saṃgāyāma dhammaṃ vā vinayaṃ vā ti. Bhikkhū āhaṃsu: bhante Mahākassapa, vinayo nāma buddha-sāsanassa āyu, vinaye ṭhite sāsanaṃ ṭhitaṃ hoti, tasmā paṭhamam vinayaṃ saṃgāyāmā'ti, kaṃ dhuraṃ katvā ti, āyasmantaṃ Upāliti, kim Ānando na ppahotīti, no na ppahoti, api ca kho pana sammāsam-buddho dharmāno yeva vinayapariyattim nissāya āyasmantaṃ Upālim etadagge ṭhapesi: etadaggaṃ bhikkhave mama sāvakaṇaṃ bhikkhūnaṃ vinayadharānaṃ yadidaṃ Upāliti, tasmā Upālitttheraṃ pucchitvā vinayaṃ saṃgāyāmā 'ti. Tato thero vinayaṃ pucchanaṭṭhāya attanā 'va attānaṃ sammanni, Upālittthero pi vissajjanatṭhāya sammanni.

Tatrāyaṃ pāli. Atha kho āyasmā Mahākassapo saṃghaṃ ṇāpesi: suṇātu me āvuso saṃgho, yadi saṃghassa pattakallaṃ, ahaṃ Upālim vinayaṃ puccheyyan ti. Āyasmā pi Upāli saṃghaṃ ṇāpesi: suṇātu me bhante saṃgho. Yadi saṃghassa pattakallaṃ, ahaṃ āyasmatā Mahākassapena vinayaṃ puṭṭho vissajjeyyan ti. Evam attānaṃ sammannitvā āyasmā Upāli vuṭṭhāyāsanaṃ ekamaṃ cīvaraṃ katvā there bhikkhū vanditvā dhammāsane nisīdi dantakha-citaṃ vijāniṃ gahetvā.

Tato Mahākassapo therāsane nisīditvā āyasmantaṃ Upālim vinayaṃ pucchi: paṭhamam āvuso Upāli pārājikaṃ kattha bhagavatā paññattan ti. Vesāliyaṃ bhante ti. Kaṃ ārabbhā ti. Sudinnaṃ Kalandakaputtaṃ ārabbhā 'ti. Kismim vatthusmin ti. Methuna-dhamme ti.

Atha kho āyasmā Mahākassapo āyasmantaṃ Upālim paṭhamassa pārājikassa vatthum pi pucchi, nidānaṃ pi pucchi, puggalaṃ pi pucchi, paññattim pi pucchi, anupaññattim pi pucchi, āpattim pi pucchi, anāpattim pi pucchi. Yathā ca paṭhamassa tathā dutiyassa tathā tatiyassa tathā catutthassa pārājikassa vatthum pi pucchi—pe—anāpattim pi pucchi, puṭṭho puṭṭho Upālittthero vissajjesi.

Tato imāni cattāri pārājikāni pārājikakaṇḍam nāma, idan ti saṃgahaṃ āropetvā terasa saṃghādisesāni terasakaṇḍaṃ ti ṭhapesuṃ. Dve sikkhāpadāni aniyatānīti ṭhapesuṃ tiṃsasikkhāpadāni nissaggiyapā-cittiyānīti ṭhapesuṃ. Dve navutisikkhāpadāni pācittiyānīti ṭhapesuṃ. Cattāri sikkhāpadāni pāṭidesaniyānīti ṭhapesuṃ pañcasattatisikkhā-

padāni sekhiyānīti ṭhapesum. Satta dhamme adhikarāṇasamathā ti ṭhapesum.

Evam Mahāvibhaṅgaṃ saṃgahaṃ āropetvā Bhikkhunīvibhaṅge aṭṭha sikkhāpadāni pārājikakaṇḍaṃ nāma idan ti ṭhapesum, sattarasa sikkhāpadāni sattarasakan ti ṭhapesum, tiṃsasikkhāpadāni nissaggiya-pācittiyānīti ṭhapesum.

Chasatṭhisatasikkhāpadāni pācittiyānīti ṭhapesum, aṭṭha sikkhāpadāni pāṭidesaniyānīti ṭhapesum, pañcasattati sikkhāpadāni sekhiyānīti ṭhapesum, satta dhamme adhikarāṇasamathā ti ṭhapesum. Evam Bhikkhunīvibhaṅgaṃ saṃgahaṃ āropetvā eten' eva upāyena Khandhaka-Parivāre pi āropesum.

Evam etaṃ saubhatovibhaṅgakkhandhakaparivāraṃ Vinaya-piṭakam saṃgahaṃ ārūḷhaṃ. Sabbaṃ Mahākassapatthero pucchi, Upālitthero vissajjesi, pucchāvissajjanapariyosāne pañca arahantasa-tāni saṃgahaṃ āropitanayen' eva gaṇasajjhāyaṃ akaṃsu.

Vinayasamgahāvasāne Upālitthero dantakhacitaṃ vījanim nikkhi-pitvā dhammāsanā orohitvā buḍḍhe bhikkhū vanditvā attano pattāsane nisīdi.

Vinayaṃ saṃgāyitvā dhammaṃ saṃgāyitukāmo āyasmā Mahākassapo bhikkhū pucchi: dhammaṃ saṃgāyantehi kaṃ pugga-lam dhuraṃ katvā dhammo saṃgāyitabbo ti. Bhikkhū Ānandat-theraṃ dhuraṃ katvā ti āhamsu.

Atha kho āyasmā Mahākassapo saṃghaṃ ṇāpesi: suṇātu me āvuso saṃgho. Yadi saṃghassa pattakallaṃ, ahaṃ Ānandaṃ dhammaṃ puccheyyan ti. Atha kho āyasmā Ānando saṃghaṃ ṇāpesi: suṇātu me bhante saṃgho. Yadi saṃghassa pattakallaṃ, ahaṃ āyasmatā Mahākassapena dhammaṃ puṭṭho vissajjeyyan ti. Atha kho āyasmā Ānando utṭhāyāsanaṃ ekaṃsaṃ cīvaraṃ katvā there bhikkhū vanditvā dhammāsanane nisīdi dantakhacitaṃ vījanim gahetvā. Mahākassapatthero Ānandattheraṃ dhammaṃ pucchi. Brahmajālaṃ āvuso Ānanda kattha bhāsitan ti. Antarā ca bhante Rājagahaṃ antarā ca Nālandaṃ rājāgārake Ambalatṭhikāyan ti. Kaṃ ārabbhā 'ti. Suppiyaṃ ca paribbājakam Brahmaḍattaṃ ca māṇavakan ti. Kismim vatthusmim, vaṇṇāvaṇṇe ti.

Atha kho āyasmā Mahākassapo āyasmantaṃ Ānandaṃ Brahmajālassa nidānam pi pucchi, puggalam pi pucchi. Sāmañña-phalaṃ paṇāvuso Ānanda kattha bhāsitan ti. Rājagahe bhante Jivakambavane ti, kena saddhin ti. Ajātasattunā Vedehiputtana saddhin ti. Atha kho āyasmā Mahākassapo āyasmantaṃ Ānandaṃ

Sāmaññaphalassa nidānam pi pucchi, puggalam pi pucchi. Eten' eva upāyena pañca pi nikāye pucchi. Pañca nikāyā nāma Dīghanikāyo Majjhimanikāyo Saṃyuttanikāyo Aṅguttaranikāyo Khuddakanikāyo ti. Tattha Khuddakanikāyo nāma cattāro nikāye ṭhapetvā avasesaṃ buddhavacanaṃ.

Tattha vinayo āyasmatā Upālittherena vissajjito, sesa-Khuddakanikāyo cattāro ca nikāyā Ānandattherena.

Tad' etaṃ sabbam pi buddhavacanaṃ rasavasena ekavidhaṃ, dhammavinayavasena duvidhaṃ, paṭhamamajjhimapacchimavasena tividaṃ tathā piṭakavasena, nikāyavasena pañcavidhaṃ, aṅgavasena navavidhaṃ. Dhammakkhandaḥavasena caturāsītisahassaṃ vidhaṃ ti veditabbaṃ.

Kathaṃ rasavasena ekavidhaṃ. Yaṃ hi bhagavatā anuttaraṃ sammāsambodhiṃ abhisambujjhivā yāva anupādisesāya nibbāṇadhātuyā parinibbāyati etthantare pañcacattālīsavassāni devamanussanāgayakkhādayo anusāsantena paccavekkhantena vā vuttaṃ sabbam taṃ ekaṃ rasam vimuttirasam eva hoti, evaṃ rasavasena ekavidhaṃ.

Kathaṃ dhammavinayavasena duvidhaṃ. Sabbam ev' etaṃ dhammo ca vinayo cā 'ti saṅkhaṃ gacchati. Tattha vinayaṃ piṭakaṃ vinayo, avasesaṃ buddhavacanaṃ dhammo. Ten' evāha: yaṃ nūna mayaṃ āvuso dhammañ ca vinayañ ca saṃgāyeyyāma 'ti, ahaṃ Upāliṃ vinayaṃ puccheyyaṃ Ānandaṃ dhammaṃ puccheyyaṃ ti ca, evaṃ dhammavinayavasena duvidhaṃ.

Kathaṃ paṭhamamajjhimapacchimavasena tividaṃ. Sabbam eva h' idaṃ paṭhamabuddhavacanaṃ majjhimbuddhavacanaṃ pacchimabuddhavacanaṃ ti tippabhedam hoti. Tattha:

anekajātisaṃsāraṃ sandhāvissaṃ anibbisaṃ,
gahakāraṃ gavesanto, dukkhā jāti punappunaṃ.
gahakāraṃ diṭṭho 'si puna gehaṃ na kāhasi,
sabbā te phāsukā bhaggā gahakūṭaṃ viṣaṃkhitam,
viṣaṃkhāragataṃ cittaṃ taṇhānaṃ khayam ajjhagā 'ti.

Idam paṭhamabuddhavacanaṃ. Keci yadā have pātubhavanti dhammā ti khandhake udānagāthaṃ āhu. Esā pana pāṭipadadivase sabbaññūbhāvappattassa somanassamayañāṇena paccayākāraṃ paccavekkhantassa uppannā udānagāthā ti veditabbā. Yaṃ pana parinibbāṇakāle abhāsī: handa dāni bhikkhave āmantayāmi vo vaya-dhammā saṃkhārā, appamādena sampādetthā 'ti. Idaṃ pacchima-

buddhavacanam. Ubhinnam antare yam vuttam etam majjhima-buddhavacanam. Evaṃ paṭhamamajjhimapacchimavasena tividham.

Katham piṭakavasena tividham. Sabbam pi h' etam Vinayapiṭakam Suttantapiṭakam Abhidhammapiṭakan ti tippabhedam eva hoti. Tattha paṭhamasamgītiyam samgītañ ca asamgītañ ca sabbam pi samodhānetvā, ubhayāni Pātimokkhāni, dve Vibhaṅgāni, dvāvīsati Khandhakāni, soḷasa Parivārā ti. Idam Vinayapiṭakam nāma.

Brahmajālādicatuttimsasuttasamgaho Dīghanikāyo, Mūlapariyāyasuttādidiyaddhasatadve suttasamgaho Majjhimanikāyo, Oghatarāṇasuttādisattasuttasahassasattasatadvāsattḥhisuttasamgaho Samyuttanikāyo, Cittapariyādānasuttādinavasuttasahassapañcasattasattapaññāsasuttasamgaho Aṅguttaranikāyo, Khuddakapāṭha-Dhammapada-Udāna-Itivuttaka-Suttanipāta-Vimānavatthu-Petavatthu-Thera-Therīgāthā-Jātaka-Niddesa-Paṭisambhidā-Apadāna-Buddhavaṃsa-Cariyāpiṭakavasena paññarasabhedo Khuddakanikāyo ti. Idam Suttantapiṭakam nāma.

Dhammasaṅgani, Vibhaṅgo, Dhātukathā, Puggalapaññatti, Kathāvatthu, Yamakam, Paṭṭhānan ti. Idam Abhidhammapiṭakam nāma.

Tatta :

vividhavisesanayattā vinayanato c' eva kāyavācānam,
vinayatthavidūhi ayam vinayo vinayo ti akkhāto.

Vividhā hi ettha pañcavidha Pātimokkhuddesa-Pārājikādisatta-āpattikkhandha-Mātikā-Vibhaṅgādippabhedanayā, visesabhūtā ca daḥhikammasithilikaraṇapayojanā anuppaññattinayā, kāyikavācasikaajjhācāranisedhanato c' esa kāyam vācañ ca vineti, tasmā vividhana-yattā visesanayattā kāyavācānañ ca vinayanato vinayo ti akkhāto. Ten' etam etassa vacanatthakosallattham vuttam :

vividhavisesanayattā vinayanato c' eva kāyavācānam,
vinayatthavidūhi ayam vinayo vinayo ti akkhāto ti.

Itaram pana :

atthānam sucenato suvuttato savanato ca sūdanato
suttāṇāsuttasabhāgato ca suttam suttan ti akkhātam.

Tam hi attatthaparattādhātibhede atthe sūceti, suvuttā c' ettha atthā veneyyajjhāsāyanulomena vuttatā, pasavati c' etam atthe sassam iva phalam pasavatīti vuttam hoti. Sūdati c' etam dhenu viya khīram paggharatīti vuttam hoti. Suṭṭhu ca ne tāyati rakkhatīti vuttam hoti. Suttasabhāgañ ca nam yathā hi tacchakānam suttam

pamānaṃ hoti, evaṃ etaṃ pi viññūmaṃ yathā ca suttena saṃgahītāni pupphāni na vikiriyanti na viddhamsiyanti evaṃ etena saṃgahītā atthā.

Ten' etaṃ etassa vacanatthakosallatthaṃ vuttaṃ:

atthānaṃ sūcanato suvuttato savanato ca sūdanato
suttāṇāsuttasabhāgato ca suttaṃ suttan ti akkhātan ti.

Itaro pana:

yaṃ ettha vuddhimanto salakkhaṇā pūjitā paricchinṇā
vuttādhikā ca dhammā abhidhammo tena akkhāto.

Ayaṃ hi abhisaddo vuddhisalakkhaṇapūjitapariicchinnādhikesu dissati. Tathā h' esa bālha me dukkhā vedanā abhikkamanti no paṭikkamantīti ādisu vuddhiyaṃ āgato. Yā tā rattiyo abhiññātā abhilakkhitā ti ādisu salakkhaṇe. Rājābhirājā manujīndo ti ādisu pūjite. Paṭibalo vinetaṃ adhidhamme abhivinaye ti ādisu paricchinne. Aññamaññaṃ saṃkaravirahite dhamme ca vinaye cā 'ti vuttaṃ hoti. Abhikkantena vaṇṇenā 'ti ādisu adhike. Ettha ca rūpūpapattiyā maggaṃ bhāveti, mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharatīti ādinā nayena vuddhimanto pi dhammā vuttā. Rūpārammaṇaṃ vā saddārammaṇaṃ vā ti ādinā nayena ārammaṇādihi lakkhaṇiyattā salakkhaṇā pi. Sekhā dhammā asekhā dhammā lokuttarā dhammā ti ādinā nayena pūjitā pi pūjāraha ti adhippāyo. Phasso hoti, vedanā hotīti ādinā nayena sabhāvapariicchinnattā paricchinnā pi. Mahaggatā dhammā appamāṇā dhammā anuttarā dhammā ti ādinā nayena adhikā pi dhammā vuttā.

Ten' etaṃ etassa vacanatthakosallatthaṃ vuttaṃ:

yaṃ ettha vuddhimanto salakkhaṇā pūjitā paricchinṇā
vuttādhikā ca dhammā abhidhammo tena akkhāto ti.

Yaṃ pan' ettha avasiṭṭhaṃ, taṃ:

piṭakaṃ piṭakatthavidū pariyattibhājanatthato āhu,
tena samodhānetvā tayo pi vinayādayo ñeyyā.

Pariyatti pi hi, mā piṭakasampadānenā 'ti ādisu piṭakan ti vuccati. Athapuriso āgaccheyya kuddālapiṭakaṃ ādāyā 'ti ādisu yaṃ kiñci bhājanam pi.

Tasmā:

piṭakaṃ piṭakatthavidū pariyattibhājanatthato āhu,
tena samodhānetvā tayo pi vinayādayo ñeyyā ti.

Tena evaṃ duvidhatthena piṭakasaddena saha samāsaṃ katvā vinayo ca so piṭakaṃ ca pariyattibhāvato tassa tassa atthassa bhājanato cā 'ti Vinayapiṭakaṃ. Yathā vutten' eva nayena suttaṃ ca taṃ piṭakaṃ cā 'ti Suttapiṭakaṃ, abhidhammo ca so piṭakaṃ cā 'ti Abhidhammapiṭakan ti, evaṃ ete tayo pi vinayādayo ñeyyā Evaṃ ñatvā ca puna pi tesv eva piṭakesu nānappakāraḥkosallatthaṃ:

desanāsāsanakathābhedaṃ tesu yathārahaṃ
sikkhāppahānagambhīrabhāvaṃ ca paridīpaye.
pariyattibhedaṃ sampattiṃ vipattiṃ cāpi yaṃ yaṃ
pāpuṇāti yathā bhikkhu taṃ pi sabbaṃ vibhāvaye ti.

Tatrāyaṃ paridīpanā vibhāvanā ca. Etāni hi tīni piṭakāni yathākammaṃ āṇāvohāraparamatthadesanā, yathāparādhayathānulomayathādhammasāsanāni, samvarāsamvaradiṭṭhiviniveṭhananāmarūpaparicchedakathā cā 'ti vuccanti. Ettha hi Vinayapiṭakaṃ āṇārahena bhagavatā āṇābāhullato desitattā āṇādesanā, Suttapiṭakaṃ vohāraḥkusaleṇa bhagavatā vohārabāhullato desitattā vohāradesanā, Abhidhammapiṭakaṃ paramatthakusaleṇa bhagavatā paramatthabāhullato desitattā paramatthadesanā ti vuccati.

Tathā paṭhamam ye te pacurāparādhā sattā te yathāparādham ettha sāsītā ti yathāparādhasāsanam. Dutiyam anekaṃjjhāsayaṇusayacaritādhimuttikā sattā yathānulomam ettha sāsītā ti yathānulomasāsanam. Tatiyam dhammapuñjamatte ahaṃ mamā 'ti saññino sattā yathādhammam ettha sāsītā ti yathādhammasāsanam ti vuccati.

Tathā paṭhamam ajjhācarapaṭipakkhabhūto samvarāsamvarokathā. Dutiyam dvā saṭṭhi diṭṭhipaṭipakkhabhūtā diṭṭhiviniveṭhanā ettha kathitā ti diṭṭhiviniveṭhanakathā.

Tatiyam rāgādipaṭipakkhabhūto nāmarūpaparicchedo ettha kathito ti nāmarūpaparicchedakathā ti vuccati.

Tīsu pi ca etesu tisso sikkhā tīni pahāṇāni catubbidho ca gambhīrabhāvo veditabbo. Tathā hi Vinayapiṭake visesena adhisīlasikkhā vuttā, Suttapiṭake adhicitasikkhā, Abhidhamma-piṭake adhipaññāsikkhā. Vinayapiṭake ca vītikkaṃappahāṇam kilesānam vītikkaṃapaṭipakkhattā silassa. Suttapiṭake pariyuṭṭhānappahāṇam pariyuṭṭhānapaṭipakkhatta samādhissa. Abhidhammapiṭake anusayappahāṇam anusayapaṭipakkhattā paññāya. Paṭhame ca tadanāgappahāṇam kilesānam itaresu vikkhambhanasamucchedappahāṇāni. Paṭhame duccaritasamkilesassa pahāṇam itaresu taṇhādiṭṭhisamkilesānam.

Ekamekasmim e' ettha catubbidho pi dhammattha desanāpaṭivedha-gambhīrabhāvo veditabbo. Tattha dhammo ti pāli, attho ti tassā yeva attho, desanā ti tassā manasā avatthāpitāya pāliya desanā, paṭivedho ti pāliya pāliatthassa ca yathābhūtāvabodho. Tīsu pi e' etesu ete dhammatthadesanā paṭivedhā yasmā sasādihi viya mahāsamuddo mandabuddhīhi dukkhogāhā alabbhaneyyapatiṭṭhā ca, tasmā gambhīrā. Evaṃ ekamekasmim ettha catubbidho pi gambhīrabhāvo veditabbo.

Aparo nayo. Dhammo ti hetu, vuttaṃ h' etaṃ: hetumhi nāṇaṃ dhammapaṭisambhidā ti. Attho ti hetuphalaṃ, vuttaṃ h' etaṃ hetuphale nāṇaṃ atthapaṭisambhidā ti. Desanā ti paññatti. Yathā-dhammaṃ dhammābhilāpo ti adhippāyo. Paṭivedho ti abhisamayo so ca lokiyo lokuttaro visayato asammohato ca atthānurūpaṃ dhammesu dhammānurūpaṃ atthesu paññatti, pathānurūpaṃ paññattīsu avabodho.

Idāni yasmā etesu piṭakesu yaṃ yaṃ dhammajātaṃ atthajātaṃ yo cāyaṃ yathā yathā nāpetabbo attho sotūnaṃ nāṇassa abhimukho hoti tathā tathā tadatthajotakadesanā yo e' ettha aviparītāvabodhasaṃkhāto paṭivedho sabbam p' etaṃ anupacitakusalasaṃbhārehi duppaññehi sasādihi mahāsamuddo viya dukkhogāhaṃ alabbhaneyyapatiṭṭhaṃ ca, tasmā evaṃ pi ekamekasmim ettha catubbidho pi gambhīrabhāvo veditabbo.

Ettāvatā ca:

desanāsāsanākathābhedaṃ tesu yathārahaṃ
sikkhāppahānagambhīrabhāvaṃ ca paridīpaye.

Iti ayaṃ gāthā vuttatthā hoti.

pariyattibhedaṃ sampattiṃ vipattiṃ cāpi yaṃ yaṃ
pāpuṇāti yathā bhikkhu taṃ pi sabbam vibhāvaye iti.

Ettha pana tīsu piṭakesu tividho pariyattibhedo daṭṭhabbo. Tisso hi pariyattiyo, alagaddūpamā nissaraṇatthā bhaṇḍāgārikapariyattīti. Tattha duggahitā upārambhādi hetu pariyāputā alagaddūpamā. Yaṃ sandhāya vuttaṃ:—

Seyyathā pi bhakkhave puriso alagaddatthiko alagaddagavesi
alagaddapariyesanaṃ caramāno so passeyya mahantaṃ
alagaddaṃ. Taṃ enaṃ bhoge vā naṅguṭṭhe vā gaṇheyya. Tassa so
alagaddo paṭiparivattitvā hatthe vā bāhāya vā aññatarasmim vā
aṅgapaccaṅge daseyya. So tattonidānaṃ maraṇaṃ vā nigaccheyya

marāṇamattam vā dukkham. Tam kissa hetu. Duggahītattā bhikkhave alagaddassa. Evam eva kho bhikkhave idh' ekacce moghapurisā dhammam pariyāpuṇanti suttaṃ—pe—vedallam. Te tam dhammam pariyāpuṇitvā tesam dhammānam paññāya attham na upaparikkhanti, tesam te dhammā paññāya attham anupaparikkhatam na nijjhānam khamanti, te upārambhānisamsā c' eva dhammam pariyāpuṇanti itivādappamokkhānisamsā ca, yassa c' atthāya dhammam pariyāpuṇanti, tam c' assa attham nānubhonti, tesam te dhammā duggahītā digharattam ahitāya dukkhāya samvattanti. Tam kissa hetu. Duggahītattā bhikkhave dhammānan ti.

Yā pana suggahītā silakkhandhādipāripūrim yeva ākaṃkhamānena pariyāputā na upārambhādi hetu ayam nissaraṇatthā.

Yam sandhāya vuttam:

tesam te dhammā suggahītā digharattam hitāya sukhāya samvattanti.

tam kissa hetu. Suggahītattā bhikkhave dhammānan ti.

Yam pana pariññātakkhando pahīnakilesa bhāvitamaggo paṭividdhākuppo sacchikatanirodho khīṇāsavo kevalam paveṇipālanatthāya vamsānurakkhaṇatthāya pariyāpuṇāti, ayam bhaṇḍāgārikapariyattīti.

Vinaye pana suppaṭipanno bhikkhū sīlasampattim nissāya tisso vijjā pāpuṇāti, tāsam yeva ca tattha pabhedavacanato.

Sutte suppaṭipanno samādhisampadam nissāya cha abhiññā pāpuṇāti, tāsam yeva ca tattha pabhedavacanato.

Abhidhamme suppaṭipanno paññāsampadam nissāya catasso paṭisambhidā pāpuṇāti, tāsā ca tatth' eva pabhedavacanato.

Evam etesu suppaṭipanno yathākkamam imam vijjāttayam chaḷabhiññācatupaṭisambhidābhedaṃ sampattim pāpuṇāti.

Vinaye pana duppaṭipanno anuññātasukhasamphassaattharaṇa-pāpuraṇādiphassasāmaññato paṭikkhittesu upādinnaphassādisu anavajjasāññī hoti. Vuttam pi h' etaṃ:

Tathāham bhagavatā dhammam desitam ājānāmi yathā ye me antarāyikā dhammā vuttā bhagavatā te paṭisevato nālam antarāyāyā'ti. Tato dussīlabhāvaṃ pāpuṇāti.

Sutte duppaṭipanno, cattāro 'me bhikkhave puggalā santo samvijjamānā ti ādisu adhippāyam ajānanto duggahītam gaṇhāti. Yam sandhāya vuttam: attanā duggahītena amhe c' eva abbhā-

cikkhati attānañ ca khaṇati bahuñ ca apuññam pasavatīti. Tato micchādiṭṭhitam pāpuṇāti.

Abhidhamme duppaṭipanno dhammacittam atidhāvanto acinteyyāni pi cinteti. Tato cittakkhepaṃ pāpuṇāti. Vuttaṃ h' etaṃ: cattāri 'māni bhikkhave acinteyyāni, na cintetabbāni yāni cinto ummādassa vighātassa bhāgi assā 'ti. Evam etesu duppaṭipanno yathākkamena imaṃ dussīlabhāvamicchādiṭṭhitācittakkhepa-bhedam vipattiṃ pāpuṇātīti. Ettāvata:

pariyattibhedam sampattiṃ vipattiṃ cāpi yaṃ yaṃ
pāpuṇāti yathā bhikkhu taṃ pi sabbam vibhāvaye.

Iti, ayam pi gāthā vuttatthā hoti. Evam pi nānappakārato piṭakāni ṇatvā tesam vasen' etaṃ buddhavacanam tividhan ti nātabbam.

Kathaṃ nikāyavasena pañcavidham sabbam eva c' etaṃ Dīghanikāyo, Majjhimanikāyo, Saṃyuttanikāyo, Aṅguttaranikāyo, Khuddakanikāyo ti pañcappabhedam hoti.

Tattha katamo Dīghanikāyo tivaggasaṃgahāni Brahmajālādīni catuttimsasuttāni.

catuttims' eva suttanta tivaggo yassa saṃgaho
esa Dīghanikāyo ti paṭhamo anulomiko.

Kasmā pan' esa Dīghanikāyo ti vuccati. Dīghappamāṇānam suttānam samūhato nivāsato ca, samūhanivāsā hi nikāyo ti vuccanti. Nāhaṃ bhikkhave aññam ekanikāyam pi samanupassāmi evaṃ cittam yathāyidam bhikkhave tiracchānagatā pāṇā, ponikāyā, cikkhallikanikāyo ti evamādīni c' ettha sādhakāni sāsano lokato ca evaṃ sesānam pi nikāyabhāve vacanatto veditabbo.

Katamo Majjhimanikāyo. Majjhimappamāṇāni pañcadasavagga-saṃgahāni Mūlapariyāyasuttādīni diyaḍḍhasataṃ dve ca suttāni.

diyaḍḍhasatasuttantā dve ca suttāni yattha so
nikāyo majjhimo pañcadasavagga-pariggaho.

Katamo Saṃyuttanikāyo. Devatāsaṃyuttādivasena tītiāni Oghataraṇasuttādīni satta suttasahassāni satta ca suttasatāni dvāsatthi ca suttāni.

satta suttasahassāni satta suttasatāni ca
dvāsatthi c' eva suttantā eso saṃyuttasaṃgaho.

Katamo Aṅguttaranikāyo. Ekekaṅgātirekavasena tītiāni Citta-pariyādānādīni nava suttasahassāni pañca suttasatāni sattapañṇāsā ca suttāni.

nava suttasahassāni pañca suttasatāni ca
sattapaññāsasuttāni saṅkhā aṅguttare ayaṃ.

Katamo Khuddakanikāyo. Sakalaṃ Vinayapiṭakaṃ, Abhi-
dhammapiṭakaṃ Khuddakapāṭhādayo ca pubbe nidassitā pañcadasa-
bhedā ṭhapetvā cattāro nikāye avasesaṃ buddhavacanan ti.

ṭhapetvā caturo p' ete nikāye dīghādike
tadaññaṃ buddhavacanaṃ nikāyo khuddako mato ti.
evaṃ nikāyavasena pañcavidhaṃ.

kathaṃ aṅgavasena navavidhaṃ. Sabbhaṃ eva h' idaṃ

Suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthā, udānaṃ, itivuttakaṃ,
jātakaṃ, abbhutadhammaṃ, vedallaṃ ti navappabhedhaṃ hoti.

Tattha ubhato-Vibhaṅga-Niddesa-Khandhaka-Parivārā, suttani-
pāte Maṅgalasutta-Ratanasutta-Nālakasutta-Tuvaṭṭaka-suttāni, aññaṃ
pi suttanāmakam tathāgatavacanaṃ suttan ti veditabbaṃ. Sabbhaṃ
pi sagāthakaṃ suttaṃ geyyaṃ ti veditabbaṃ. Visesena saṃyuttake
sakalo pi sagāthakavaggo. Sakalaṃ Abhidhammapiṭakaṃ niggā-
thakaṃ suttaṃ yañ ca aññaṃ pi aṭṭhahi aṅgehi asaṃgahitaṃ buddha-
vacanaṃ tam veyyākaraṇaṃ ti veditabbaṃ. Dhammapadaṃ
Theragāthā Therīgāthā Suttanipāte no suttanāmikā suddhikagāthā ca
gāthā ti veditabbā.

Somanassaññaṃamayikagāthā paṭisaṃyuttā dve asīti suttantā
udānaṃ ti veditabbaṃ.

Vuttaṃ h' etaṃ bhagavatā ti ādinayappavattā dvādasutta-
rasatasuttantā itivuttakan ti veditabbaṃ.

Apaṇṇakajātakādini paññāsādhikāni pañca jātakasatāni jātakan
ti veditabbaṃ. Cattāro 'me bhikkhave acchariyā abbhutaṃ dhammā
Ānandeti ādinayappavattā sabbe pi acchariyaabbhutadhammapaṭi-
samyuttasuttantā abbhuta-dhamman ti veditabbaṃ.

Cūḷavedalla-Mahāvedalla-Sammāditṭhi-Sakkapañha-Saṃkhārabhā-
janiya-Mahāpuṇṇamasuttādayo sabbe pi vedaṃ ca tuṭṭhiṃ ca
laddhāladdhā pucchitasuttantā vedallaṃ ti veditabbaṃ. Evaṃ
aṅgavasena navavidhaṃ.

Kathaṃ dhammakhandhavasena caturāsītisahassavidhaṃ.
Sabbhaṃ eva c' etaṃ buddhavacanaṃ.

dvāsītiṃ buddhato gaṇhiṃ dve saḥassāni bhikkhuto
caturāsītisahassāni ye'me dhammā pavattino ti.

Evaṃ paridīpitadhammakhandhavasena caturāsītisahassappa-
bhedaṃ hoti.

Tattha ekānusandhikaṃ suttaṃ eko dhammakkhandho. Yaṃ anekānusandhikaṃ tattha anusandhivasena dhammakkhandhagaṇanā. Gāthābandhesu pañhapucchanam eko dhammakkhandho vissajjanam eko.

Abhidhamme ekamekaṃ tikadukabhājanam ekamekaṃ ca citta-vārabhājanam eko dhammakkhandho.

Vinaye atthi vatthu, atthi mātikā, atthi padabhājanīyam, atthi antarāpatti, atthi anāpatti, atthi tikacchedo. Tattha ekameko koṭṭhāso ekameko dhammakkhandho ti veditabbo. Evaṃ dhammakkhandhavasena caturāsītisahassavidham.

Evaṃ etaṃ abhedato rasavasena ekavidham bhedato dhamma-vinayādivasena duvidhādibhedam buddhavacanam saṃgāyantaena Mahākassapapamukhena vasigaṇena, ayaṃ dhammo, ayaṃ vinayo, idaṃ paṭhamabuddhavacanam, idaṃ majjhimbuddhavacanam, idaṃ pacchimabuddhavacanam, idaṃ Vinayapiṭakam, idaṃ Suttapiṭakam, idaṃ Abhidhammapiṭakam, ayaṃ Dīghanikāyo . . . pe . . . ayaṃ Khuddakanikāyo, imāni suttādīni navaṅgāni, imāni caturāsīti dhammakkhandhasahassānīti. Imaṃ pabhedam vavatthapetvā 'va saṃgītaṃ.

Na kevalam ettakam era aññam pi uddānasamgaha vaggasamgaha-peyyālasamgaha-ekanipātadukanipātādīnipātasamgaha-samyuttasamgaha-paṇṇāsakasamgahādiṃ anekavidham tisu piṭakesu sandhissamānam samgahappabhedam vavatthapetvā evaṃ-sattahi māsehi saṃgītaṃ.

Saṃgītipariyosāne c' assa: idaṃ Mahākassapattherena dasabalassa sāsanaṃ pañcavassasahassaparimānam kālam pavattanasamattham katan ti sañjātappamodā, sādhu-kāram viya dadamānā, ayaṃ mahāpaṭhavī udakapariyantam katvā anekappakāram kampi samkampi sampakampi sampavedhi. Anekāni ca acchariyāni pātur ahesun ti.

Ayaṃ paṭhamamahāsaṃgīti nāma, yā loke:

satehi pañcahi katā tena pañcasatā ti ca,
thereh' eva katattā ca therikā ti pavuccatīti.

Imissā pana paṭhamamahāsaṃgītiyā pavattamānāya vinayam pucchantena āyasmatā Mahākassapena paṭhamam āvuso Upāli pārājikam kattha paññattan ti evamādivacanapariyosāne vatthum pi pucchi, nidānam pi pucchi, puggalam pi pucchīti ettha nidāne pucchite tam nidānam ādito pabhuti vitthāretvā yena ca paññatam yasmā ca paññattam sabbam etaṃ kathetukāmena āyasmatā Upālitttherena vuttam: tena samayena buddho bhagavā Verañjāyam viharatīti

sabbam vattabbam. Evam idam āyasmatā Upālittherena vuttam. Tañ ca pana paṭhamamahāsaṃgītikāle vuttan ti veditabbam.

Ettāvatā ca idam vacanam kena vuttam kadā ca vuttan ti etesam padānam attho pakāsito hoti.

Idāni kasmā vuttan ti ettha vuccate. Yasmā ayam āyasmā Mahākassapattherena nidānam puṭṭho tasmā pan' etam nidānam ādito pabhuti vitthāretum vuttan ti, evam idam āyasmatā Upālittherena paṭhamamahāsaṃgītikāle vadantenāpi iminā kāraṇena vuttan ti veditabbam.

Ettāvatā ca 'vuttam yena yadā yasmā' ti imesam matikāpadānam attho pakāsito hoti.

Idāni:

.....dhāritam yena cābhatam

yattha paṭiṭṭhitam c' etam etam vatvā vidhiṃ tato ti.

Etesam atthappakāsanattham idam vuccati. Tam pan' etam tena samayena buddho bhagavā Verañjāyam viharatīti evamādivacanapaṭimaṇḍitanidānam Vinayapaṭakam kena dhāritam kenābhatam kattha paṭiṭṭhitan ti vuccate. Ādito tāva idam bhagavato sammukhā āyasmatā Upālittherena dhāritam, tassa sammukhato aparinibbute tathāgate chaḷabhiññādibhedehi, anekehi bhikkhusahashehi, parinibbute tathāgate Mahākassapapamukhehi dhammasaṃgahakattherehi.

Kenābhatan ti, Jambudīpe tāva Upālittheram ādiṃ katvā ācariyaparamparāya yāva tatiyasamgīti tāva ābhatam tatrāyam ācariyaparamparā:

Upāli Dāsako c' eva Sonako Siggavo tathā

Tisso Moggaliputto ca pañc' ete vijitāvino

paramparāye vinayam dīpe Jambusirivhaye

acchiṃjamānam ānesum tatiyo yāva saṃgaho.

Āyasmā hi Upāli imam vinayavaṃsam vinayatantiṃ vinayapaveṇiṃ bhagavato sammukhā uggahetvā bahunnam bhikkhūnam hadaye paṭiṭṭhāpesi.

Tassa h' āyasmato santike vinayam uggahetvā vinaye pakataññutam pattesu puggalesu puthujjanasotāpannasakadāgāmianāgāmīno gaṇanapatham vītivattā, khīṇāsavānam saḥassam ekam ahosi. Dāsakatthero pi tass' eva saddhivihārīko ahosi. So Upālittherassa sammukhā uggahetvā tath' eva vinayam vācesī. Tassāpi āyasmato santike uggahetvā vinaye pakataññutam pattā puthujjanādayo

gaṇanapatham vītivattā, khīṇāsavānaṃ sahaṣṣam eva ahosi. Sonakatthero pana Dāsakattherassa saddhivihāriko ahosi. So pi attano upajjhāyassa Dāsakattherassa sammukhā uggahetvā tath' eva vinayaṃ vācesī. Tassāpi āyasmato santike uggahetvā vinaye pakataññutaṃ pattā puthujjanādayo gaṇanapatham vītivattā, khīṇāsavānaṃ sahaṣṣam eva ahosi.

Siggavatthero pi Sonakattherassa saddhivihāriko ahosi. So pi attano upajjhāyassa Sonakattherassa santike vinayaṃ uggahetvā arahantasahaṣṣassa dhuraggāho ahosi. Tassa panāyasmato santiko uggahetvā vinaye pakataññutaṃ pattā puthujjanasotāpannasakadāgāmianāgāmino pi khīṇāsavāpi ettakāṇi satānīti vā ettakāṇi sahaṣṣānīti vā aparicchinnā ahesuṃ. Tadā kira Jambudīpe atimāhābhikkhusamudayo ahosi. Moggaliputtatissattherassa pana ānubhāvo tatiyasamgītiyaṃ pākato bhavissati. Evaṃ idaṃ vinaya-pīṭakam Jambudīpe tāva imāya ācariyaparamparāya yāva tatiya-samgīti tāva ābhatan ti veditabbaṃ.

Dutiyasamgītivijānanattham pana ayam anukkamo veditabbo. Yadā hi:

samgāyitvāna saddhammaṃ jotayitvā ca sabbadhī
yāva jīvitapariyaṇtaṃ tathavā pañcasatāpi te,
khīṇāsavā jutimanto therā Kassapaādayo
khīṇāsnehapadīpā va nibbāyimsu anālayā.

Athānukkamena gacchantesu rattimdivesu vassasataparinibbute bhagavatī Vesālikā Vajjiputtakā bhikkhū Vesāliyaṃ kappati siṅgiloṇakappo kappati dvaṅgulakappo kappati gāmantarakappo kappati āvāsakappo kappati anumatikappo kappati āciṇṇakappo kappati amathītakappo kappati jalogi pātum kappati adasakaṃ nisīdanam kappati jātārūparajatan ti imāni dasa vatthūni dīpesuṃ. Tesam Susunāgaputto Kālāsoko nāma rājā pakkho ahosi.

Tena kho pana samayena āyasmā Yaso Kākandakaputto Vajjisu cārikaṃ caramāno Vesālikā kira Vajjiputtakā bhikkhū Vesāliyaṃ dasa vatthūni dīpentīti sutvā na kho pan' etaṃ patirūpaṃ yv āham dasabalassa sāsanavipattiṃ sutvā appossukko bhavēyyaṃ, handāham adhammavādino niggahetvā dhammaṃ dīpemi ti cinto yena Vesālī tad avasari, tatra sudam āyasmā Yaso Kākandakaputto Vesāliyaṃ viharati Mahāvane Kūṭāgārasālāyaṃ.

Tena kho pana samayena Vesālikā Vajjiputtakā bhikkhū tadah' uposathe kaṃsapātiṃ udakena puretvā majjhe bhikkhusamghassa

ṭhapetvā āgate Vesālike upāsake evaṃ vadenti: dethāvuso saṃghassa kahāpaṇaṃ pi aḍḍhaṃ pi pādaṃ pi māsakarūpaṃ pi, bhavissati saṃghassa parikkhārena karaṇīyaṃ ti sabbaṃ tāva vattabbaṃ yāva, imāya pana vinayasamgītiyā satta bhikkhusatāni anūnāni anadhikāni ahesuṃ, tasmāyaṃ dutiyasamgīti sattasatikā 'ti vuccatīti. Evaṃ tasmiṃ ca sannipāte dvādasabhikkhusatasahassāni sannipatiṃsu āyasmatā Yasena samussāhitā.

Tesaṃ majjhe āyasmatā Revatena puṭṭhena Sabbakāmittherena vinayaṃ vissajjentena tāni dasa vatthūni vinicchitāni adhikaraṇaṃ vūpasamitaṃ. Atha therā puna dhammaṃ ca vinayaṃ ca saṃgāyissāmā 'ti tipīṭakadhare pattapaṭisambhīde sattasate bhikkhū uccinitvā Vesāliyaṃ Vālukārāme sannisīditvā Mahākassapaṭṭherena saṃgāyitasadisam eva sabbaṃ sāsanaṃ malāṃ sodhetvā puna piṭakavasena nikāyavasena aṅgavasena dhammakkhandhavasena ca sabbaṃ dhammaṃ ca vinayaṃ ca saṃgāyiṃsu.

ayaṃ samgīti aṭṭhahi māsehi niṭṭhitā, yā loke
satehi sattahi katā tena sattasatā ti ca
pubbe kataṃ upādāya dutiyā ti ca vuccatīti.
sā paṇāyaṃ
yehi therehi saṃgītā saṃgīti tesu vissutā
Sabbakāmi ca Sālho ca Revato Khujjasobhito
Yaso ca Sānasambhūto ete saddhivihārikā
therā Ānandattherassa diṭṭhapubbā tathāgataṃ.
Sumano Vāsabhagāmī ca ñeyyā saddhivihārikā
dve ime Anuruddhassa diṭṭhapubbā tathāgataṃ.
dutiyo pana saṃgīto yehi therehi saṃgaho
sabbe pi pannabhārā te katakiccā anāsavā ti.
ayaṃ dutiyasamgīti.
evaṃ imaṃ dutiyasamgītiṃ saṃgāyitvā te therā

Uppajjissati nu kho anāgate pi sāsanaṃ evarūpaṃ abbudaṃ ti olokayaṃ mānā idaṃ addasaṃsu: ito vassasatassa upari aṭṭhārasame vasse Pāṭaliputte Dhammāsoko nāma rājā uppajjitvā sakala-Jambudīpe rajjaṃ kāressatīti. So buddhasāsane pasīditvā mahantaṃ lābhasakkāraṃ pavattayissati. Tato titthiyā lābhasakkāraṃ patthayaṃ mānā sāsane pabbajitvā sakam sakam diṭṭhiṃ paridīpessanti. Evaṃ sāsane mahantaṃ abbudaṃ uppajjissatīti.

Atha nesaṃ etad ahosi: kin nu kho mayaṃ etasmiṃ abbude uppanne sammukhā bhavissāma na bhavissāmā 'ti. Atha sabb' eva

tadā attano asammukhabhāvañ ñatvā ko nu kho taṃ adhikaraṇaṃ vūpasametum samattho bhavissatīti sakalamanussalokañ ca chakāmāvacaradevalokañ ca oloKentā na kañci disvā BrahmaloKe Tissan nāma mahābrahmānaṃ addasaṃsu parittāyukaṃ uparibrahmalokūpattiyā bhāvitamaggaṃ.

Disvāna nesam etad ahosi: sace mayaṃ etassa brahmuno manussaloke nibbattanatthāya ussāhaṃ kareyyāma, addhā esa Moggalibrāhmaṇassa gehe paṭisandhiṃ gahessati tato ca mantehi palobhito nikkhamitvā pabbajissati, so evaṃ pabbajitvā sakalabuddhavaCanam uggahetvā adhigatapāṭisambhido hutvā titthiye madditvā taṃ adhikaraṇaṃ vinicchinitvā sāsanaṃ paggaṇhissatīti.

Te BrahmaloKaṃ gantvā Tissaṃ mahābrahmānaṃ etad avocum: ito vassasatassa uparī aṭṭhārasame vasse sāsane mahantaṃ abbudaṃ uppajjissati, mayañ ca sakalaṃ manussalokaṃ chakāmāvacaradevalokañ ca olokayamānā kañci sāsanaṃ paggaṇhetum samatthaṃ adisvā BrahmaloKaṃ vicinantaṃ bhavantaṃ addasāma. Sādhū sappurisa manussaloke nibbattitvā dasabalassa sāsanaṃ paggaṇhitum paṭiññaṃ dehīti. Evaṃ vutte mahābrahmā ahaṃ kira sāsane uppannaṃ abbudaṃ sodhetvā sāsanaṃ paggaṇhetum samattho bhavissāmīti haṭṭhapahaṭṭho udaggudaggo hutvā sādhu 'ti paṭisunitvā paṭiññaṃ adāsi. Therā BrahmaloKe taṃ karaṇīyaṃ tiretvā puna paccāgamiṃsu.

Tena kho pana samayena Siggavatthero ca Candavajjitthero ca dve pi navakā honti daharabhikkhū tipīṭakadharā pattapaṭisambhidā khīṇāsavā, te taṃ adhikaraṇaṃ na pāpuniṃsu. Therā tumhe āvuso amhākaṃ imasmiṃ adhikaraṇe no sahāyakā ahuvattha, tena vo idaṃ daṇḍakammaṃ hotu: Tisso nāma brahmā Moggalibrāhmaṇassa gehepaṭisandhiṃ gaṇhissati, taṃ tumhākaṃ eko niharitvā pabbājetu, ekobuddhavaCanam uggaṇhāpetu 'ti vatvā sabbe pi yāvatāyukaṃ ṭhatvā:

Sabbakāmiṃpabhutayo te pi therā mahiddhikā
aggikkhandhā va lokamhi jalitvā parinibbutā
dutiyaSaṃgahaṃ katvā visodhetvāna sāsanaṃ
anāgate pi katvāna hetum saddhammasuddhiyā
khīṇāsavā vasippattā pabhinnapaṭisambhidā
aniccatāvasan therā te pi nāma upāgatā,
evaṃ aniccataṃ jammim ñatvā durabhisambhavaṃ
taṃ pattum vāyame dhiro yaṃ niccaṃ amataṃ padanti.

Ettāvatā sabbākārena dutiyaSaṃgītivaṇṇanā niṭṭhitā hoti.

DVĀRAKATHĀ

(Atthasālinī)

1. Tattha tīṇi kammāni, tīṇi kammadvārāni, pañca viññāṇāni pañca viññāṇadvārāni, cha phassā, cha phassadvārāni, atṭha asaṃvarā, atṭha asaṃvaradvārāni, dasa akusalakamma-pathā, dasa kusalakamma-pathā ti.

Idaṃ ettakaṃ dvāarakathāya mātikā-ṭhapanam nāma. Tattha kiñcāpi tīṇi kammāni paṭhamam vuttāni tāni pana ṭhapetvā ādito tāva tīṇi kammadvārāni bhājetvā dassitāni. Katamāni tīṇi? Kāya-kammadvāram vacikammadvāram manokammadvāran ti. Tattha catubbidho kāyo: upādinnako, āhārasamuṭṭhāno, utusamuṭṭhāno, cittasamuṭṭhāno ti.

2. Tattha cakkhāyatanādini jīvitindriya-pariyantāni atṭha-kamma-samuṭṭhāna-rūpāni pi kamma-samuṭṭhānan' eva. Catasso dhātuyo vā vaṇṇo gandho raso ojā ti atṭhaupādinnakakāyo nāma. Tān' eva atṭha āhārajāniāhārasamuṭṭhānika-kāyo nāma. Atṭha utujāni utu-samuṭṭhānikakāyo nāma. Atṭha cittajāni citta-samuṭṭhānika-kāyo nāma. Tesu kāya-kammadvāran ti n' eva upādinnakakāyassa nāmam na itaresam. Citta-samuṭṭhānesu pana atṭhasu rūpesu ekā viññatti atthi. Idaṃ kāya-kammadvāram nāma yaṃ sandhāya vuttam: Katamam taṃ rūpam kāya-viññatti? Yā kusala-cittassa vā akusala-cittassa vā avyākata-cittassa vā abhikkammantassa vā paṭikkammantassa vā āloketassa vā vilokentassa vā sammiñjentassa vā pasārentassa vā kāyassa thambhanā santhambhanā santhambhitattam viññati viññāpanā viññāpitattam idaṃ taṃ rūpam kāya-viññatti ti. Abhikkamissāmi paṭikkamissāmi ti hi cittam uppajjamānam rūpam samuṭṭhāpeti.

3. Tattha yā paṭhavīdhātu āpodhātu tejodhātu vāyodhātu taṃ nissito vaṇṇo gandho raso ojā ti. Imesam atṭhannam rūpānam abbhantare cittasamuṭṭhānā vāyodhātu, sā attanā saha-jātam rūpakāyaṃ santhambheti, sandhāreti, cāleti, abhikkamāpeti, paṭikkamāpeti. Tattha ekāvajjanavīthiyaṃ sattasu javanesu paṭhamacittasamuṭṭhitā vāyodhātu santhambhetum sandhāretum sakkoti, aparāparam pana cāletum na sakkoti. Dutiyādisu pi es' eva nayo.

Sattamacittena paṇa samuṭṭhitā heṭṭhā chahi cittehi samuṭṭhitā vāyodhātu upatthambha-paccayaṃ labhitvā attanā saha-jātam rūpakāyaṃ santhambhetum sandhāretum cāletum abhikkamāpetum paṭikkamāpetum ālokāpetum vilokāpetum sammiñjāpetum pasārāpetum

sakkoti. Tena gamanam nāma jāyati, āgamanam nāma jāyati, 'yojanam gato, dasayojanam gato ti' vattabbatam āpajjāpeti. Yathā hi sattahi yugehi ākaḍḍhitabbe sakaṭe paṭhama-yuge yuttagonāyugam tāva sandhāretum sakkonti, cakkam pana na pavattenti: dutiyādisu pi es' eva nayo. Sattamayuge pana goṇe yojetvā, yadā cheko sārathi dhure nisīditvā yottāni ādāya sabbapurimato paṭṭhāya patodalatṭhiyā goṇe ākoṭeti, tadā sabbe' va ekabalā hutvā dhurañ ca sandhārenti cakkāni ca pavattenti, sakaṭam gahetvā 'dasa-yojanam vīsatiyojanam gato ti' vattabbatam āpādentī, evamsampadam idaṃ veditabbam.

4. Tattha yo citta-samuṭṭhānika-kāyo na sā viññatti, citta-samuṭṭhānāya pana vāyodhātuyā saha-jātam rūpa-kāyam santhambhetum sandhāretum cāletum paccayobhāvitum samattho eko ākāra-vikāro atthi. Ayam viññatti nāma.

Sā aṭṭha rūpāni viya na citta-samuṭṭhānā. Yathā pana 'aniccādi-bhedānam dhammānam jarā-maraṇattā jarā-maraṇam, bhikkhave, aniccaṃ saṅkhatan ti' ādi vuttam, evam cittasamuṭṭhānānam rūpānam viññattitāya sā pi 'citta-samuṭṭhānā' nāma hoti ti. Viññāpanattā pan' esā viññatti ti vuccati. Kiṃ viññāpeti ti? Ekam kāyika-karaṇam: cakkhupathasmim hi tṭhito hattham vā padam vā ukkhipati, sīsam vā bhamukham vā cāleti. Ayam batthādīnam ākāro cakkhu-viññeyyo hoti. Viññatti pana na cakkhuviññeyyā, manoviññeyyā eva, Cakkhunā hi hatthakārādivasena vipphandamānam vaṇṇārammaṇam eva passati. Viññatti pana mano-dvārika-cittena cintetvā 'idaṃ c'idaṃ ca esa kāreti maññe' iti jānāti. Yathā hi araṇṇe nidāgha-samaye udakaṭṭhāne va 'manussā imāya saññāya idha udakassa atthibhāvam jānissantī ti' rukkhagge tālapaṇṇādīni bandhāpenti surāpānadvāre dhajam ussāpenti uddham vā pana rukkham vato paharetvā cāleti, anto udake macche calante upari bubbulakāni utṭhahanti, mahoghassa gata-maggapariyante tiṇapaṇṇakasatam ussāditam hoti tattha tāla-paṇṇadhajasākhācalanabubbulaka-tiṇa-paṇṇakasate disvā yathā cakkhumā adiṭṭham pi ettha vipphandamānam vaṇṇārammaṇam eva passati. Viññatti pana mano-dvārika-cittena cintetvā 'idaṃ c'idaṃ ca esa kāreti maññe' iti jānāti. Na kevalaṃ c' esa viññāpanato viññatti nāma. Viññeyyato pi pana viññatti yeva nāma. Ayam hi paresam antamaso tiracchānagatānam pi pākāṭā hoti. Tattha tattha sannipatitā hi sonasiṅgāla-kāka-yonādayo daṇḍam vā leḍḍum vā gahetvā paharaṇākāre dassite 'ayam no paharītukāmo ti' ṇatvā yena vā tena vā palāyanti, pākāra-kuḍḍādi-antaritassa pana



Evam eva:

Kāyena ce katam kammaṃ kāyakamman ti vuccati
Kāyo ca kāyakammañ ca aññamaññaṃ vavatthitā ti.

Evam sante n' eva dvāra-vavatthānaṃ yujjati na ca kamma-vavatthānaṃ. Kathaṃ? Kāya-viññattiyam hi 'dvāre caranti kam-māni ti' vacanato vacikammam pi pavattati, ten' assa kāyakammad-vāran ti vavatthānaṃ na yuttam, kāyakammañ ca vaci-viññattiyam pi pavattati, ten' assa kāyakamman ti vavatthānaṃ yujjati ti no na yujjati.

Kasmā? Yebhuyya-vuttitāya c'eva tabbahula-vuttitāya ca. Kāyakammaṃ eva hi yebhuyyena kāyaviññattiyam pavattati na itarāni ti tasmā kāyakammassa yebhuyyena pavattito assa kāya-kamma-dvāra-bhāvo siddho.

Brāhmaṇagāma-ambavana-nāgavanādīnaṃ brāhmaṇagāmādi-bhāvo viyā ti dvāra-vavatthānaṃ yujjati. Kāyakammaṃ pana kāya-dvāramhi yeva bahulaṃ pavattati, appaṃ vaci-dvāre. Tasmā kāyadvāre bahulam pavattito etassa kāyakamma-bhāvo siddho, vanacarakathullakumārikādi-gocarānam vanacarakādi-bhāvo viyā ti, evaṃ kamma-vavatthānampi yujjati.

Kāyakamma-dvāra-kathā niṭṭhitā.

8. Vacikamma-dvāra-kathāyaṃ cetanā-virati-sadda-vasena tividhā vācā nāma.

Tattha 'catūhi, bhikkhave, aṅgehi samannāgatā vācā subhāsītā hoti na dubbhāsītā anavajjā ca ananuvajjā ca viññūnan ti' ayaṃ cetanā-vācā nāma.

'Yā catūhi vā vaci-duccaritehi ārati virati . . . pe . . . ayaṃ vuccati sammāvācā ti' ayaṃ virati-vācā nāma.

Vācā girā vyappatho udīranam ghoso ghosakammaṃ vācā vacibhedo ti ayaṃ sadda-vācā nāma.

Tāsu vacikamma-dvāran ti neva cetanāya nāmaṃ na viratiyā, sahasaddā pana ekā viññatti atthi, idaṃ vacikammadvāraṃ nāma. Yaṃ sandhāya vuttam: 'Katamaṃ taṃ rūpaṃ vaci-viññatti? Yā kusala-cittassa vā . . . pe . . . avyākata-cittassa vā vācā girā vyappatho udīranam ghoso ghosakammaṃ vācā vacibhedo ayaṃ vuccati vācā. Yā tāya vācāya viññatti viññapanā viññāpitattam idaṃ taṃ rūpaṃ vaci-viññatti ti.' Idaṃ vakkhāmi etaṃ vakkhāmi ti hi vitakkayato vitakka-vipphāra-saddo nāma uppajjati. Ayaṃ na sota-viññeyyo ti Mahā-aṭṭhakathāyaṃ āgato. Āgamaṇaṭṭhakathāsu pana 'vitakka-

vipphāra-saddan ti vitakka-vipphāra-vasena uppannam vippala-pantānam suttappamattādinam saddam sutvā ti tam sutvā vitakkayato tassa so saddo uppanno, tassa vasena evam pi te mano ittham pi te mano ti ādiyatī ti' vatvā vatthūni pi kathitāni.

9. Paṭṭhāne pi: 'citta-samuṭṭhānam saddāyatanaṃ sotaviññā-ṇassa ārammaṇa-paccayena paccayo ti' āgataṃ. Tasmā vinā viññatti-ghaṭṭanāya uppajjamāno asota-viññeyyo vitakka-vipphārasaddo nāma n'atthi. Idam vakkhāmi, etaṃ vakkhāmi ti uppajjamānam pana cittaṃ paṭhavīdhātu āpodhātu tejodhātu vāyodhātu vaṇṇo gandho raso ojā ti aṭṭha rūpāni samuṭṭhāpeti. Tesam abbhantare citta-samuṭṭhāna paṭhavīdhātu upādiṇṇakam saṅghaṭṭiyamānā va uppajjati. Tena dhātu-saṅghaṭṭanena saddo uppajjati. Ayam citta-samuṭṭhāna-saddo nāma.

Ayam na viññatti. Tassā pana citta-samuṭṭhānāya paṭhavīdhātuyā upādiṇṇaka-ghaṭṭhanassa paccaya-bhuto eko ākāravikāro atthi. Ayam vacī-viññatti nāma. Ito param sā aṭṭha rūpāni viya na citta-samuṭṭhānā ti ādi sabbam heṭṭhā vutta-nayen'eva veditabbam.

10. Idhā pi hi Tissadattamittā ti pakkosantassa saddam sutvā viññattim mano-dvārika-cittena cintetvā 'idaṃ c' idaṃ ca esa kāreti maññe' iti jānāti, kāya-viññatti viya ca ayam pi tiracchāna-gatānam pi pākāṭā hoti 'ehi yāhi ti' saddam sutvā tiracchāna-gatā pi idam nam' esa kāreti maññe ti natvā āgacchanti c' eva gacchanti ca. Te samuṭṭhānika-kāyam cāleti na cāleti ti ayam pana vāro idha na labbhati. Purima-cittasamuṭṭhānāya upatthambhanakiccam pi n'atthi. Yā pana tasmim vacī-dvāre siddhā cetanā yāya musā katheti, pesuññam katheti, pharusam katheti samphappalāpati mūsā-vādādihi viramati idam vacīkammaṃ nāma. Ito param sabbam kamma-vavatthānam dvāravavatthānaṃ ca heṭṭhā vuttanayen'eva veditabban ti.

Vacīkamma-dvāra-kathā niṭṭhitā.

11. Manokamma-dvāra-kathāyam kāmāvacarādivasena catu-bbidho mano nāma.

Tattha kāmāvacaro catupañṇāsa-vidho hoti, rūpāvacaro pañṇarasa-vidho, arūpāvacaro dvādasavidho, lokuttaro aṭṭhavidho, sabbo pi ekūna-navutivido hoti.

Tattha ayam nāma mano mano-dvāram na hoti ti na vattabbo. Yathā hi ayam nāma cetanā kammaṃ na hoti ti na vattabbā. Antamaso pañca viññāṇa-sampayuttā pi hi cetanā Mahāpakaraṇe kammante va niddiṭṭhā, evam eva ayam nāma mano mano-dvārām

na hotī ti na vattabbo. Etthāha: kammaṃ nāma'etaṃ kiṃ karotī ti? Āyūhati abhisankharoti piṇḍaṃ karoti ceteti kappeti pakappeti. Evaṃ sante pañca-viññāṇa-cetanā kiṃ āyūhati abhisankharoti piṇḍaṃ karotī ti? Sahajāta-dhamme. Sā pi hi sahajāta-sampayattukhandhe āyūhati abhisankharoti piṇḍaṃ karoti ceteti kappeti pakappeti. Kiṃ vā iminā vādena sabbasaṅgahika-vasena h' etaṃ vuttaṃ? Idaṃ pan' ettha sannitthānaṃ tebhūmakakusalākusalāṃ ekūnatimsavidho mano mano-kamma-dvāraṃ nāma. Yā pana tasmim mano-dvāre siddhā cetanā yāyaṃ abhijjhāvyāpāda-micchā-dassanāni c'eva ana-bhijjhā-avyāpāda-sammā-dassanāni va gaṇhāti idaṃ maṇo-kammaṃ nāma. Ito paraṃ sabbakamma-vavatthānaṃ dvāravavatthānaṃ ca heṭṭhā vutta-nayen' eva veditabbam ti. Manokamma-dvāra-kathā nitthitā.

12. Imāni tīṇi kamma-dvārāni nāma. Idāni yāni tīṇi kammāni ṭhapetvā imāni kamma-dvārāni dassitāni tāni ādi katvā avasesassa dvāra-kathāya mātikāya ṭhapanassa vitthāra-kathā hoti. Tīṇi hi kammāni: kāyakammaṃ vacīkammaṃ manokammaṃ ti. Kim pan' etaṃ kammaṃ nāma? Cetanā c'eva ekacce va cetanāsampayuttakā dhammā. Tattha cetanāya kammabhāve imāni suttāni: cetanā 'haṃ bhikkhave, kammaṃ vadāmi cetayitvā kammaṃ karotī kāyena vācāya manasā. Kāye vā hi, Ānanda, sati Kāyasañcetanā hetu uppajjati ajjhattam sukhadukkhaṃ, vācāya vā, Ānanda, sati vacīsañcetanā hetu uppajjati ajjhattam sukha-dukkhaṃ, mane vā, Ānanda, sati mano-sañcetanā hetu uppajjati ajjhattam sukhadukkhaṃ. Tividhā, bhikkhave, kāya-sañcetanā akusalāṃ kāyakammaṃ dukkhindriyaṃ dukkha-vipākaṃ, catubbidhā, bhikkhave, vacīsañcetanā . . . pe tividhā, bhikkhave, mano-sañcetanā akusalāṃ manokammaṃ sukhindriyaṃ sukha-vipākaṃ. Sacāyaṃ, Ānanda, Samiddhi moghapuriso. Pāṭaliputtassa paribbājakassa evaṃ puṭṭho evaṃ vyākareyya sañcetanīyaṃ, āvuso Pāṭaliputta, kammaṃ katvā kāyena vācāya manasā sukha-vedanīyaṃ sukhaṃ so vediyati . . . pe adukkhamasukhaṃ vedanīyaṃ adukkhamasukhaṃ so vediyati. Evaṃ vyākaramāno kho, Ānanda, Samiddhi moghapuriso Pāṭaliputtassa paribbājakassa sammā vyākaramāno vyākareyyā ti imāni tāva cetanāya kammabhāve suttāni.

13. Cetanā-sampayuttakadhammānaṃ pana kammabhāvo kammacatukkena dīpito. Vuttaṃ h'etaṃ:—'Cattār' imāni, bhikkhave, kammāni mayā sayāṃ abhiññā sacchikatvā veditāni. Katamāni cattārī? Atthi, bhikkhave, kammaṃ kaṇhaṃ kaṇhavipākaṃ, atthi,

bhikkhave, kammaṃ sukkaṃ sukka-vipākaṃ, atthi, bhikkhave, kammaṃ kaṇha-sukkaṃ kaṇha-sukka-vipākaṃ, atthi, bhikkhave, kammaṃ akaṇhamasukkaṃ akaṇhāsukka-vipākaṃ kammaṃ kammakkhayāya samvattati. Katamañ ca, bhikkhave, kammaṃ akaṇhaṃ asukkaṃ akaṇhāsukka-vipākaṃ kammaṃ kammakkhayāya samvattati? Yad idaṃ satta sambojjhaṅgā satisambojjhaṅgo . . . pe . . . upekhāsambojjhaṅgo. Idaṃ vuccati, bhikkhave, kammaṃ akaṇhamasukkaṃ akaṇhāsukka-vipākaṃ (kammaṃ) kammakkhayāya samvattati. Katamañ ca, bhikkhave, kammaṃ akaṇhamasukkaṃ akaṇhāsukka-vipākaṃ kammaṃ kammakkhayāya samvattati? Ayam eva ariyo atthaṅgiko maggo seyyathidaṃ sammādiṭṭhi . . . pe . . . sammāsamādhī Idaṃ vuccati, bhikkhave, kammaṃ akaṇhamasukkaṃ akaṇhāsukka-vipākaṃ kammaṃ kammakkhayāya samvattati. Evaṃ ime kho bojjhaṅga-maggaṅga-bhedato paṇṇarasa dhammā kamma-catukkena dīpitā.

14. Abhiijjhā vyāpādo micchādiṭṭhi anabhiijjhā avyāpādo sammādiṭṭhi ti imehi pana chahi saddhiṃ ekavīsati cetanāsampayuttakā dhammā veditabbā.

Tattha lokuttaramaggo bhajāpiyamāno kāyakammādīni tīṇi kammāni bhuñjati. Yaṃ hi kāyena dussīlyaṃ ajjhācarati tamhā saṃvaro kāyiko veditabbo, yaṃ vācāya dussīlyaṃ ajjhācarati tamhā saṃvaro vācasiko veditabbo. Iti sammākammanto kāyakammaṃ sammāvācā vacīkammaṃ. Etasmiṃ dvaye gahite sammā-ājīvo tappakkhikattā gahito va hoti. Yaṃ pana manena dussīlyaṃ ajjhācarati tamhā saṃvaro mānasiko ti veditabbo.

So diṭṭhi-saṅkappa-vāyāma-sati-samādhī-vasena pañcavidho hoti. Ayam pañca-vidho pi manokammaṃ nāma. Evaṃ lokuttaramaggo bhajāpiyamāno tīṇi kammāni bhajati. Imasmiṃ tṛhāne dvārasaṃsandanaṃ nāma hoti. Kāya vacī-dvāresu hi copanaṃ patvā kamma-pathaṃ appattaṃ pi atthi, mano-dvāre samudācāraṃ patvā kamma-pathaṃ appattaṃ atthi. Taṃ gahetvā taṃ taṃ dvāra-pakkhikam eva akaṃsu. Tatrāyaṃ nayo.

15. Yo 'migavaṃ gamissāmi ti' dhanuṃ sajjeti, jīyaṃ vaḍḍheti, sattim niseti, bhattaṃ bhuñjati, vatthaṃ paridahati ettāvatā kāyadvāre copanaṃ pattaṃ hoti. So araṇṇhe divasaṃ caritvā antamaso sasa-bilāla-mattam pi na labhati. Idaṃ akusala-kāya-kammaṃ hoti na hoti ti? Na hoti. Kasmā? Kamma-pathaṃ appattatāya. Kevalaṃ pana kāya-duccaritaṃ nāma hoti ti veditabbaṃ. Maccha-gaṇhanā dipayogesu pi es' eva nayo.

Vacī-dvāresu 'migavaṃ gamissāma, vegena dhanu-ādini sajjethā ti' āṇāpetvā purima-nayen' eva araṇṇe kiñci alabhantassa kiñcāpi vacī-dvāre copanaṃ pattam, kamma-patham appattatāya pana vacī-kammaṃ na hoti ti veditabbam.

16. Mano-dvāre pana vadhaka-cetanāya uppanna-mattāya eva kamma-pathabhedo hoti, so va kho vyāpāda-vasena na pāṇātipāta-vasena.

Akusalam hi kāyakamma kāya-vacī-dvāresu samuṭṭhāti no mano-dvāre. Tathā akusalam vacīkammaṃ akusalam manokammaṃ pana tisu pi dvāresu samuṭṭhāti. Tathā akusalāni kāya-vacī-mano-kammāni.

Katham? Sahatthā pi pāṇam hanantassa adinnam ādiyantassa micchā carantassa kammaṃ kāyakammaṃ eva hoti dvāram pi kāya-dvāram eva. Evam tāva akusalam kāyakammaṃ kāyadvāre samuṭṭhāti. Tehi pana cittehi saha-jātā abhijjhā-vyāpādamicchā-diṭṭhiyo cetanā pakkhikā va bhavanti abboharikā vā.

17. Gaccha ittham nāma jīvita voropehi, ittham nāma bhaṇḍam avaharā ti anāpentaṃ pana kammaṃ kāyakammaṃ hoti dvāram vacī-dvāram.

Evam akusalam kāyakammaṃ vacīdvāre samuṭṭhāti. Tehi pana cittehi saha-jātā abhijjhāvyāpādamicchā-diṭṭhiyo cetanā pakkhikā vā bhavanti abboharikā vā. Ettikā ācariyānam samānatthakathā nāma.

Vidaḍḍhavādī panāha: Akusalam kāyakammaṃ manodvāre pi samuṭṭhāti ti. So 'tayo saṅgahe ārūham suttam āharāhi ti 'vutto idam Kulumbasuttam nāma āhari. Puna ca param bhikkhave idh' ekacco samano vā brāhmaṇo vā iddhiṃ cetovasippatto aññissā vā kucchigataṃ gabbham pāpakena manasānupekkhako hoti: 'Aho vatāyaṃ kucchigato gabbho na sotthinā abhinikkhameyyā ti'. Evam bhikkhave Kulumbassa upaghāto hoti ti. Idam suttam āharitvā evam cintitamatte yeva parassa kucchigato gabbho pheṇapiṇḍo viya vilīyati. Ettha kuto kāyaṅgacopanaṃ vā vācaṅgacopanaṃ vā? Manodvārasmim yeva pana idam akusalam kāyakammaṃ samuṭṭhāti ti, tam tava suttassa attham tulayissāmā ti vatvā evam tulayimsu. Tvam iddhiyā parūpaghātam vadesi.

18. Iddhi nām' esā adhiṭṭhānā iddhi, vikubbanā iddhi, manomayā iddhi, nāṇavipphārā iddhi, ariyā iddhi, kammavipākajā iddhi, puñña-vato iddhi, vijjāmayā iddhi, bhāvanāmayā iddhi, tattha tattha sammāpayogapaccayā ijjanatthena iddhi ti dasavidhā. Tattha

kataram iddhiṃ vadesī ti? Bhāvanāmayan ti. Kim pana bhāvanāmayāya iddhiyā parūpaghātakammaṃ hotī ti? Āmā ti. Ekacce ācariyā 'ekavāraṃ hotī ti' vadanti. Yathā hi paraṃ paharitukāmena udakaharite ghaṭe khitte ghaṭo pi bhijjati udakam pi nassati evaṃ eva bhāvanāmayāya iddhiyā ekavāraṃ parūpaghātakammaṃ hoti. Tato paṭṭhāya panassatī ti. Atha naṃ bhāvanāmayāya iddhiyā neva ekavāraṃ na dve vāre parūpaghātakammaṃ hotī ti vatvā saññattim āgacchantam pucchimsu: 'Bhāvanāmayā iddhi kiṃ kusalā akusalā avyākatā sukhāya vedanāya sampayuttā dukkhāya vedanāya sampayuttā adukkhamasukhāya vedanāya sampayuttā savitakkasavicārā avitakkavicāramattā avitakkavicārā kāmāvacarā rūpāvacarā arūpāvacarā ti?' Imaṃ pana pañhaṃ yo jānāti so evaṃ vakkhati: 'Bhāvanāmayā iddhi kusalā vā hoti avyākatā vā adukkhamasukhavedaniyā eva avitakkavicārā eva rūpāvacarā evā ti' so vattabbo.

19. Pāṇātipātacetanākusalādisu kataram koṭṭhāsam bhajati ti jānanto vakkhati: pāṇātipātacetanā akusalā va dukkhavedaniyā va savitakka-savicārā va kāmāvacarā ti. Evaṃ sante tava pañho neva kusalattikena sameti na vedanattikena na vitakkattikena na bhūmmantarenā ti. Kim pana evaṃ mahantaṃ suttaṃ niratthakan ti no niratthakaṃ? Tvam pan' assa attāṃ na jānāsi. Iddhiṃ cetovassipatto ti. Ettha hi na bhāvanāmayā iddhi adhippetā. Athabbaniddhi pana adhippetā. Sā hi ettha labbhamānā labbhati. Sā pana kāyavacīdvārāni muñcitvā kātum na sakkā ti.

Athabbaniddhikā hi sattāhaṃ alonakaṃ bhuñjītvā dabbhe attharītvā paṭhaviyaṃ sayamānā tapaṃ carītvā sattame divase susānabhūmiṃ sajjetvā sattame pade ṭhatvā hatthaṃ vaḍḍhetvā vaḍḍhetvā mukhena vijjaṃ parijapanti. Atha tesāṃ kammaṃ samijjhati. Evaṃ ayam pi iddhi kāyavacīdvārāni muñcitvā kātum na sakkā ti na kāyakammaṃ manodvāre samuṭṭhātī ti niṭṭham ettha gantabbam.

20. Hatthamuddāya pana musāvādādīni kathentassa kammaṃ vacīkammadvāraṃ na kāyadvāraṃ hotī ti evaṃ akusalaṃ vacīkammaṃ kāyadvāre samuṭṭhātī. Tehi pana cittehi saha-jātā abhijjhāvyāpādamicchādiṭṭhiyo cetanāpakkhikā vā bhavanti abbohārikā vā. Vacībhedaṃ pana katvā musāvādādīni kathentassa kammaṃ pi vacīkammaṃ dvāraṃ pi vacīdvāraṃ eva. Evaṃ akusalaṃ vacīkammaṃ vacīdvāre samuṭṭhātī. Tehi pana cittehi saha-jātā abhijjhāvyāpādamicchādiṭṭhiyo cetanāpakkhikā vā bhavanti abbohārikā vā. Ettakā ācariyānaṃ samānatthakathā nāma.

Vidḍhavādī panāha: Akusalam vacīkammaṃ manodvāre pi samuṭṭhātī ti. So tayo saṅgahe ārūḷhaṃ suttaṃ āharāhi ti vutto idam uposathakkhandhato suttaṃ āhari. Yo pana bhikkhu yāva tatiyaṃ anusāvaiyamāne saramāno santim āpattim nāvīkareyya sampajānamusāvēdassa hotī ti. Idam suttaṃ āharitvā āha: Evaṃ āpattim anāvīkaronto tuṇhībhūto va aññam āpattim āpajjati. Ettha kuto kāyaṅgacopanaṃ vācaṅgacopanaṃ vā? Manodvārasmim yeva pana idam akusalam vacīkammaṃ samuṭṭhātī ti so vattabbo. Kim pan' etaṃ suttaṃ neyyattham udāhu nītattham ti? Nītattham eva mayham suttan ti. So 'mā evam avaca, tulayissām' assa attham ti' vatvā idam pucchitabbo. 'Sampajānamusāvēde kiṃ hotī ti' jānanto 'sampajānamusāvēde dukkaṭam hotī ti' vakkhati. Tato vattabbo: vinayassa dve mūlāni kāyo ca vācā ca. Sammāsambuddhena hi sabbāpattiyo imesu yeva dvīsu dvāresu paññattā. Manodvāre āpattipaññāpanaṃ nāma natthi. Tvam ativiya vinaye pakataññū yo satthārā apaññatte ṭhāne apaññattaṃ āpattim paññāpesi, sammāsambuddham abbhācikkhasi, jinacakkam paharasī ti ādivacanēhi niggaṇhitvā uttarim pañham pucchitabbo.

'Sampajānamusāvēdo kiṃ kiriyato samuṭṭhātī udāhu akiriyato ti' jānanto 'kiriyato ti' vakkhati. Tato vattabbo: Anāvīkaronto katarāṃ kiriyam karotī ti? Addhā kiriyam apassanto vighātam āpajjissati. Tato imassa suttassa atthena saññāpetabbo. Ayaṃ h'ettha attho. Yvāyaṃ sampajānamusāvēdo hotī ti vutto so āpattito kiṃ hotī ti katarāpatti hotī ti attho. Dukkaṭāpatti hoti sā ca kho na musāvēdalakkhaṇena. Bhagavato pana vacanena vacīdvāre akiriya-samuṭṭhānā āpatti hotī ti veditabbo.

21. Vuttam pi e' etaṃ: Anālapanto manujena kenaci vācā giram ca pare bhaṇeyya āpajjeyya vācasikaṃ na kāyikaṃ pañham paññā me sā kusalehi cintitā ti. Evaṃ akusalam vacīkammaṃ na manodvāre samuṭṭhātī ti niṭṭham ettha gantabbam.

Yadā pana abhijjhāsaḥagatena cetasā kāyaṅgaṃ copento hattha-gāhādīni karoti, vyāpādasahagatena daṇḍaparāmāsādīni, micchā-diṭṭhisahagatena Khandha sivādayo seṭṭhā ti tesam abhivādana. añjalikammabhūtapitṭhikaparibhaṇḍādīni karoti tadā kammaṃ manokammaṃ hoti dvāram pana kāyadvāram. Evaṃ akusalam manokammaṃ kāyadvāre samuṭṭhātī, cetanā pan' ettha abbohārikā.

Yadā abhijjhāsaḥagatena cetasā vācaṅgaṃ copento 'aho vatāyam parassa tam mama assā' ti paravittūpakaraṇam abhijjhāyati, vyāpādasahagatena 'ime sattā haññantu vā vajjantu vā upacchijjantu vā mā

vā abhesup' ti vadati, micchādiṭṭhisahagatena 'natthi dinnam natthi yittham' ti ādini vadati tadā kammam manokammam hoti dvāram pana vacīdvāram.

Evam akusalam manokammam vacīdvāre samuṭṭhāti cetanā pan' ettha abbohārikā. Yadā pana kāyaṅgavācaṅgāni acopetvā raho nisinno abhijjhāvyāpādamicchādiṭṭhisahagatāni cittāni uppādeti tadā kammam manokammam dvāram pi manodvāram eva. Evam akusalam manokammam manodvāre samuṭṭhāti.

22. Imasmim pana ṭhāne cetanā pi cetanāsampayuttakā dhammā pi manodvāre yeva samuṭṭhahanti. Evam akusalam manokammam tisu pi dvāresu samuṭṭhāti ti veditabbam.

Yam pana vuttam: Tathā kusalāni kāyavacīmanokammāni ti tatrāyam nayo. Yadā hi kenaci kāraṇena na vattum asakkonto pāṇātipātā adinnādānā kāmesu micchācārā paṭiviramāmī ti imāni sikkhāpadāni hatthamuddāya gaṇhāti tadā kammam kāyakammam dvāram pi kāyadvāram eva. Evam kusalam kāyakammam kāyadvāre samuṭṭhāti. Tehi cittehi sahagatā anabhijjhādayo cetanāpakkhikā vā honti abbohārikā vā.

Yadā pana tān' eva sikkhāpadāni vacībhedam katvā gaṇhāti tadā kammam kāyakammam dvāram pi vacīdvāram hoti. Evam kusalam kāyakammam vacīdvāre samuṭṭhāti. Tehi cittehi sahagatā anabhijjhādayo cetanāpakkhikā vā honti abbohārikā vā.

Yadā pana tesu sikkhāpadesu diyyamānesu kāyaṅgavācaṅgāni acopetvā manasā ca 'pāṇātipātā adinnādānā kāmesu micchācārā paṭiviramāmī ti' gaṇhāti tadā kammam kāyakammam dvāram pi manodvāram hoti. Evam kusalam kāyakammam manodvāre samuṭṭhāti. Tehi cittehi sahagatā anabhijjhādayo cetanāpakkhikā vā honti abbohārikā vā.

23. Musāvādā veramaṇi-ādini pana cattāri sikkhāpadāni vuttanāyān' eva. Kāyādihi gaṇhantassa kusalam vacīkammam tisu dvāresu samuṭṭhāti ti veditabbam. Idhāpi anabhijjhādayo cetanāpakkhikā vā honti abbohārikā vā.

Anabhijjhādisahagatehi pana cittehi kāyaṅgam copetvā cetiyāṅga-sammajjana-gandhamālāpūjana-cetiya-vandanādini karontassa kammam manokammam hoti dvāram pana kāyadvāram. Evam kusalam manokammam kāyadvāre samuṭṭhāti, cetanā pan' ettha abbohārikā.

Anabhijjhāsahagatena cittena vācaṅgam copetvā 'aho vatāyam parassa paravittūpakaraṇam, na tam mam' assā ti' anabhijjhāyato

avyāpādasahagatena cittaena 'sabbe sattā averā avyāpajjā anīghā sukhī attānam pariharantū ti vadantassa sammādiṭṭhisahagatena atthi dinnan ti ādīni udāharantassa kammam manokammaṃ hoti dvāraṃ pana vacīdvāraṃ. Evaṃ kusalaṃ manokammaṃ vacīdvāre samuṭṭhāti cetanā pan' ettha abbohārikā.

24. Yadā kāyaṅgavācaṅgāni pana acopetvā raho nisinnassa manasā va anabhijjhādisahagatāni cittāni uppādentassa kammaṃ manokammaṃ dvāraṃ pi manodvāraṃ eva evaṃ kusalaṃ manokammaṃ manodvāre samuṭṭhāti.

Imasmim pana tṭhāne cetanā pi cetanāsampayuttā dhammā pi manodvāren' eva samuṭṭhahanti. Tattha ānattisamuṭṭhitesu pāṇātipātadinnādānesu kammam pi kāyakammaṃ dvāraṃ pi kammavasena kāyadvāran ti vadanto kammaṃ rakkhati dvāraṃ bhindati nāma.

Hatthamuddāya samuṭṭhitesu musāvādādisu dvāraṃ kāyadvāraṃ kammaṃ pi dvāravasena kāyakammaṃ ti vadanto dvāraṃ rakkhati kammaṃ bhindati. Tasmā kammaṃ rakkhāmī ti dvāraṃ na bhinditabbam, dvāraṃ rakkhāmīti kammaṃ na bhinditabbam. Yathāvutten' eva pana nayena kammaṃ ca dvāraṃ ca veditabbam. Evaṃ kathento hi neva kammaṃ na dvāraṃ bhindatī ti kammakathā niṭṭhitā.

25. Idāni pañca viññāṇāni pañca viññāṇadvārāni ti ādisu cakkhuvīññāṇam sotaghānajivhākāyaviññāṇan ti imāni pañca viññāṇāni nāma. Cakkhuvīññāṇadvāraṃ sotaghānajivhākāyaviññāṇadvāran ti imāni pañca viññāṇadvārāni nāma. Imesam pañcannaṃ dvārānaṃ vasena uppannā cetanā n'eva kāyakammaṃ hoti na vacīkammaṃ, manokammaṃ hoti ti veditabbā.

26. Cakkhusamphasso sotaghānajivhākāyamanosamphasso ti ime pana cha phassā nāma.

Cakkhusamphassadvāraṃ sotaghānajivhākāyamanosamphassadvāran ti imāni cha phassadvārāni nāma.

27. Cakkhu-asamvaro sotaghānajivhāpasādakāyacopanākāya-asamvaro vācā-asamvaro mano-asamvaro ti ime atṭha asamvarā nāma.

Te atthato dussīlyam muṭṭhasaccam aññāṇam akkhanti kosajjan ti ime pañca dhammā honti. Tesu ekadhammo pi pañca dvāre voṭṭhapanapariyosānesu cittesu n'uppajjati, javanaṃ akkhaṇe yeva uppajjati. Javane uppanne pi pañca dvāre asamvaro vuccati. Cakkhuvīññāṇasahajāto hi phasso nāma cetanā manokammaṃ nāma. Taṃ cittaṃ manokammadvāraṃ nāma. Ettha pañcavidho asamvaro natthi. Sampaticchanasahajāto phasso manosamphasso nāma cetanā

ca manokammaṃ nāma. Tam cittaṃ manokammadvāraṃ nāma. Etthāpi pañcavidho asaṃvaro nāma' atthi. Santīraṇavoṭṭhapanesu pi es' eva nayo.

Javanasahajāto pana phasso manosamphasso nāma, cetanā manokammaṃ nāma, taṃ cittaṃ manokammadvāraṃ nāma. Ettha asaṃvaro cakkhu-asaṃvaro nāma hoti. Sotaghānajivhāpasādakāya-dvāresu pi es' eva nayo.

Yadā pana rūpādisu aññatarārammaṇaṃ manodvārikajavanam vinā vacīdvārena suddham kāyadvārasaṅkhātam copanam pāpayamanam uppajjati tadā tena cittaṇa sahajāto phasso manosamphasso nāma.

28. Cetanā kāyakammaṃ nāma. Tam pana cittaṃ abbohārikam copanassa uppannattā manodvāraṇ ti saṅkham gacchati. Ettha asaṃvaro copanakāya-asaṃvaro nāma.

Yadā tādisam yeva javanam vinā kāyadvārena suddham vacīdvārasaṅkhātam copanam pāpayamanam uppajjati tadā tena cittaṇa sahajāto phasso manosamphasso nāma.

Cetanāvacīkammaṃ nāma. Tam pana cittaṃ abbohārikam copanassa uppannattā manodvāraṇ ti saṅkham na gacchati. Ettha asaṃvaro vācā-asaṃvaro nāma.

Yadā pana javanacittam vinā kāyavacīdvārehi suddham manodvāram eva hutvā uppajjati tadā tena cittaṇa sahajāto phasso manosamphasso nāma.

Cetanā manokammaṃ nāma, cittaṃ manokammadvāraṃ nāma. Ettha asaṃvaro mano-asaṃvaro nāma.

Imesam atṭhannam asaṃvarānaṃ vasena cakkhu-asaṃvaradvāraṃ sotaghānajivhāpasādakāya-copanakāya-vācāmano-asaṃvaradvāraṇ ti imāni atṭha asaṃvaradvārāni veditabbāni.

29. Cakkhusaṃvaro sotaghānajivhāpasādakāyacopanakāyavācāmanosamvaro ti ime pana atṭha saṃvarā nāma. Te atthato silam satim nāṇam khantiṃ viriyan ti ime pañca dhammā honti. Tesu pi ekadhammo pi pañcadvāre votthapanapariyosānesu cittesu n'uppajjati, javanakkaṇe eva uppajjati, javane uppanno pi pañcadvāre saṃvaro ti vuccati. Tassa sabbassā pi cakkhuviññāṇasahagato hi phasso cakkhusamphasso ti ādinā asaṃvare vutten'eva nayena uppatti veditabbā. Iti imesam atṭhannam saṃvarānaṃ vasena cakkhusaṃvaradvāram -pe- manosamvaradvāraṇ ti imāni atṭha saṃvaradvārāni veditabbāni.

30. Pāṇātipāto, adinnādānaṃ, kāmesu micchācāro, musāvādo, pisunā vācā, pharusā vācā, samphappalāpo, abhijjhāvyāpādo, micchādiṭṭhī ti ime pana dasa akusalakammaṃ pathā nāma.

Tattha pāṇassa atipāto pāṇātipāto nāma. Pāṇavadho pāṇaghāto ti vuttaṃ hoti. Pāṇo ti c'ettha vohārato satto paramatthato jīvitindriyaṃ. Tasmim̐ pana pāṇe pāṇasaññino jīvitindriya-upacchedaka-upakkamasamuṭṭhāpikā kāyavacīdvārānaṃ aññataradvārappavattā vadhakacetanā pāṇātipāto. So guṇavirahitesu tiracchānagatādisu pāṇesu khuddake pāṇe appasāvajjo mahante mahāsāvajjo. Kasmā? Payogamahantatāya payogasamatte pi vatthumahantatāya. Guṇavantesu manussādisu appaguṇe pāṇe appasāvajjo, mahāguṇe mahāsāvajjo, saviraguṇānaṃ pana samabhāve sati kilesānaṃ upakkamānañ ca mudutāya appasāvajjo, tibbatāya mahāsāvajjo ti veditabbo. Tassa pañca sambhārā honti: Pāṇo, pāṇasaññitā, vadhakacittaṃ, upakkamo, tena maraṇaṃ ti. Cha payogā: Sāhatthiko, āṇattiko, nissaggiko, thāvaro, vijjāmayo, iddhiṃmayo ti. Imasmim̐ pan' atthe vitthāriyamāne atipapañco hoti. Tasmā taṃ na vitthārayāma aññañ ca evarūpaṃ. Atthikehi pana Samantapāsādikāṃ Vinayatthakathāṃ oloketvā gahetabbo.

31. Adinnassa ādānaṃ adinnādānaṃ parassa haraṇaṃ theyyaṃ corikā ti vuttaṃ hoti. Tattha adinnaṃ ti parapariggahitaṃ. Yattha paro yathākāmakārī taṃ āpajjanto adaṇḍāraho anupavajjo ca hoti, Tasmim̐ pana parapariggahite saññino tadādāyaka-upakkamasamuṭṭhāpikā theyyacetanā adinnādānaṃ, taṃ hīne parasantake appasāvajjaṃ, paṇite mahāsāvajjaṃ. Kasmā? Vatthupaṇitātāya. Vatthu samatte sati guṇādhikānaṃ santake vatthusmim̐ mahāsāvajjaṃ, taṃ taṃ guṇādhikaṃ upādāya tato tato hīnaguṇassa santake vatthusmim̐ appasāvajjaṃ. Tassa pañca sambhārā honti: Parapariggahitaṃ parapariggahita-saññitā, theyyacittaṃ, upakkamo, tena haraṇaṃ ti. Cha payogā sāhatthikādayo va. Te ca kho yathānurūpaṃ theyyāvahāro, pasayhāvahāro, paṭicchannavahāro, parikappavahāro, kusa-vahāro ti. Imesaṃ āvahārānaṃ vasena pavattā ti ayaṃ ettha saṅkhepo. Vitthāro pana Samantapāsādikāyaṃ.

32. Kāmesu micchācāro ti ettha pana kāmesu ti methunasa-mācāresu micchācāro ekantanindito lāmakācāro. Lakkhaṇato pana asaddhammādhippāyena kāyadvārappavattā agamanīyatṭhānavītikkamacetanā kāmesu micchācāro. Tattha agamanīyatṭhānaṃ nāma purisānaṃ tāva māturaṅkhitā, pituraṅkhitā, mātāpituraṅkhitā, bhāturaṅkhitā, bhaginīraṅkhitā, nātiraṅkhitā, gottaraṅkhitā, dhamma-

rakkhitā, sārakkhā, sapaṛidaṇḍā ti māturakkhitādayo dasa, dhanakkītā, chandavāsini, bhagavāsini, paṭavāsini, odapattakini, ohatacumbatā, dāsi ca bhariyā, kammakārī ca bhariyā, dhajahatā, muhuttikā ti etā dhanakkītādayo dasā ti vīsati itthiyo.

Itthīsu pana dvinnam sārakkhāsapaṛidaṇḍānam dasannañ ca dhanakkītādīnan ti dvādasannam itthīnam aññesu purisā idaṃ agamanīyaṭṭhānam nāma. So pan'esa micchācāro sīlādiguṇaparakkhite agamanīyaṭṭhāne appasāvajjo, sīlādiguṇasampanne mahāsāvajjo. Tassa cattāro sambhārā: Agamanīyam vatthusmim sevanācittam, sevanāpayogo, maggena maggapaṭipatti, adhivāsanan ti. Eko payogo sāhatthiko eva.

33. Musā ti visamvādanapurekkhārassa atthabhañjanako vacīpayogo kāyappayogo ca. Visamvādanādhippāyena pan'assa paravisamvādakā kāyavacīppayogasamuṭṭhāpikā cetanā musāvādo. Aparo nayo: Musā ti abhūtam ataccham vatthu. Vādo ti tassa bhūtato tacchato viññāpanam. Lakkhaṇato pana atatham vatthu tathato param viññāpetukāmassa tathā viññattisamuṭṭhāpikā cetanā musāvādo. So yam attham bhañjati tassa appatāya appasāvajjo, mahantatāya mahāsāvajjo. Api ca gahaṭṭhānam attano santakam adātukāmatāya 'natthi ti' ādinayappavatto appasāvajjo sakkinā hutvā atthabhañjanattham vutto mahāsāvajjo. Pabbajitānam appakam pi telam vā sappim vā labhivā hassādhippāyena 'ajja gāme telanadī maññe sandatī ti' purāṇakathānayaena pavatto appasāvajjo. Adittham yeva pana diṭṭhan ti ādinā nayena vadantānam mahāsāvajjo. Tassa cattāro sambhārā honti: Atatham vatthu, visamvādanacittam, tajjo vāyāmo, parassa tadatthāvijānanan ti. Eko payogo sāhatthiko va. So kāyena vā kāyapaṭibaddhena vā vācāya vā paravisamvādakakiriyāya karaṇe datṭhabbo.

Tāya ce kiriyāyaparo tam attham jānāti, ayam kiriyāsamuṭṭhāpikā cetanā khaṇe yeva musāvādakammunā bajjhati. Yasmā pana yathā kāyapaṭibaddha-vācāya param visamvādeti tathā 'imassa bhañhī ti' āṇāpento pi paṇṇam likhitvā purato nissajanto pi 'ayam attho evam veditabbo' kuḍḍādisu likhitvā ṭhapento pi tasmā ettha āṇattikā nissaggikā thāvarā pi payoga yujjanti. Atthakathāsu pana anāgatattā vimamsitvā gahetabbam.

34. Pisunā vācā ti ādisu yāya vācāya yassa tam vācam bhāsati tassa hadaye attano piyabhāvam parassa ca pesuññabhāvam karoti sā pisunā vācā.

Yāya pana attānam pi param pi pharusam karoti, yā vācā sayam pi pharusā n'eva kaṇṇasukhā na hadayasukhā vācā ayaṃ pharusā vācā.

35. Yena sampham palapati niratthakam so samphappalāpo. Yā tesam mūlabhūtā cetanā pi piṣuṇāvācādināmam eva labhati sā evaṇ ca idha adhippetā ti. Tattha saṅkilīṭṭhassa cittassa paresam vā bhedaṃ attapiyakammatāya vā kāyavacīpayogasamuṭṭhāpikā cetanā piṣuṇā vācā. Sā yassa bhedaṃ karoti tassa appaṇatāya appasāvajjā, mahāṇatāya mahāsāvajjā. Tassā cattāro sambhārā: Bhinditabbo paro, 'iti ime nānābhavissantī ti vinābhavissantī ti' bhedapurekkhārātā ca, 'iti ahaṃ piyo bhavissāmi vissāsiko ti' piyakammatā vā tajjo vāyāmo, tassa tad atthavijjānanan ti. Pare pana abhinne kammaṇatthabhedo natthi, bhinne eva hoti.

Parassa mammacchedakakāyavacīpayogasamuṭṭhāpikā ekanta-pharusacetanā pharusavācā. Tassā āvibhāvattham idaṃ vatthu: Eko kira gāmadārako mātu vacanam anādiyitvā araṇṇam gacchati. Taṃ mātā nivattetum asakkontī 'caṇḍā taṃ mahisī anubandhatū ti' akkosi. Ath'assa tath'eva araṇṇe mahisī utṭhāsi. Dārako 'yaṃ mama mātā mukhena kathesi taṃ mā hotu, yaṃ cittena cintesi taṃ hotu ti saccakiriyaṃ akāsi. Mahisī tatth'eva maṇḍā viya atṭhāsi. Evaṃ mammacchedako pi payogo cittasaṇhatāya pharusavācā na hoti.

Mātāpitāro hi kadāci puttake evam pi vadanti 'corā vo khaṇḍā-khaṇḍikaṃ karontu ti' uppapattam pi nesam upari patantam na icchanti. Ācariyupajjhāyā ca kadāci nissitake evam vadanti 'kim ime ahirikā anottāpino pi vadanti, niddhamatha ne ti', atha ca nesam agamādhigamasampattim icchanti.

Yathā ca cittasaṇhatāya pharusavācā na hoti evam vacanasāṇhatāya aphaṇusavācā pi na hoti. Na hi mārapetukāmassa 'imaṃ sukhaṃ sayāpethā ti' vacanam aphaṇusavācā hoti, cittaṇusatāya pana sā pharusā vācā va. Sā yaṃ sandhāya sandhāya pavattitā tassa appaṇatāya appasāvajjā, mahāṇatāya mahāsāvajjā. Tassa tayo sambhārā: Akkositabbo paro, kupitacittaṃ, akkosanan ti.

36. Anattaviññāpakakāyavacīpayogasamuṭṭhāpikā akusalā cetanā samphappalāpo. So āsevanamandatāya appasāvajjo, āsevanamahantatāya mahāsāvajjo. Tassa dve sambhārā: Bhāratayuddha-Sītāharaṇādi-niratthakakathā-purekkhārātā, tathā rūpi kathā kathanā ca. Pare pana taṃ kathaṃ agaṇhanto kammaṇatthabhedo natthi, parena samphappalāpe gahite yeva hoti.

37. Abhiijjhāyati ti abhiijjhā. Parabhaṇḍābhimukhī hutvā ninnatāya pavattatī ti attho. Sā 'aho vata idaṃ mam'assā ti' evaṃ parabhaṇḍābhiijjhāyanalakkaṇā adinnādanam viya appasāvajjā mahāsāvajjā ca. Tassā dve sambhārā: Parabhaṇḍam attano pariṇāmanā ca. Parabhaṇḍavatthuke hi lobhe uppanne pi na tāva kamma-pathabhedo hoti yāva aho vata idaṃ mam'assā ti' attano na pariṇāmeti.

Hitam sukham vyāpādayati ti vyāpādo. So paravināsāya manopadosalakkaṇo pharusavācā viya appasāvajjomahāsāvajjo ca. Tassa dve sambhārā; Parasatto ca tassa ca vināsacintā. Parasattavatthuke hi kodhe uppanne pi na tāva kamma-pathabhedo hoti yāva 'aho vatāyam ucchiijjeyya vināsseyyā ti' vināsam na cinteti.

Yathā bhuccagahaṇābhāvena micchā passatī ti micchādiṭṭhi. Sā natthi dinnam ti ādinā nayena viparītadassanalakkaṇā samphappalāpo viya appasāvajjā mahāsāvajjā ca. Api ca aniyatā appasāvajjā niyatā mahāsāvajjā. Tassā dve sambhārā: Vatthuno ca gahitākāra-viparītātā ca. Yathā taṃ gaṇhāti tathā bhāvena tassūpaṭṭhānan ti. Tattha natthikāhetu-akiriyadiṭṭhihi eva kamma-pathabhedo hoti na aññadiṭṭhihi.

38. Imesam pana dasannam akusalakamma-pathānam dhammato koṭṭhāsato ārammaṇato vedanāto mūlato ti pañcah'ākārehi vinicchayo veditabbo.

Tattha dhammato ti. Etesu hi paṭipāṭiyā satta cetanā dhammā va honti, abhiijjhādayo tayo cetanāsampayuttā.

Koṭṭhāsato ti paṭipāṭiyā satta micchādiṭṭhi cā ti ime aṭṭha kamma-pathā eva honti no mūlāni, abhiijjhāvyāpādo kamma-pathā c'eva mūlāni ca. Abhiijjhā hi mūlam patvā lobho akusalamūlam hoti vyāpādo doso akusalamūlam.

Ārammaṇato ti pāpātipāto jīvitindriyārammaṇo saṅkhārārammaṇo hoti adinnādānam sattārammaṇam vā saṅkhārārammaṇam vā. Micchācāro phoṭṭhabbavasena saṅkhārārammaṇo sattārammaṇo pi eko. Musāvādo sattārammaṇo vā saṅkhārārammaṇo vā. Tathā pisuṇā vācā, pharusā vācā sattārammaṇā va, samphappalāpo diṭṭhasutamatavinīṇātavasena sattārammaṇo vā saṅkhārārammaṇo vā-tathā abhiijjhāvyāpādo sattārammaṇo vā, micchādiṭṭhi tebhūmakadhammavasena saṅkhārārammaṇā.

Vedanāto ti pāpātipāto dukkhavedano hoti, kiṃ cāpi hi rājāno coram disvā hasamānā pi 'gacchatha naṃ ghāttetā ti' vadanti. Sanniṭṭhāpakacetanā pana tesam dukkhasampayuttā va hoti.

Adinnādānan tivedanam: Tam hi parabhaṇḍam disvā haṭṭhatuṭṭhassa gaṇhato sukhavedanam hoti, bhītabhītassa gaṇhato dukkhavedanam, tathā vipākanissandaphalāni paccavekkhantassa gahaṇakāle majjhattabhāve tīhitaṇṇassa pana gaṇhato adukkham asukhavedanam hoti. Micchācāro sukhamajjhattavasena dvivedano, sannitṭhāpakacitte pana majjhattavedano na hoti. Musāvādo adinnādāne vuttanayen'eva tivedano, tathā piṣuṇā vācā, pharusāvācā dukkhavedanā, samphappalāpo tivedano. Paresu hi sādhu-kāram dentesu celādīni khipantesu haṭṭhatuṭṭhassa Sītāharaṇa-Bhāratayuddhādīni kathanakāle so sukhave-dano hoti. Paṭhamam dinnavedanena ekena pacchā āgantvā ādito paṭṭhāya kathehī ti vutte ananusandhikam paṇṇakakatham kathes-sāmi nu kho ti domanassitassa kathanakāle dukkhā vedanā hoti, majjhattassa kathayato adukkhamasukhavedanā hoti. Abhi-jjhā sukhamajjhattavasena dvivedanā, tathā micchādīṭṭhi. Vyāpādo dukkhavedano.

Mūlato ti pāṇātipāto dosamohavasena dvimūlako hoti, adinnā-dānam dosamohavasena vā lobhamohavasena vā, micchācāro lobha-mohavasena, musāvādo dosamohavasena vā lobhamohavasena vā, tathā piṣuṇā vācā samphappalāpo ca, pharusā vācā dosamohavasena, abhi-jjhā mohavasena ekamūlā, tathā vyāpādo micchādīṭṭhi lobha, mohavasena dvimūlā ti.

Akusalakammamapathakathā niṭṭhitā.

39. Pāṇātipātādīhi pana viratiyo anabhi-jjhā-avyāpādasammā-diṭṭhiyo cā ti ime dasa kusalakammamapathā nāma.

Tattha pāṇātipātādayo vuttā eva. Pāṇātipātādīhi etāya vira-mantī ti viramaṇamattam eva vā etan ti virati pāṇātipātā viraman-tassa. Yā tasmim samaye pāṇātipātā āratī viratī ti evam vuttā kusalacittasampayuttā viratī, sā bheda-to tividhā hoti: Sampattavirati samādānavirati samucchadavirati ti.

40. Tattha asamādinna-sikkhāpadānam attano jātivayabāhu-saccādīni paccavekkhitvā ayuttam. Amhākam eva-rūpaṃ kātun ti sampattavattum avitikkamantānam uppajjamānā viratī sampattā viratī ti veditabbā Sīhaladīpe Cakkaṇa-upāsakassa viya. Tassa kira daharakāle yeva matuyā rogo uppajji vejjena ca allasasamaṃsam laddhum vaṭṭatī ti vuttam. Tato Cakkaṇassa bhātā 'gaccha tāta, khettaṃ āhiṇḍā ti' Cakkaṇam pesesi. So tattha gato. Tasmiṇ ca samaye eko saso taruṇasassam khādītum āgato hoti. So tam disvā vegena dhāvanto valli-yā baddho kiri kirī ti saddam akāsi. Cakkaṇo

tena saddena gantvā tam gahetvā cintesi 'mātu bhesajjam karomī ti.' Puna cintesi 'na me tam paṭirūpaṃ mātu jīvitakāraṇena paraṃ jivitā voropeyyan ti.' Atha nam 'gaccha araṇṇe sasehi saddhim tiṇodakam paribhuñjā ti' muñci bhātarā ca 'kim tāta saso laddho ti' pucchito tam pavattim ācikkhi. Tato nam bhātā paribhāsi. So mātuyā santikam gantvā 'yato 'ham jāto nābhijānāmi sañcicca paṇam jivitā voropetā ti' saccam vatvā aṭṭhāsi. Tāvad evassa mātā arogā ahosi.

41. Samādiṇṇā sikkhāpadānaṃ pana sikkhāpadasamādāne tad uttariṇ ca attano jīvitam pi pariccajitvā vatthum avitikkamantānaṃ uppajjamānā virati samādānavirati ti veditabbā Uttaravaḍḍhamānavāsī-upāsakassa viya. So kira Ambariyavihāravāsī-Piṅgala-buddharakkhitattherassa santike sikkhāpadāni gahetvā khettaṃ kasati. Tassa goṇo nattho. So tam gavesanto Uttaravaḍḍhamānapabbataṃ āruhi. Tattha nam mahāsappo aggahesi. So cintesi 'imāy' assa tikhiṇavāsīyā sisam chindāmī ti. Puna cintesi 'na me tam paṭirūpaṃ yvāham bhāvaniyassa garuno santike sikkhāpadāni gahetvā bhindeyyan ti' evam yāvatatiyaṃ cintetvā 'jīvitam pariccajāmi na sikkhāpadam ti' amse ṭhapitaṃ tikhiṇaṃ daṇḍavāsim araṇṇe chaḍḍesi. Tāvad eva nam mahāvālo muñcivā agamāsī ti.

Ariyamaggasampayuttā pana virati samuccheda virati ti veditabbā. Tassa uppattito pabhuti paṇaṃ ghāteṣṣāmā ti ariyapuggalānaṃ cittaṃ pi na uppajjati ti.

42. Idāni yathā akusalānaṃ evaṃ imesaṃ pi kusalakamma-pathānaṃ dhammato koṭṭhāsato āramaṇato vedanāto mūlato ti pañcah' ākārehi vinicchayo veditabbo.

Dhammato ti: Etesu hi paṭipāṭiya satta cetanā pi vaṭṭanti viratiyo pi, ante tayo cetanāsampayuttā va.

Koṭṭhāsato ti: Paṭipāṭiyā satta kamma-pathā yeva no mūlāni, ante tayo kamma-pathā ceva mūlāni ca. Anabhijjhāmūlaṃ patvā alobho kusalamūlaṃ hoti avyāpādo, adoso kusalamūlaṃ sammā-diṭṭhi, amoho kusalamūlaṃ.

Aramaṇato ti: Paṇātipātādinaṃ āramaṇān' eva etesaṃ āramaṇāni. Vitikkamitabbato yeva hi veramaṇī nāma hoti. Yathā nibbānāramaṇe ariyamaggo kilese pajahati evaṃ jīvitindriyādi-āramaṇā p'ete kamma-pathā paṇātipātādini dussīlyāni pajahanti ti veditabbā.

Vedanāto ti sabbe sukhavedanā vā honti majjhattavedanā va. Kusalaṃ patvā hi dukkhā vedanā nāma natthi.

Mūlato ti: Paṭipāṭiyā satta ñāṇāsampayuttacittena vira-mantassa alobha-adosa-amohavasena timūlā honti, ñāṇavippayuttacittena vira-mantassa dvimūlā, anabhijjhāñānasampayuttacittena viramantassa dvimūlā hoti, ñāṇavippayuttacittena ekamūlā. Alobho pana attanā va attano mūlaṃ no hoti. Avyāpādo pi es'eva nayo. Sammāditṭhi alobhādosavasena dvimūlā ca hoti. Ime dasa kusalakamma-pathā nāma.

43. Idani imasmim tṭhāne kamma-pathasamsandanam nāma veditabbam. Pañca-phassadvāravasena hi uppanno asamvaro akusalamano kammam eva hoti manophassadvāravasena uppanno tīni pi kammāni hoti. So hi kāyadvāre copanam patto akusalam kāyakammam hoti, vacīdvāre akusalam vacīkammam. Ubhayattha copanam appatto akusalam manokammam hoti.

44. Pañca-asamvaradvāravasena uppanno pi akusalakāyakkammam eva hoti, vācā-asamvaradvāravasena uppanno akusalavacīkammam eva, mano-asamvaradvāravasena uppanno akusalavacīkammam eva, mano-asamvaradvāravasena uppanno akusalamanokammam eva hoti.

Tividham kāyaduccaritam akusalakāyakammam eva hoti catubbidham vacīduccaritam akusalavacīduccaritam. Kammam eva tividham manoduccaritam akusalamanokammam eva hoti.

Pañca-phassadvāravasena uppanno kusalamanokammam eva hoti, manophassadvāravasena uppanno nayaṃ pi asamvaro viya tīni pi kammāni hoti, pañca-samvaradvāravasena uppanno pi kusalamano-kammam eva hoti, copanakāyasamvaradvāravasena uppanno kusala-kāyakammam eva hoti, vācūsamvaradvāravasena uppanno kusala-vacīkammam eva manodvāravasena uppanno kusalamanokammam eva hoti.

Tividham kāyasucaritam kusalakammam eva hoti, catubbidham vacīsucaritam kusalam vacīkammam eva, tividham manosucaritam kusalamanokammam eva.

Akusalakāyakammam pañcaphassadvāravasena uppajjati. Manophassadvāravasena uppajjati tathā akusalavacīkammam. Akusalamanokammam pana cha-phassadvāravasena uppajjati. Taṃ kāyavacīdvāresu copanam pattam akusalam kāyakammavacīkammam hoti, copanam appattam akusalamanokammam eva. Yathā ca eva phassadvāravasena evam pañca-asamvaravasena pi akusalam kāya-

kammam n'uppajjati. Copanakāya-asamvaradvāravasena pana vācā asamvaradvāravasena'eva uppajjati, mano-asamvaradvāravasena n'uppajjati.

Akusalamanokammam aṭṭha asamvaradvāravasena pi uppajjati n'eva kusalakāyakammādisu pi es'eva nayo. Ayam pana viseso: Yathā akusalakāyavacīkammāni mano-asamvaradvāravasena n'uppajjanti na tathā etāni pana kāyaṅgavācaṅgam acopetva sikkhāpadāni gaṇhantassa manosamvaradvāre pi uppajjanti eva.

45. Tattha kāmāvacarakusalacittam tividham kammadvāravasena uppajjati, pañca-viññāṇadvāravasena n'uppajjati. Yam p'idam cakkhusamphassapaccayā uppatti vedayitam sukham vā dukkham vā adukkham asukham vā ti iminā pana nayena cha-phassadvāravasena uppajjati, aṭṭha-asamvaradvāra vasena n'uppajjati, aṭṭha-samvaradvārena n'uppajjati, dasa-akusalakamma-pathavasena n'uppajjati, dasa-kusalakamma-pathavasena uppajjati. Tasmā idam cittam tividhakamma-dvāravasena vā uppannam hotu cha-phassadvāravasena vā dasakusalakamma-pathavasena vā kāmāvacaram kusalam cittam uppannam hoti-pe-dhammārammaṇam vā ti vutte sabbam vuttam eva hoti ti.

PACCAYAVIBHAṄGAVĀRA

(Paṭṭhāna)

PACCAYUDDESA

- | | |
|------------------------|------------------------|
| 1. Hetupaccayo. | 13. Kammapaccayo. |
| 2. Ārammaṇapaccayo. | 14. Vipākapaccayo. |
| 3. Adhipatipaccayo. | 15. Āhārapaccayo. |
| 4. Anantarapaccayo. | 16. Indriyapaccayo. |
| 5. Samanantarapaccayo. | 17. Jhānapaccayo. |
| 6. Sahajātapaccayo. | 18. Maggapaccayo. |
| 7. Aññamaññapaccayo. | 19. Sampayuttapaccayo. |
| 8. Nissayapaccayo. | 20. Vippayuttapaccayo. |
| 9. Upanissayapaccayo. | 21. Atthipaccayo. |
| 10. Purejātapaccayo. | 22. Natthipaccayo. |
| 11. Pacchājātapaccayo. | 23. Vigatapaccayo. |
| 12. Āsevanapaccayo. | 24. Avigatapaccayo. |

Paccayaniddesa

1

Hetupaccayo ti hetū hetusampayuttakānaṃ dhammānaṃ taṃ-samuṭṭhānānaṃ ca rūpānaṃ hetupaccayena paccayo.

2

Ārammaṇapaccayo ti rūpāyatanaṃ cakkhuviññānadhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ ārammaṇapaccayena paccayo. Saddāyatanaṃ sotaviññānadhātuyā . . . gandhāyatanaṃ ghānaviññāna dhātuyā . . . rasāyatanaṃ jivhāviññānadhātuyā . . . phoṭṭhabbāyatanaṃ kāyaviññānadhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ ārammaṇapaccayena paccayo.

Rūpāyatanaṃ (cakkhudhātuyā) . . . saddāyatanaṃ . . . gandhāyatanaṃ . . . rasāyatanaṃ . . . phoṭṭhabbāyatanaṃ . . . sabbe dhammā manodhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ ārammaṇapaccayena paccayo.

Yaṃ yaṃ dhammaṃ ārabha ye ye dhammā uppajjanti citta-cetasikā dhammā, te te dhammā tesam tesam dhammānaṃ ārammaṇapaccayena paccayo.

3

Adhipatipaccayo ti chandāhipati chandasampayuttakānaṃ dhammānaṃ taṃ-samuṭṭhānaṃ ca rūpānaṃ adhipaccayena paccayo. Viriyādhipati viriyasampayuttakānaṃ . . . cittādhipati cittasampayuttakānaṃ . . . vīmaṃsādhipati vīmaṃsāsampayuttakānaṃ dhammānaṃ taṃ-samuṭṭhānaṃ ca rūpānaṃ adhipaccayena paccayo.

Yaṃ yaṃ dhammaṃ garuṃ katvā ye ye dhammā uppajjanti cittacetāsikā dhammā, te te dhammā tesam tesam dhammānaṃ adhipatipaccayena paccayo.

4

Anantarapaccayo ti cakkhuviññānadhātu taṃ-sampayuttakā ca dhammā manodhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ anantarapaccayena paccayo. Manodhātu taṃ-sampayuttakā ca dhammā manoviññānadhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ anantarapaccayena paccayo. Sotaviññānadhātu . . . ghānaviññānadhātu . . . jivhāviññānadhātu . . . kāyaviññānadhātu taṃ-sampayuttakā ca dhammā manodhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ anantarapaccayena paccayo. Manodhātu taṃ-sampayuttakā ca dhammā

manoviññāṇadhātuyā taṃ-sampayuttakānañ ca dhammānaṃ anantarapaccayena paccayo.

Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ anantarapaccayena paccayo . . . avyākatānaṃ dhammānaṃ anantarapaccayena paccayo. Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ . . . avyākatānaṃ dhammānaṃ anantarapaccayena paccayo. Purimā purimā avyākatā dhammā pacchimānaṃ pacchimānaṃ avyākatānaṃ . . . kusalānaṃ . . . akusalānaṃ dhammānaṃ anantarapaccayena paccayo.

Yesam yesam dhammānaṃ anantarā ye ye dhammā uppajjanti, te te dhammā tesam tesam dhammānaṃ anantarapaccayena paccayo.

5

The cases where samanantarapaccayo obtains are the same as in 4.

Yesam yesam dhammānaṃ samanantarā ye ye . . . (as in 4) dhammānaṃ samanantarapaccayena paccayo.

6

Sahajātapaccayo ti cattāro khandhā arūpino aññamaññaṃ sahājatapaccayena paccayo. Cattāro mahābhūtā aññamaññaṃ . . . Okkantikkhaṇe nāma-rūpaṃ aññamaññaṃ sahājatapaccayena paccayo. Citta-cetasikā dhammā cittasamuṭṭhānaṃ rūpānaṃ . . . Mahābhūtā upādā-rūpānaṃ sahājatapaccayena paccayo. Rūpino dhammā arūpinaṃ dhammānaṃ kañci kālaṃ sahajāta . . . kañci kālaṃ nasahajāta-paccayena paccayo.

7

Aññamaññapaccayo ti cattāro khandhā arūpino . . . Cattāro mahābhūtā . . . Okkantikkhaṇe nāma-rūpaṃ aññamaññapaccayena paccayo.

8

Nissayapaccayo ti cattāro khandhā arūpino . . . cattāro mahābhūtā . . . okkantikkhane nāmarūpaṃ aññamaññaṃ nissayapaccayena paccayo. Citta-cetasikā dhammā citta-samuṭṭhānānaṃ rūpānaṃ . . . Mahābhūtā upādā-rūpānaṃ nissayapaccayena paccayo. Cakkhāyatanaṃ cakkuviññāṇadhātuyā taṃ-sampayuttakānañ ca dhammānaṃ . . . Sotāyatanaṃ . . . Ghāṇāyatanaṃ . . . Jivhāyatanaṃ . . . Kāyāyatanaṃ kāyaviññāṇadhātuyā taṃ-sampayuttakānañ ca

dhammānaṃ nissayapaccayena paccayo. Yaṃ rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca vattanti, taṃ rūpaṃ manodhātuyā ca manoviññāṇadhātuyā ca taṃ-sampayuttakānaṃ ca dhammānaṃ nissayapaccayena paccayo.

9

Upanissayapaccayo ti purimā purimā kusalā dhammā pacchimaṇaṃ pacchimaṇaṃ kusalānaṃ dhammānaṃ upanissayapaccayena paccayo. Purimā purimā kusalā dhammā pacchimaṇaṃ pacchimaṇaṃ kesaṇci upanissayapaccayena paccayo . . . pacchimaṇaṃ avyākatānaṃ upanissayapaccayena paccayo. Purimā purimā akusalā dhammā pacchimaṇaṃ pacchimaṇaṃ (1) akusalānaṃ . . . (2) akusalānaṃ dhammānaṃ kesaṇci upanissayapaccayena paccayo. Purimā purimā avyākatā dhammā avyākatānaṃ . . . kusalānaṃ . . . akusalānaṃ dhammānaṃ upanissayapaccayena paccayo. Puggalo pi upanissayapaccayena paccayo, senāsanam pi upanissayapaccayena paccayo.

10

Purejātapaccayo ti cakkhāyatanaṃ cakkhuviññāṇadhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ purejātapaccayena paccayo. Sotāyatanaṃ sotaviññāṇadhātuyā, ghāṇāyatanaṃ . . . kāyāyatanaṃ kāyaviññāṇadhātuyā . . . rūpāyatanaṃ cakkhuviññāṇadhātuyā . . . saddāyatanaṃ sotaviññāṇadhātuyā . . . phoṭṭhabbāyatanaṃ kāyaviññāṇadhātuyā . . . rūpāyatanaṃ, saddāyatanaṃ . . . phoṭṭhabbāyatanaṃ manodhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ purejātapaccayena paccayo. Yaṃ rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca vattanti, taṃ rūpaṃ (a) manodhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ purejātapaccayena paccayo, (b) manoviññāṇadhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ kaṇci kālaṃ purejāta . . . kaṇci kālaṃ na purejāta-paccayena paccayo.

11

Pacchājātapaccayo ti pacchājātā citta-cetasikā dhammā purejātassa imassa kāyassa pacchājātapaccayena paccayo.

12

Āsevanapaccayo ti purimā purimā (a) kusalā dhammā . . . (b) akusalā . . . (c) kiriyāvyākatā dhammā pacchimaṇaṃ pacchimaṇaṃ (a) kusalānaṃ . . . (b) akusalānaṃ . . . (c) kiriyāvyākatānaṃ dhammānaṃ āsevanapaccayena paccayo.

13

Kammaṇapaccayo ti kusalākusalam kammaṇ vipākānaṇ khandhānaṇ kaṭattā ca rūpānaṇ kammaṇapaccayena paccayo. Cetanā sampayuttakānaṇ dhammānaṇ tam-samuṭṭhānaṇ ca rūpānaṇ kammaṇapaccayena paccayo.

14

Vipākaṇapaccayo ti vipākā cattāro khandhā arūpino aññaṇaññaṇ vipākaṇapaccayena paccayo.

15

Āhārapaccayo ti kabalīṇkāro āhāro imassa kāyassa āhārapaccayena paccayo. Arūpino āhārā sampayuttakānaṇ dhammānaṇ tam-samuṭṭhānaṇ ca rūpānaṇ āhārapaccayena paccayo.

16

Indriyapaccayo ti cakkhundriyam cakkhuviññāṇadhātuyā . . . sotindriyam sotaviññāṇadhātuyā . . . kāyindriyam kāyaviññāṇadhātuyā tam-sampayuttakānaṇ ca dhammānaṇ indriyapaccayena paccayo. Rūpajivitindriyam kaṭattārūpānaṇ indriyapaccayena paccayo. Arūpino indriyā sampayuttakānaṇ dhammānaṇ tam-samuṭṭhānaṇ ca rūpānaṇ indriyapaccayena paccayo.

17

Jhāṇapaccayo ti jhānaṇgāṇi jhānasampayuttakānaṇ dhammānaṇ tam-samuṭṭhānaṇ ca rūpānaṇ jhāṇapaccayena paccayo.

18

Maggapaccayo ti maggaṇgāṇi maggasampayuttakānaṇ dhammānaṇ tam-samuṭṭhānaṇ ca rūpānaṇ maggapaccayena paccayo.

19

Sampayuttapaccayo ti cattāro khandhā arūpino aññaṇaññaṇ sampayuttapaccayena paccayo.

20

Vippayuttapaccayo ti rūpino dhammā arūpinaṇ dhammānaṇ . . . Arupino dhammā rūpinaṇ dhammānaṇ vippayuttapaccayena paccayo.

21

Atthipaccayo ti cattāro khandhā arūpino aññamaññaṃ . . . Cattāro mahābhūtā aññamaññaṃ . . . Okkantikkhaṇe nāmarūpaṃ aññamaññaṃ atthipaccayena paccayo. Cittacetāsikā dhammā citta-samuṭṭhānaṃ rūpānaṃ . . . Mahābhūtā upādā-rūpānaṃ atthipaccayena paccayo. Cakkhāyatanaṃ cakkhuviññāṇadhātuyā . . . kāyāyatanaṃ kāyaviññāṇadhātuyā . . . rūpāyatanaṃ cakkhuviññāṇadhātuyā . . . phoṭṭhabbāyatanaṃ kāyaviññāṇadhātuyā taṃ-sampayuttakānañ ca dhammānaṃ atthipaccayena paccayo. Yaṃ rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca vattanti, taṃ rūpaṃ manodhātuyā ca manoviññāṇadhātuyā ca taṃ-sampayuttakānañ ca dhammānaṃ atthipaccayena paccayo.

22

Natthipaccayo ti samanantarāniruddhā citta-cetāsikā dhammā paccuppannānaṃ citta-cetāsikānaṃ dhammānaṃ natthipaccayena paccayo.

23

Vigatapaccayo ti samanantaravigatā citta-cetāsikā dhammā paccuppannānaṃ citta-cetāsikānaṃ dhammānaṃ vigatapaccayena paccayo.

24

Avigatapaccayo ti cattāro khandhā arūpino aññamaññaṃ . . . Cattāro mahābhūtā aññamaññaṃ . . . Okkhantikkhaṇe nāmarūpaṃ aññamaññaṃ avigatapaccayena paccayo. Citta-cetāsikā dhammā cittasamuṭṭhānānaṃ rūpānaṃ . . . Mahābhūtā upādā-rūpānaṃ avigatapaccayena paccayo. Cakkhāyatanaṃ cakkhuviññāṇadhātuyā . . . kāyāyatanaṃ kāyaviññāṇadhātuyā . . . rūpāyatanaṃ cakkhuviññāṇadhātuyā . . . phoṭṭhabbāyatanaṃ manodhātuyā . . . Yaṃ rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca vattanti, taṃ rūpaṃ manodhātuyā ca manoviññāṇadhātuyā ca taṃ-sampayuttakānañ ca dhammānaṃ avigatapaccayena paccayo.

Paccayavibhaṅgavāro niṭṭhito.

PAÑÑĀBHŪMINIDDESO

(*Visuddhi-Maggo, Ch. XVII*)

Idāni khandh'-āyatana-dhātu-indriya-sacca-paṭiccasamuppādādi-bhedā dhammā BHŪMĪ ti evaṃ vuttesu imissā paññāya

bhūmibhūtesu dhammesu, yasmā paṭiccasamuppādo c'eva ādi-saddena saṅgahitā paṭiccasamuppannā dhammā ca avasesā honti, tasmā tesam vaṇṇanākkamo anuppatto.

Tattha avijjādayo tāva dhammā paṭiccasamuppādo ti veditabbā. Vuttaṃ h'etaṃ Bhagavatā:—*katamo ca, bhikkhave, paṭiccasamuppādo? Avijjāpaccayā, bhikkhave, saṅkhārā; saṅkhārapaccayā viññāṇaṃ; viññāṇapaccayā nāmarūpaṃ; nāmarūpapaccayā salāyatanaṃ; salāyatanaṇapaccayā phasso; phassapaccayā vedanā; vedanāpaccayā taṇhā; taṇhapaccayā upādānaṃ; upādānapaccayā bhavo; bhavapaccayā jāti; jātippaccayā jāramaraṇasokaparideradukkha-domanassupāyāsā sambhavanti: evam etassa kevalassa dukkhakkhandhassa samudayo hoti. Ayaṃ vuccati bhikkhave, paṭiccasamuppādo ti. Jarāmarañādayo pana paṭiccasamuppannadhammā ti veditabbā. Vuttaṃ h'etaṃ Bhagavatā:—katame ca, bhikkhave, paṭiccasamuppannā dhammā? Jarāmarāṇaṃ, bhikkhave, aniccaṃ saṅkhatam paṭiccasamuppannam khayadhammam vayadhammam virāgadhammam nirodhadhammam. Jāti, bhikkhave, . . . pe . . . bhavo, upādānaṃ, taṇhā, vedanā, phasso, salāyatanaṃ, nāmarūpaṃ, viññāṇaṃ, saṅkhārā, avijjā, bhikkhave aniccā saṅkhatā paṭiccasamuppannā khayadhammā, vayadhammā virāgadhammā nirodhadhammā: ime vuccanti, bhikkhave, paṭiccasamuppannā dhammā ti.*

Ayaṃ pan' ettha saṅkhepo. Paṭiccamuppādo ti paccayadhammā veditabbā. Paṭiccasamuppannā dhammā ti tehi tehi paccayehi nibbattadhammā. Kathaṃ idaṃ jānitabban ti ce? Bhagavato vacanena; Bhagavatā hi Paṭiccasamuppāda-paṭiccasamuppannadhammadesanāsutte:—*Katamo ca, bhikkhave, paṭiccasamuppādo? Jātippaccayā, bhikkhave, jarāmarāṇaṃ, uppādā vā Tathāgatānaṃ anuppādā vā Tathāgatānaṃ, thitā va sā dhātu dhammatthitatā dhammani-yāmatā idappaccayatā. Taṃ Tathāgato abhisambujjhati abhisameti; abhisambujjhitvā abhisametrā ācikkhati deseti paññāpeti paṭṭhapeti vivarati vibhajati uttānikaroti. Passathā ti c' āha. Jātippaccayā, bhikkhave, jarāmarāṇaṃ . . . Bhavapaccayā, bhikkhave, jāti . . . pe . . . Avijjāpaccayā, bhikkhave, saṅkhārā, uppādā vā Tathāgatānaṃ . . . pe . . . vibhajati uttānikaroti. Passathā ti c' āha. Avijjāpaccayā, bhikkhave, saṅkhārā. Iti kho bhikkhave yā tatra tathatā avitathatā anaññathatā idappaccayatā: ayaṃ vuccati, bhikkhave, paṭiccasamuppādo ti evaṃ paṭiccasamuppādam desentena tathatādihi vevacanehi paccayadhammā vā paṭiccasamuppādo vuttā. Tasmā jarāmarañādīnaṃ dhammānaṃ paccayalakkhaṇo paṭiccasamuppādo, dukkhānubandhanaraso kum-*

maggapaccupaṭṭhāno ti veditabbo. So pan' āyaṃ tehi tehi paccayehi anūnādhikeh' eva tassa tassa dhammassa sambhavato *tathatā* ti, sāmaggim upagatesu paccayesu muhuttam pi tato nibbattanadhammānaṃ asambhavābhāvato *avitathatā* ti, aññadhammapaccayehi aññadhammānuppattito *anaññathatā* ti, yathā vuttānaṃ etesaṃ jarāmarañādīnaṃ paccayato vā paccayasamūhato vā *idappaccayatā* ti vutto. Tatrāyaṃ vacanattho:—imesaṃ paccayā idappaccayā; idappaccayā eva idappaccayatā; idappaccayānaṃ vā samūho idappaccayatā. Lakkhaṇaṃ pan' ettha saddasatthato pariyesitabbaṃ.

Keci pana paṭiccasammā ca titthiyaparikkappa-pakatipurisādikaraṇa-nirapekkho uppādo paṭiccasamuppādo ti evaṃ uppādamattapaṭiccasamuppādo ti vadanti. Taṃ na yujjati. Kasmā? (1) Suttābhāvato, (2) suttavirodhato, (3) gambhīranayāsambhavato, (4) saddabhedato ca.

(1) Uppādamattaṃ paṭiccasamuppādo ti hi suttaṃ n' atthi.

(2) Taṃ paṭiccasamuppādo ti ca vadantassa padesavihārasuttavirodho āpajjati. Kathaṃ? Bhagavato hi:—*atha kho Bhagavā rattiyā paṭhamam yāmaṃ paṭiccasamuppādam anulomapaṭilomaṃ manasākāsi* ti ādivacanato paṭiccasamuppādamanasikāro paṭhamābhisambuddhavihāro padesavihāro ca tass' ekadesavihāro. Yath' āha:—*yena svāhaṃ bhikkhave, vihārena paṭhamābhisambuddho vihārāmi, tassa padesena vihāsin* ti. Tatra ca paccayākāradassanena vihāsi, na uppādamattadassanena ti. Yath' āha:—*so evaṃ pajānāmi micchādiṭṭhipaccayā pi vedayitam, sammādiṭṭhipaccayā pi vedayitam, micchāsaṅkappapaccayā pi vedayitam* ti sabbaṃ vitthāretabbaṃ. Evaṃ uppādamattaṃ paṭiccasamuppādo ti vadantassa padesavihārasuttavirodho āpajjati. Tathā Kaccānasuttavirodho, Kaccānasutte pi hi:—*lokasamudayaṃ kho, Kaccāna, yathābhūtaṃ sammappaññāya passato yā loke n' atthitā sā na hoti* ti. Anulomapaṭiccasamuppādo lokapaccayato lokasamudayo ti ucchedadiṭṭhisamugghātattam pakāsito, na uppādamattaṃ, na hi uppādamattadassanena ucchedadiṭṭhiyā samugghāto hoti. Paccayānuparamadassanena pana hoti. Paccayānuparame phalānuparamato ti. Evaṃ uppādamattaṃ paṭiccasamuppādo ti vadantassa Kaccānasuttavirodho pi āpajjati.

(3) Gambhīranayāsambhavato ti vuttaṃ kho pan' etaṃ Bhagavatā:—*gambhīro c' ayaṃ, Ānanda, paṭiccasamuppādo gambhīravabhāso cā* ti. Gambhīrattaṃ ca nāma catubbidham, taṃ parato vaṇṇayissāma. Taṃ uppādamatte n' atthi, catubbidhanayapaṭimaṇḍitaṃ c' etaṃ paṭiccasamuppādam vaṇṇayanti, taṃ pi nayacatukkaṃ

uppādamatte n'atthi ti gambhīranayāsambhavato pi na uppādamattam paṭiccasamuppādo.

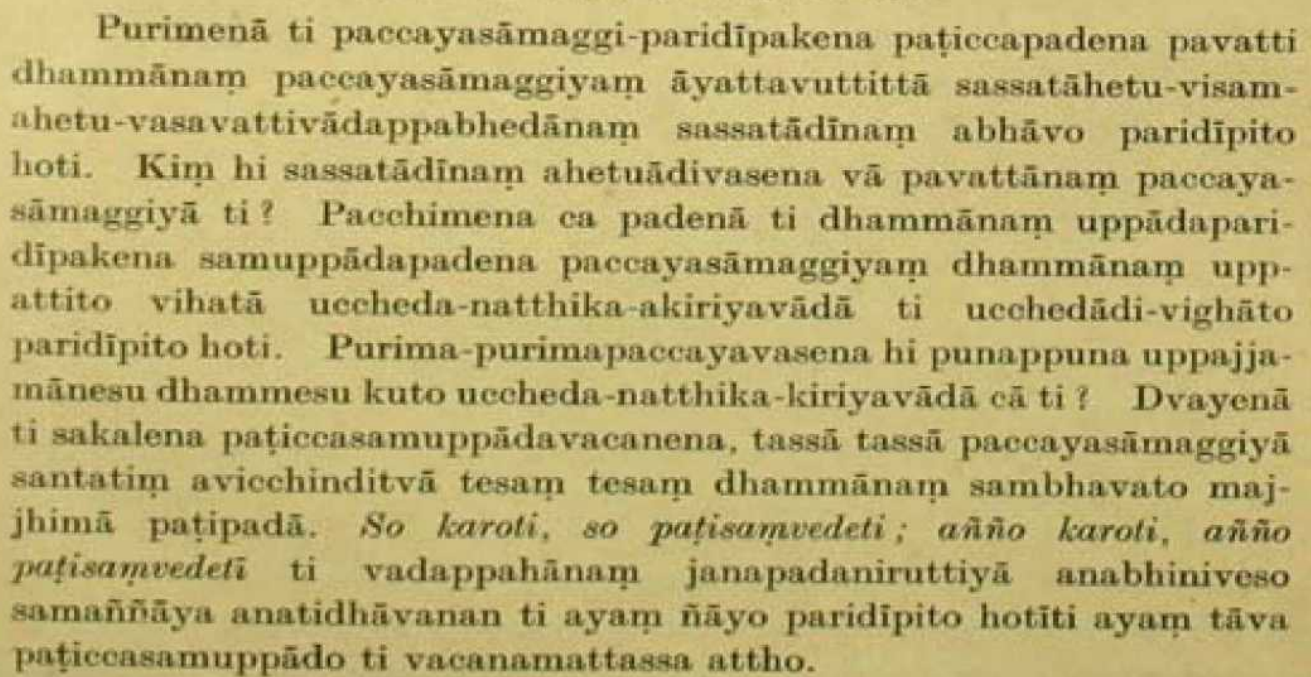
(4) Saddabhedato ti paṭiccasaddo ca pan' āyam samāne kattari-pubbakāle payujjamāno atthasiddhikaro hoti. Seyyathidaṃ: *cakkhuṇ ca paṭicca rūpe ca uppajjati cakkhuviññāṇan* ti. Idha pana bhāvasā-dhanena uppādasaddena saddhim payujjamāno samānassa kattu-abhāvato saddabhedam gacchati, na ca kiñci attham sādhetī ti sadda-bhedatopi na uppādamattam paṭiccasamuppādo ti. Tattha siyā: hoti saddena saddhim yojayissāma paṭiccasamuppādo hotīti, tam na yuttam. Kasmā? Yogābhāvato c' eva uppādassa ca uppādappatti-dosato. *Paṭiccasamuppādam vo, bhikkhave, desissāmi. Katamo ca, bhikkhave, paṭiccasamuppādo . . . pe ayam vuccati bhikkhave, paṭiccasamuppādo* ti, imesu hi padesu ekena pi saddhim hoti-saddo yogam na gacchati, na ca uppādo hoti. Sace bhaveyya, uppādassā pi uppādo pāpuṇeyyā ti. Ye pi maññanti: idappaccayānam bhavo idappaccayatā, bhāvo ca nāma yo ākāro avijjādīnam saṅkhārādi-pātubhāve hetu, so tasmim saṅkhāravikāre paṭiccasamuppādasamaññā ti, tesam tam na yujjati. Kasmā? Avijjādīnam hetu vacanato. Bhagavatā hi:—*tasmā-tiha, Ānanda, es' eva hetu, etam nidānam esa samudayo, esa paccayo jarāmaraṇassa, yad-idam jāti . . . pe . . . saṅkhārānam, yad-idam avijjā* ti evam avijjādayo va hetū ti vuttā, na tesam vikāro. Tasmā paṭiccasamuppādo ti paccayadhammā veditabbā ti.

Iti yan tam vuttam, tam sammāvuttan ti veditabbam.

Yā pan' ettha paṭiccasamuppādo ti imāya vyañjanacchāyāya uppādo yev' āyam vutto ti saññā uppajjati, sā imassa padassa evam attham gahetvā vūpasametabbā. Bhagavatā hi:

Dvedhā tato pavatte dhammasamūhe yato idam vacanam,
tappaccayo tato yaṃ phalopacārena iti vutto.

Yo hi ayam paccayatāya pavatto dhammasamūho, tattha paṭiccasamuppādo ti idam vacanam dvedhā icchanti. So hi yasmā patīyamāno hitāya sukhāya ca samvattati, tasmā paccetum arahanti nam paṇḍitā ti paṭicco. Uppajjamāno ca saha, sammā ca uppajjati, na ekekato, na pi ahetuto ti samuppādo. Evam paṭicco ca so samuppādo cā ti paṭiccasamuppādo. Api ca: saha uppajjati ti samuppādo. Paccayasāmaggiṃ pana paṭicca apaccakkhāyā ti evam pi paṭicca [so] samuppādo cā ti paṭiccasamuppādo. Tassa c' āyam hetusamūho paccayo ti tappaccayo, tappaccayattā ayam pi, yathā



Yā pan' āyaṃ Bhagavatā paṭiccasamuppādaṃ desentena:—
aviṇṇipaccayā saṅkhārā ti ādinā nayena nikkhattā tanti, tassā atthasaṃ-
 vaṇṇanaṃ karontena vibhajjavādi-maṇḍalaṃ otarivā ācariye
 anabbhācikkhantena sakasamayāṃ avokkamantena parasamayāṃ
 anārūhantena suttam appaṭibāhantena vinayaṃ anulomentena
 mahāpadese olokontena dhammaṃ dīpentena atthaṃ sangāhantena
 tam ev' atthaṃ punarāvattetvā aparehi pi pariyāyāntarehi
 niddisantena ca, yasmā atthasaṃvaṇṇanā kātabbā hoti, pakatiyā pi
 ca dukkarā va paṭiccasamuppādassa atthasaṃvaṇṇanā. Yath' āhu
 Porāṇā:

Saccaṃ satto paṭisandhi paccayākāraṃ eva ca,
 duddasā caturo dhammā desetuṃ ca sudukkarā ti.

Tasmā aññatra āgamādhigamappattehi na sukarā paṭiccasam-
 uppādassa atthavaṇṇanā ti paritulaṃyitvā:

Vattukāmo ahaṃ ajja paccayākāraṃvaṇṇanaṃ
 paṭiṭṭhaṃ nādhigacchāmi ajjhogaḷho va sāgaram.
 Sāsanaṃ pan' idaṃ nānā desanā nayamaṇḍitaṃ
 pubbācariyamaggo ca abbocchinno pavattati.

Yasmā tasmā tad-ubhayaṃ sannissāyattha vaṇṇanaṃ
 ārabhissāmi etassa; taṃ sunātha samāhitā.

Vuttaṃ h' etaṃ pubbācariyehi:

Yo koci maṃ atṭhimkatvā suṇeyya labhetha pubbāpariyaṃ
 viśesaṃ,
 laddhāna pubbāpariyaṃ viśesaṃ adassanaṃ māccurājassa
 gacchati.

Iti *aviṇṇipaccayā saṅkhārā* ti ādisu hi ādito yeva tāva:

Desanābhedaṭṭha-lakkhaṇ'-ekavidhādito,
 aṅgānaṃ ca vavatthānā viññātabbo vinicchayo.

Tattha *desanābhedaṭṭha* ti Bhagavato hi vallihāraṇānaṃ catunnaṃ
 purisānaṃ valliggahaṇaṃ viya ādito vā majjhato vā paṭṭhāya yāva
 pariyosānaṃ, tatha pariyosānato vā majjhato vā paṭṭhāya yāva ādi
 ti catubbidhā paṭiccasamuppādadesaṇā. Yathā hi vallihārakesu
 catusu purisesu eko valliyaṃ mūlaṃ eva paṭṭhamam passati, so taṃ
 mūle chetvā sabbam ākaḍḍhitvā ādāya kamme upaneti, evaṃ
 Bhagavā:—*iti kho, bhikkhave, aviṇṇipaccayā saṅkhārā . . . pe . . . jāti-*
paccayā jarāmaraṇaṃ ti ādito paṭṭhāya yāva pariyosānā pi paṭicca-
 samuppādaṃ deseti. Yathā pana tesu purisesu eko valliyaṃ majjham

paṭhamam passati, so majjhe chinditvā upari bhāgam yeva ākaḍḍhitvā ādāya kamme upaneti, evam Bhagavā:—*tassa taṃ vedanam abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī. Yā vedanāsu nandī tad-upādānam. Tass' upādānapaccayā bhavo. Bhavapaccayā jāti ti majjhato paṭṭhāya yāva pariyosānā pi deseti. Yathā ca tesu purisesu eko vallyiā aggam paṭhamam passati, so agge gahetvā aggānusārena yāva mūlā sabbam ādāya kamme upaneti; evam Bhagavā:—jātipaccayā jarāmarañan ti iti kho pan' etam vuttam. Jātipaccayā nu kho, bhikkhave, jarāmarañam no vā, katham vā ettha hoti ti? Jātipaccayā, bhante jarāmarañam, evam no ettha hoti: jātipaccayā jarāmarañan ti. Bhavapaccayā jāti . . . pe . . . aviĵjāpaccayā saṅkhārā ti iti kho pan' etam vuttam. Aviĵjāpaccayā nu kho, bhikkhave, saṅkhārā no vā, katham vā ettha hoti ti pariyosānato paṭṭhāya yāva ādito pi paṭicca-samuppādam deseti. Yathā pan' etesu purisesu eko vallyiā majjham eva paṭhamam passati, so majjhe chinditvā heṭṭhā otaranto yāva mūlā ādāya kamme upaneti, evam Bhagavā: ime ca, bhikkhave, cattāro āhārā kin nidānā, kiṃ samudayā, kiṃ jātikā, kiṃ pabhavā? Ime cattāro āhārā taṇhānidānā taṇhāsamudayā taṇhājātikā taṇhāpabhavā. Taṇhā kiṃ nidānā? . . . vedanā, phasso, saḷāyatanaṃ, nāmarūpaṃ, viññānaṃ, saṅkhārā kiṃ nidānā? Saṅkhārā aviĵjānidānā . . . pe . . . aviĵjāpabhavā ti majjhato paṭṭhāya yāva ādito deseti.*

Kasmā pan' evam deseti ti? Paṭiccasamuppādassa samantabhaddakattā sayā ca desanāvilāsappattattā. Samantabhaddako hi paṭiccasamuppādo. Tato tato nāyappaṭivedhāya samvattati yeva. Desanāvilāsappatto ca Bhagavā catuvesārajjapaṭisambhidāyogena catubbidhagam bhīrabhā vappattiyā ca, so desanāvilāsappattattā nānāyeh' eva dhammam deseti. Visesato pan' assa yā ādito paṭṭhāya anulomadesanā, sā pavattikāraṇavibhāgasammūlham veneyyajānam samanupassato yathā sakehi kāraṇehi pavattisan-dassanattam uppattikkamasandassanattam ca pavattā ti viññātabbā. Yā pariyosānato paṭṭhāya paṭilomadesanā, sā:—*kiccam vatā 'yam loko āpanno jāyati ca jīyati ca mīyati ca cavati ca uppajjati cā ti ādinā nayena kicchāpannam lokam anuvilokayato pubbabhāgapaṭivedhānu-sārena tassa tassa jarāmarañādikassa dukkhassa attanā adhigata-kāraṇasandassanattam. Yā majjhato paṭṭhāya yāva ādi pavattā, sā āhāranidānavavattthāpanānusārena yāva atītam addhānam atiharitvā puna atītaddhato pabhuti hetuphalapaṭipāṭisandassanattam. Yā pana majjhato paṭṭhāya yāva pariyosānam pavattā, sā paccuppanne addhāne anāgataddhahetusamuṭṭhānato pabhuti anāgataddhasan-*

dassanatttham. Tāsu yā pavattikāraṇasammūlhasa veneyya janassa yathāsaṅkehi kāraṇehi pavattisandassanatttham uppattikkamasandassanattthā ca ādito paṭṭhāya anulomadesanā vuttā, sā idha nikkhittā ti veditabbā.

Kasmā pan' ettha avijjā ādito vuttā? Kim, pakativādinam pakati viya, avijjā pi akāraṇam mūlakāraṇam lokassā ti? Na akāraṇam; āsavaśamudayā avijjā samudayo ti hi avijjāya kāraṇam vuttam. Atthi pana pariyāyo yena mūlakāraṇam siyā; ko pan' eso ti? Vaṭṭakathāya sīsabhāvo. Bhagavā hi vaṭṭakatham kathento dve dhamme sīsam katvā katheti: avijjam vā, yath' āha:—*purimā, bhikkhave, koṭi na paññāyati avijjāya ito pubbe avijjā nāhosi, atha pacchā sambhavī ti. Evaṃ c' etaṃ, bhikkhave, vuccati, atha ca pana paññāyati idappaccayā avijjā ti, bhavataṇhā vā, yath' āha:—purimā, bhikkhave, koṭi na paññāyati bhavataṇhāya, ito pubbe bhavataṇhā, nāhosi, atha pacchā sambhavī ti. Evaṃ c' etaṃ, bhikkhave, vuccati, atha ca pana paññāyati idappaccayā bhavataṇhā ti.*

Kasmā pana Bhagavā vaṭṭakatham kathento ime dve dhamme sīsam katvā katheti ti? Sugati-duggati-gāmino kammassa visesa-hetubhūtatā; duggatigāmino hi kammassa visesahetu avijjā. Kasmā? Yasmā avijjābhibhūto puthujjano, aggisantāpalagulābhi-ghāta-parissamābhibhūtā vajjhagāvitāya parissamāturatāya niras-sādam pi attano anattābhavaṃ pi uṇhodakapānam viya, kilesasan-tāpato nirassādam pi duggati-nipātanato ca attano anattābhavaṃ pi paṇātipātādiṃ anekappakāram duggatigāmikammaṃ ārabhati. Sugatigāmino pana kammassa visesahetu bhavataṇhā. Kasmā? Yasmā bhavataṇhābhibhūto puthujjano, yathā vuttappakārā gāvi sītūdakataṇhāya samassādam attano parissamavinodanaṃ ca sītūdaka-pānam viya, kilesasantāpavirahato sa-assādam sugatisampāpanena attano duggati-dukkhaparissama-vinodanaṃ ca paṇātipātāveramaṇi-ādiṃ anekappakāram sugatigāmikammaṃ ārabhati.

Etesu pana vaṭṭakathāya sīsabhūtesu dhammesu katthaci Bhagavā ekadhammamūlikam desanam deseti, seyyathīdam:—*iti kho, bhikkhave, avijjupanisā saṅkhārā, saṅkhārupanisam viññāṇam ti ādi; tathā:—upādāniyesu, bhikkhave, dhammesu assādānupassīno viharato taṇhā pavaḍḍhati, taṇhāpaccayā upādānan ti ādi; katthaci ubhaya-mūlikam pi; seyyathīdam:—avijjānivarāṇassa, bhikkhave, bālassa taṇhāya sampayuttassa evam ayaṃ kāyo samudāgato, iti ayaṃ c' eva kāyo bahiddhā ca nāmarūpaṃ itth' etaṃ dvayaṃ, dvayaṃ paṭicca phasso chaḷ ev' āyatanāni ca, ye hi phutṭho bālo sukhadukkham paṭisaṃvedeti*

ti ādi. Tāsu desanāsu: avijjāpaccayā saṅkhārā ti ayam idha avijjāvasena ekadhammamūlikā desanā ti veditabbā. Evaṃ tāv' ettha desanābhedato viññātabbo vinicchayo.

Atthato ti avijjādinam padānam atthato, seyyathīdam, pūretum ayuttatṭhena kāyaduccaritādi avindiyam nāma, aladdhabban ti attho. Tam avindiyam vindatī ti avijjā. Tabbiparītato kāyasucaritādi-vindiyam nāma, tam vindiyam na vindatī ti avijjā. Khandhānam rāsattṭham, āyatanānam āyatanattṭham, dhātūnam suññattṭham, indriyānam adhipatiyattṭham, saccānam tathattṭham aviditam karotī ti pi avijjā. Dukkhādīnam piḷanādivasena vuttam catubbidham attham aviditam karotī ti pi avijjā. Antavirahitesamsāre sabbayonigati-bhavaviññānatṭhiti sattāvāsesu satte javāpetī ti avijjā. Paramatthato avijjamānesu itthi-purisādisu javati, vijjamānesu pi khandhādisu na javati ti avijjā. Api ca cakkhuvīññānādīnam vatthārammaṇānam paṭīccasamuppādapāṭīccasamuppannānañ ca dhammānam chādanato pi avijjā.

Yam paṭīcca phalam eti, so paccayo. Paṭīccā ti na vinā appaccakkhitvā attho. Etī ti uppajjati c'eva pavattati cā ti attho. Api ca upakārakatṭho paccayatṭho, avijjā ca sā paccayo cā ti avijjāpaccayo, tasmā *avijjāpaccayā*.

Saṅkhatam abhisāṅkharontī ti *saṅkhārā*. Api ca: avijjāpaccayā saṅkhārā saṅkhārasaddena āgatasāṅkhārā ti duvidhā saṅkhārā. Tattha puññāpuññāneñjābhisāṅkhārā tayo ti ime cha avijjāpaccayā saṅkhārā. Te sabbe pi lokiyakusa lākusalacetanāmattam eva hoti. Saṅkhata-sāṅkhāro, abhisāṅkhatasaṅkhāro, abhisāṅkharanākasaṅkhāro, payogābhisāṅkhāro ti ime pana cattāro saṅkhārasaddena āgatasāṅkhārā. Tattha: *aniccā vata saṅkhārā!* ti ādisu vuttā sabbe pi sappaccayā dhammā saṅkhatasaṅkhāra nāma. Kammanibbattā tebhūmakā rūpārūpadhammā abhisāṅkhatasaṅkhārā ti Aṭṭhakathāsu vuttā; te pi *aniccā vata saṅkhārā* ti etth' eva sangaham gacchanti, visum pana nesam āgatatṭhānam na paññāyati. Tebhūmikakusalākusalacetanā pana abhisāṅkharanākasaṅkhāro ti vuccati. Tassa:—*avijjāgato ayam, bhikkhave, purisapuggalo puññañ ceva saṅkhāram abhisāṅkharotī* ti ādisu āgatatṭhānam paññāyati. Kāyikacetasikam pana viriyam payogābhisāṅkhāro ti vuccati. So:—*yāvatikā abhisāṅkhārassa gati, tāvatikam gantvā akkhāhatam maññe atthāsī* ti ādisu āgato. Na kevalaṇ ca ete yeva, aññe pi:—*saññāvedayitanirodham samāpajjantassa kho āvuso Visākha bhikkhuno paṭhamam nirujjhati vacīsaṅkhāro, tato kāyasaṅkharo, tato cittasaṅkhāro* ti ādinā nayena saṅkhārasaddena

āgatā aneke saṅkhārā. Tesu n' atthi so saṅkhāro yo saṅkhatasaṅkhārehi sangahaṃ na gaccheyya. Ito paraṃ:—*saṅkhārapaccayā viññāṇan* ti ādisu vuttaṃ vuttanāyen' eva veditabbaṃ. Avutte pana vijānāti ti viññāṇaṃ, namatī ti nāmaṃ, rūppatī ti rūpaṃ. Āye tanoti āyataṇ ca nayatī ti āyatanam, phassatī ti phasso, vedayatī ti vedanā, paritassatī ti taṇhā, upādiyatī ti upādānam, bhavati bhāvayati cā ti bhavo, jananam jāti, jīraṇaṃ jarā, maranti etenā ti maraṇaṃ, socanaṃ soko, paridevanam paridevo, dukkhayatī ti dukkhaṃ, uppādaṭṭhitivasena vā dvidhā khaṇatī ti pi dukkhaṃ, dummanabhāvo domanassaṃ, bhuso āyāso upāyāso. Sambhavanti ti abhinibbattan ti. Na kevalaṇ ca sokādiḥ' eva, atha kho sabbapadehi sambhavanti-saddassa yojanā kātabbā. Itarathā hi: avijjāpaccayā saṅkhārā ti vutte kiṃ karontī ti na paññāyeyya, sambhavanti ti pana yojanāya sati avijjā ca sā paccayo cā ti avijjāpaccayo, tasmā avijjāpaccayā saṅkhārā sambhavanti ti paccaya paccayuppannavavattānaṃ katam hoti. Esa nayo sabbattha. *Evaṃ* ti niddiṭṭhanayanidassanaṃ, tena avijjādhiḥ' eva kāraṇehi, na issaranimmānādihi ti dasseti. *Etassā* ti yathāvuttassa, *Kevalassā* ti asammissassa, sakalassa vā, *Dukkhaḥkhandhassā* ti dukkhasamudayassa, na sattassa, na sukha-subhādinam. *Samudayo* ti nibbatti. *Hotī* ti sambhavati. Evam ettha atthato viññātabbo vinicchayo.

Lakkhaṇādito ti avijjādinam lakkhaṇādito, seyyathidaṃ: aññāṇalakkhaṇā avijjā sammohanarasā, chādanapaccupaṭṭhānā, āsava-padaṭṭhānā. Abhisāṅkharāṇalakkhaṇā saṅkhārā, āyūhanarasā cetanāpaccupaṭṭhānā, avijjāpadaṭṭhānā. Vijāṇanalakkhaṇaṃ viññāṇaṃ, pubbaṅgamarasaṃ, paṭisandhipaccupaṭṭhānaṃ, saṅkhārapadaṭṭhānaṃ, vatthārammaṇapadaṭṭhānaṃ vā. Namaṇalakkhaṇaṃ nāmaṃ, sampayogarasam, avinibbhogapaccupaṭṭhānaṃ, viññāṇapadaṭṭhānaṃ. Ruppanalakkhaṇaṃ rūpaṃ, vikirāṇarasam, avyākata-paccupaṭṭhānaṃ, viññāṇapadaṭṭhānaṃ. Āyatanalakkhaṇaṃ saḷāyatanaṃ, dassanādirasaṃ, vatthudvārabhāvapaccupaṭṭhānaṃ, nāmarūpa-padaṭṭhānaṃ. Phusanalakkhaṇo phasso, sanghaṭṭanaraso, saṅgati-paccupaṭṭhāno, saḷāyatanapadaṭṭhāno. Anubhavanalakkhaṇā vedanā, visayarasaṃsambhogarasā, sukhaḍukkha-paccupaṭṭhānā, phassapadaṭṭhānā. Hetulakkhaṇā taṇhā, abhinandanarasā, atittabhavapaccupaṭṭhānā, vedanāpadaṭṭhānā. Gahaṇalakkhaṇaṃ upādānaṃ, amuñca-narasam, taṇhādalhatta-diṭṭhipaccupaṭṭhānaṃ, taṇhāpadaṭṭhānaṃ. Kamma-kammaphalalakkhaṇo bhavo, bhāvanā-bhavanaraso, kusalā-kusalāvyākata-paccupaṭṭhāno, upādānapadaṭṭhāno. Jāti-ādinam

lakkhaṇādīni Saccaniddese vuttanayen' eva veditabbāni. Evam ettha lakkhaṇādito pi viññātabbo vinicchayo.

Ekavidhādito ti ettha *avijjā* aññāṇa-adassanamohādibhāvato ekavidhā. Appaṭipatti-micchāpaṭipattito duvidhā. Tathā asaṅkhāra-asaṅkhārato. Vedanattayasampayogato tividhā Catusacca-apaṭivedhato catubbidhā. Gatipaṇcākādinavacchādanato pañcavidhā. Dvārārammanato pana sabbesu pi arūpadhammesu chabbidhatā veditabbā.

Saṅkhāra sāsavavipākadhammadhammādi-bhāvato ekavidhā. Kusalākusalato duvidhā. Tathā parittamahaggatahīnamajjhima-micchattasammatta-niyatāniyatato. Tividhā puññābhisaṅkhārādi-bhāvato. Catubbidhā catuyonisamvattanato. Pañcavidhā pañcagatigāmito.

Viññāṇaṃ lokiyavipākādibhāvato ekavidhaṃ. Sahetukāhetukādito duvidhaṃ. Bhavattayapariyāpannato vedanattayasampayogato ahetuka-dvīhetuka-tīhetukato ca tividhaṃ. Yonigativasena catubbidhaṃ pañcavidhañ ca.

Nāmarūpaṃ viññāṇasannissayato kamma-paccayato ca ekavidhaṃ. Sārammaṇānārammaṇato duvidhaṃ. Atītādito tividhaṃ. Yonigativasena catubbidhaṃ pañcavidhañ ca.

Salāyatanaṃ sañjāti-samosaraṇaṭṭhānato ekavidhaṃ. Bhūtappasā-daviññāṇādito duvidhaṃ. Sampattāsampattato bhayagocarato tividhaṃ. Yonigatipariyāpannato catubbidhaṃ pañcavidhañ cā ti iminā nayena phassādīnaṃ pi ekavidhādi-bhāvo veditabbo ti evam ettha ekavidhādito pi viññātabbo vinicchayo.

Āṅgānañ ca vavatthānā ti sokādayo o' ettha bhavacakkassa avicchedadassanatthaṃ vuttā, jarāmarañabbhāhatassa hi bālassa te sambhavanti. Yath' āha:—*assutavā, bhikkhave, puthujjāno kāyikāya dukkhāya vedanāya phuttho samāno socati kilamati paridevati urattāliṃ kandatī samoham āpajjati* ti. Yāva ca tesāṃ pavatti, tāva avijjāyāti puna pi avijjāpaccayā saṅkhārā ti sambandham eva hoti bhavacakkaṃ, tasmā tesāṃ jarāmarāṇen' eva ekasaṅkhepaṃ katvā dvādas' eva paṭiccasamuppādaṅgāni ti veditabbā. Evam ettha āṅgānaṃ vavatthānato pi viññātabbo vinicchayo. Ayam tav' ettha saṅkhepa-kathā.

Ayam pana vitthāranayo: *avijjā* ti suttantapariyāyena dukkhādisu catusu ṭhānesu aññāṇaṃ; abhidhammapariyāyena pubban-tādihi saddhiṃ aṭṭhasu. Vuttaṃ h' etaṃ:—*tattha katamā avijjā? Dukkhe aññāṇaṃ . . . pe . . . dukkhanīrodhagāminiyā paṭipadāya aññā-*

ṇaṃ, pubbante aññāṇaṃ aparante . . . pubbantāparante . . . idappaccaya-
yatā paṭiccasamuppannesu dhammesu aññāṇaṃ ti. Tattha kiñcāpi,
ṭhapetvālokuttaraṃ saccadvayaṃ, sesaṭṭhānesu ārammaṇavasena pi
avijjā uppajjati, evaṃ sante pi paṭicchādanavasena' eva idha adhippetā;
sā hi uppannā Dukkhasaccaṃ paṭicchādetvā tiṭṭhati, yāthāva-
sarasaṃlakkaṇaṃ paṭivijjhitaṃ na deti. Tathā Samudayaṃ, Niro-
dhaṃ, Maggaṃ. Pubbanta saṅkhātaṃ atītaṃ khandhapañcakaṃ,
aparantaṃsaṅkhātaṃ anāgataṃ khandhapañcakaṃ, pubbantāparanta-
saṅkhātaṃ tad-ubhayaṃ. Idappaccaya-*yatā paṭiccasamuppanna-*
*dhammasaṅkhātaṃ idappaccaya-*tañ c' eva paṭiccasamuppannadhamme
ca paṭicchādetvā tiṭṭhati. Ayaṃ avijjā, ime saṅkhārā ti evaṃ yāthāva-
sarasaṃlakkaṇaṃ ettha paṭivijjhitaṃ na deti. Tasmā *dukkhe aññāṇaṃ*
*. . . pe . . . idappaccaya-*yatā *paṭiccasamuppannesu dhammesu aññāṇaṃ* ti
vuccati.

Saṅkhārā ti puññādayo tayo, kāyasaṅkhārādayo tayo ti evaṃ
pubbe saṅkhepato vuttā cha. Vitthārato pan' ettha puññābhisaṅkhāro
dānasīlādivasena pavattā aṭṭha kāmāvacarakusalacetanā va bhāvanā-
vasena' eva pavattā pañcarūpāvacarakusalacetanā cā ti terasa cetanā
honti. Apuññābhisaṅkhāro pāpātīpātādivasena pavattā dvādasā
akusalacetanā. Āneñjābhisaṅkhāro bhāvanāvasena' eva pavattā catasso
arūpāvacarakusalacetanā cā ti tayo pi saṅkhārā ekūnatimsa cetanā
honti. Itaresu pana tisu kāyasañcetanā kāyasaṅkhāro, vacisañcetanā
vacisaṅkhāro, manosañcetanā cittasaṅkhāro. Ayaṃ tiko kammāyū-
hanakkaṇe puññābhisaṅkhārādīnaṃ dvārato pavattidassanattamaṃ
vutto. Kāyaviññattim samuṭṭhapetvā hi kāyadvārato pavattā aṭṭha
kāmāvacarakusalacetanā dvādasā akusalacetanā ti samavīsati cetanā
kāyasaṅkhāro nāma. Tā eva vacīviññattim samuṭṭhapetvā vacīdvā-
rato pavattā vacisaṅkhāro nāma. Abhiññācetanā pan' ettha parato
viññāṇassa paccayo na hoti ti na gahitā. Yathā ca abhiññācetanā,
evaṃ uddhaccacetanā pi na hoti. Tasmā sā pi viññāṇassa paccā-
yabhāve apanetabbā. Avijjāpaccayā pana sabbā p' etā honti. Ubho
pi viññattiyo asamuṭṭhapetvā manodvāre uppannā pana sabbā pi
ekūnatimsati cetanā cittasaṅkhāro. Iti ayaṃ tiko purimattikaṃ eva
pavisati ti atthato puññābhisaṅkhārādīnaṃ yeva vasena avijjāya
paccayabhāvo veditabbo.

Tattha siyā, kathaṃ pan'e taṃ jānitabbam: ime saṅkhārā
avijjāpaccayā hontī ti? Avijjābhāve bhāvato; yassa hi dukkhādisu
avijjāsaṅkhātaṃ aññāṇaṃ appahīnaṃ hoti, so dukkhe tāva pubba-
tādisu ca aññāṇena saṃsāradukkaṃ sukhasaññāya gahetvā, tass' eva

hetubhūte tividhe pi saṅkhāre ārabhati. Samudaye aññāpena dukkha-hetubhūte pi taṇhāparikkhāre saṅkhāre sukhahetuto maññamāno ārabhati. Nirodhe pana Magge ca aññāpena dukkhassa anirodhabhūte pi gativisese dukkhanirodhasaṇṇi hutvā nirodhassa ca amaggabhūtesu pi yaññāmaratapādisu nirodhamaggasaṇṇi hutvā dukkhanirodham patthayamāno yaññāmaratapādimukhena dividhe pi saṅkhāre ārabhati. Api ca:—so tāya catusu saccesu appahīnavijjatāya visesato jātijārōgamaraṇādi anekādīnavavokiṇṇam pi puññaphalasankhātam dukkham dukkhato ajānantassa dhigamāya kāyavacīcittasankhārabhedam puññābhisaṅkhāram ārabhati, devaccharakāmako viya maruppapātam. Sukhasammatassā pi ca tassa puññaphalassa ante mahāparilāhanikam pariṇāmadukkhataṃ appasādataṇ ca apassanto pi tappaccayaṃ vuttappakāram eva puññābhisaṅkhāram ārabhati, salabho viya dīpasikhābhiniṇipātam, madhubindugiddho viya ca madhulittasattha dhārālehanam. Kāmupasevanādisu ca savipākesu ādīnavam apassanto sukhasaṇṇāya c' eva kilesābhibhūtatāya ca dvārattayappavattam pi apuññābhisaṅkhāram ārabhati, bālo viya gūthakīlanam, maritukāmo viya ca visakhādanam. Āruppavipākesu cā pi saṅkhāravipariṇāmadukkhataṃ anavabujjhamāno sassatādivipallāsena cittasankhārabhūtam āneñjābhisaṅkhāram ārabhati, disāmūlho viya pisācanagarābhimukhamaggagamanam. Evaṃ yasmā avijjābhāvato va saṅkhārabhāvo, na abhāvato, tasmā jānitabbam etaṃ ime saṅkhārā avijjāpaccayā hotī ti. Vuttam pi c' etaṃ:—*avidvā, bhikkhave, avijjāgato puññābhisaṅkhāram pi abhisaṅkharoti, apuññābhisaṅkhāram pi abhisaṅkharoti, āneñjābhisaṅkhāram pi abhisaṅkharoti. Yato ca kho bhikkhave, bhikkhuno vijjā pahīnā vijjā uppannā so avijjāvirāgā vijjuppā-dān' eva puññābhisaṅkhāram abhisaṅkharoti ti.*

Etth' āha: gaṇhāma tāva etaṃ: avijjā saṅkhārānam paccayo ti; idaṃ pana vattabbam: katamesaṃ saṅkhārānam, kathaṃ paccayo hotī ti? Tatridaṃ vuccati Bhagavatā hi:—*hetupaccayo, ārammaṇapaccayo, adhipatipaccayo, anantarapaccayo, samanantarapaccayo, saha-jātapaccayo, aññamaññapaccayo, nissayapaccayo, upanissayapaccayo, purejātapaccayo, pacchājātapaccayo, āsevanapaccayo, kammapaccayo, vipākapaccayo, āhārapaccayo, indriyapaccayo, jhānapaccayo, magga-paccayo, sampayuttapaccayo, vippayuttapaccayo, atthipaccayo, natthipaccayo, vigatapaccayo, avigatapaccayo ti catuvīsati-paccayā vuttā.*

Tattha hetu ca so paccayo cā ti *hetupaccayo*. Hetu hutvā paccayo, hetubhāvena paccayo ti vuttam hoti. Ārammaṇapaccayā-

disu pi es' eva nayo. Tattha *hetū* ti vacanāvayavakāraṇamūlānam etaṃ adhivacanam. Paṭiññā *hetū* ti ādisu hi loke vacanāvayavo *hetū* ti vuccati. Sāsane pana:—*ye dhammā hetuppabhavā* ti ādisu kāraṇam. *Tayo kusalahetū, tayo akusalahetū* ti ādisu mūlam *hetū* ti vuccati, taṃ idha adhippetam. *Paccayo* ti ettha pana ayam vacanattho: paṭicca etasmā eti ti paccayo, appaccakkhāya naṃ vattati ti attho. Yo hi dhammo yaṃ dhammam appaccakkhāya tiṭṭhati vā uppajjati vā, so tassa paccayo ti vuttam hoti. Lakkhaṇato pana upakāra-kalakkhaṇo paccayo; yo hi dhammo yassa dhammassa ṭhitiyā vā uppattiyā vā upakārako hoti, so tassa paccayo ti vuccati. Paccayo, hetu, kāraṇam, nidānam, sambhavo, pabhavo ti ādi atthato ekam, vyañjanato nānam. Iti mūlaṭṭhena hetu, upakāraṇaṭṭhena paccayo ti saṅkhepato mūlaṭṭhena upakārako dhammo hetupaccayo. So sāli-ādīnam sāli-bījādīni viya, maṇippabhādīnam viya ca maṇivaṇṇādayo, kusalādīnam kusalādibhāvasādhako ti ācariyānam adhippāyo. Evaṃ sante pana taṃ samuṭṭhānarūpesu hetupaccayatā na sampajjati; na hi so tesam kusalādibhāvam sādheti, na ca paccayo na hoti. Vuttam h' etaṃ:—*hetū hetusampayuttakānam dhammānam taṃ samuṭṭhānānaṃ ca rūpānam hetupaccayena paccayo ti*. Ahetukacittānaṃ ca vinā etena avyākatabhavo siddho, Sahetukānam pi ca yonisomanasikārādi-paṭibaddho kusalādibhāvo, na sampayuttahetupaṭibaddho. Yadi ca sampayuttahetusu sabhāvato va kusalādibhāvo, siyā, sampayuttesu hetupaṭibaddho alobho kusalo vā siyā, avyākato vā. Yasmā pana ubhayathā pi hoti, tasmā yathā sampayuttesu evaṃ hetusu pi kusalā-ditā pariyesitabbā. Kusalādibhāvasādhanavasena pana hetūnam mūlaṭṭham agahetvā suppatiṭṭhitabhāvasādhanavasena gayhamāne na kiñci virujjhati. Laddhahetupaccayā hi dhammā virūḷhamūlā viya pādapā thirā honti suppatiṭṭhitā, ahetukā tilabījakādi-sevālā viya na suppatiṭṭhitā. Iti mūlaṭṭhena upakārako ti suppatiṭṭhitabhāvasādhanena upakārako dhammo hetupaccayo ti veditabbo.

Tato paresu ārammaṇabhāvena upakārako dhammo ārammaṇa-paccayo. So rūpāyatanam cakkhuvīññāṇadhātuyā ti ārabhivā pi yaṃ yaṃ dhammam ārabhha ye ye dhammā uppajjanti cittacetāsikā dhammā, te te dhammā tesam tesam dhammānam ārammaṇapaccayena paccayo ti osāpitattā na koci dhammo na hoti. Yathā hi dubbalo puriso daṇḍam vā rajjum vā ālambitvā va utṭhahati c'eva tiṭṭhati ca, evaṃ cittacetāsikā dhammā rūpādi-ārammaṇam ārabbh' eva uppajjanti c'eva tiṭṭhanti ca. Tasmā sabbe pi cittacetāsikānam ārammaṇabhūtā dhammā ārammaṇapaccayo ti veditabbo.

Jeṭṭhakatṭhena upakārako dhammo *adhipatipaccayo*. So saha-jāt'-ārammaṇavasena duvidho. Tattha:—*chandādhipati chandasampayuttakānaṃ dhammānaṃ taṃ samuṭṭhānānaṃ ca rūpānaṃ adhipatipaccayena paccayo* ti ādi-vacanato chandaviriyacittavīmaṃsāsankhātā cattāro dhammā adhipatipaccayo ti veditabbā, no ca kho ekato. Yādā hi chandaṃ dhuraṃ, chandaṃ, jeṭṭhakaṃ katvā cittaṃ pavattati, tadā chando va adhipati, na itare. Esa nayo sesesu. Yam pana dhammaṃ garuṃ katvā arūpadhammā pavattanti, so nesam ārammaṇādhipati, tena vuttaṃ: *yaṃ yaṃ dhammaṃ garuṃ katvā ye ye dhammā uppajjanti citta-cetasikā dhammā, te te dhammā tesam tesam dhammānaṃ adhipatipaccayena paccayo* ti.

Anantarabhāvena upakārako dhammo *anantarapaccayo*. Samanantarabhāvena upakārako dhammo *samanantarapaccayo*. Idaṇ ca paccayadvayaṃ bahudhā papañcayanti. Ayaṃ pan' ettha sāro:—yo hi esa cakkhuviññāṇānanantrā manodhātu, manodhātu-anantarā manoviññāṇadhātu ti-ādicittaniyamo, so yasmā purimapurimacittavasen' eva ijjhati, na aññathā, tasmā attano attano anantaraṃ anurūpassa cittuppādassa uppādanasamattho dhammo anantarapaccayo. 'Ten' ev' āha:—*anantarapaccayo ti cakkhuviññāṇadhātu taṃ sampayuttakā ca dhammā manodhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ anantarapaccayena paccayo* ti ādi. Yo anantarapaccayo, sveva samanantarapaccayo. Vyañjanamattam eva h' ettha nānaṃ upacayasantatisu viya, adhivacanāniruttidukādisu viya ca atthato pana nānaṃ n' atthi. Yam pi atthānantaratāya anantarapaccayo, kālānantaratāya samanantarapaccayo ti ācariyānaṃ matam, taṃ nirodhā vuṭṭhahantassa neva saññā-nāsaññāyatanakusalaṃ phalasamāpattiyā samanantarapaccayena paccayo ti ādihi virujjhati. Yam pi tattha vadanti dhammānaṃ samuṭṭhāpanasamatthatā na parihāyati, bhāvanābalena pana vāritattā dhammā samanantarā nuppajjanti ti, tam pi kālānantaratāya abhāvam eva sādheti. Bhāvanābalena hi tattha kālānantaratā n' atthi ti mayam pi etad-eva vadāma. Yasmā ca kālānantaratā n' atthi, tasmā samanantarapaccayatā na yujjati. Kālānantaratāya hi tesam samanantarapaccayo hoti ti laddhi, tasmā abhinivesaṃ akatvā vyañjanamattato p' ettha nānākaraṇam pacce-tabbam, na atthato. Kathaṃ? N' atthi etesaṃ antaran ti hi anan-tarā, saṃtṭhānābhāvato suṭṭhu anantarā ti samanantarā.

Uppajjamāno va saha uppādanabhāvena upakārako dhammo *sahajātapaccayo*, pakāsassa padīpo viya. So arūpakkhandhādivasena ehabbidho hoti. Yath' āha: *cattāro khandhā arūpino aññamaññaṃ,*

sahajātapaccayena paccayo. Cattāro mahābhūtā aññamaññaṃ, okkantikkhaṇe nāmarūpaṃ aññamaññaṃ, cittacetasikā dhammā citta-samutthānānaṃ rūpānaṃ, mahābhūtā upādārūpānaṃ, rūpino dhammā arūpīnaṃ dhammānaṃ kañci kāle sahajātapaccayena paccayo. kañci kāle na sahajātapaccayena paccayo ti. Idam hadayavatthum eva sandhāya vuttaṃ.

Aññamaññaṃ uppādanūpatthambhanabhāvena upakārako dhammo aññamaññaṃpaccayo, aññamaññaṃnūpatthambhakam ti daṇḍakam viya. So arūpakhandhādivasena tividho hoti. Yath' āha:—cattāro khandhā arūpino aññamaññaṃpaccayena paccayo. Cattāro mahābhūtā . . . pe . . . okkantikkhaṇe nāmarūpaṃ aññamaññaṃpaccayena paccayo ti.

Adhiṭṭhānākārena nissayākārena ca upakārako dhammo nissaya-paccayo, tarucittakammādinam pathavīpaṭādayo viya. So:—cattāro khandhā arūpino aññamaññaṃ nissaya-paccayena paccayo ti evaṃ sahajāte vuttanayen' eva veditabbo. Chaṭṭho pan' ettha koṭṭhāso: cakkhāyatanaṃ cakkhuviññāṇadhātuyā . . . pe . . . sota-, ghāna-, jivhā-, kāy' āyatanaṃ kāyaviññāṇadhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ nissaya-paccayena paccayo. Yaṃ rūpaṃ nissāyamanodhātu ca manoviññāṇadhātu ca vattanti, taṃ-rūpaṃ manodhātuyā ca manoviññāṇadhātuyā ca taṃ-sampayuttakānaṃ ca dhammānaṃ nissaya-paccayena paccayo ti evaṃ vibhatto.

Upanissaya-paccayo ti ettha pana ayaṃ tāva vacanattho:—tad-adhīnavuttitāya attano phalena nissito na paṭikkhitto ti nissayo. Yathā pana bhuso āyāso upāyāso, evaṃ bhuso nissayo upanissayo. Balavakāraṇass' etaṃ adhivacanam, tasmā balavakāraṇabhāvena upakārako dhammo upanissaya-paccayo ti veditabbo.

So ārammaṇupanissayo, anantarūpanissayo, pakatūpanissayo ti vividho hoti.

Tattha:—dānaṃ datvā sīlaṃ samādiyitvā uposathakammaṃ katvā taṃ garuṃ katvā paccavekkhati, pubbe suciṇṇāni garuṃ katvā paccavekkhati, jhānā vuṭṭhahitvā jhānaṃ garuṃ katvā paccavekkhati. Sekhā gotrabhuṃ garuṃ katvā paccavekkhanti vodānaṃ garuṃ katvā paccavekkhanti. Sekhā maggā vuṭṭhahitvā maggaṃ garuṃ katvā paccavekkhanti ti evaṃ ādinā nayena ārammaṇūpanissayo tāva ārammaṇādhīpatinā saddhiṃ nānattaṃ akatvā va vibhatto. Tattha yaṃ ārammaṇam garuṃ katvā cittacetasikā uppajjanti, taṃ niyamato tesu ārammaṇesu balavārammaṇam hoti. Iti garukātabbaṭṭhena ārammaṇādhīpati balavakāraṇaṭṭhena ārammaṇūpanissayo ti evaṃ etesaṃ nānattaṃ veditabbaṃ.

*Anantarūpanissayo pi:—purimā purimā kusalā khandhā pacchi-
mānam pacchimānam kusalānam khandhānam upanissayapaccayena
paccayo ti ādinā nayena anantarapaccayena saddhiṃ nānattam akatvā
va vibhatto. Mātikānikkhepe pana tesam:—cakkhuviññāṇadhātu tam-
sampayuttakā ca dhammā manodhātuyā tam-sampayuttakānaṃ ca
dhammānam anantarapaccayena paccayo ti ādinā nayena anantarassa:—
purimā purimā kusalā dhammā pacchimānam pacchimānam kusalānam
dhammānam upanissayapaccayena paccayo ti ādinā nayena upanissa-
yassa āgatattā nikkhepe viseso atthi. So pi atthato ekibhāvam eva
gacchati. Evaṃ sante pi attano attano anantarā anurūpassa cittuppā-
dassa pavattanasamatthātāya anantaratā, purimacittassa pacchima-
cittuppādane balavatāya anantarūpanissayatā veditabbā. Yathā hi
hetupaccayādisu kiñci dhammam vinā pi cittam uppajjati na evaṃ
anantaracittam vinā cittassa uppatti nāma atthi, tasmā balavapaccayo
hoti. Iti attano attano anantarāanurūpacittuppādanavasena ananta-
rapaccayo, balavakāra navasena anantarūpanissayo ti evam etesam
nānattam veditabbam.*

*Pakatūpanissayo pana pakato upanissayo pakatūpanissayo.
Pakato nāma attano santāne nipphādito vā, saddhā-sīlādi upasevito
vā, utubhojanādi pakatiyā eva vā upanissayo pakatūpanissayo,
ārammaṇānantarehi asammisso ti attho. Tassa:—pakatūpanissayo
saddham upanissāya dānam deti, sīlam samādiyati, uposathakammaṃ
karoti, jhānam uppādeti, vipassanam uppādeti, maggam uppādeti,
abhiññam uppādeti, samāpattiṃ uppādeti. Sīlam, sutam, cāgam,
paññam upanissāya dānam deti . . . pe . . . samāpattiṃ uppādeti.
Saddhā, sīlam, sutam, cāgo, paññā saddhāya sīlassa sutassa cāgassa
paññāya upanissayapaccayena paccayo ti ādinā nayena anekappakārato
pabhedo veditabbo. Iti ime saddhādayo pakatā c' eva balavakā-
raṇatthēna upanissayā cā ti pakatūpanissayo ti.*

*Paṭhamataram uppajjitvā vattamānabhāvena upakārako dhammo
purejātapaccayo. So pañcadvāre vatthārammaṇahadayavatthuvase-
na ekādasavidho hoti. Yath' āha: cakkhāyatanaṃ cakkhuviññāṇadhātuyā
tamsampayuttakānaṃ ca dhammānam purejātapaccayena paccayo. Sola
. . . pe . . . ghānā-, jivhā-, kāyāyatanaṃ, rūpāyatanaṃ . . . sadda-, gandha-,
rasa-, phoṭṭhabbāyatanaṃ kāyaviññāṇadhātuyā tam-sampayuttakānaṃ ca
dhammānam purejātapaccayena paccayo. Rūpa-, sadda-, gandha-, rasa,
phoṭṭhabbāyatanaṃ manodhātuyā, yaṃ rūpaṃ nissāya manodhātu ca
manoviññāṇadhātu ca vattanti, tam rūpaṃ manodhātuyā tam-sam-
payuttakānaṃ ca dhammānam purejātapaccayena paccayo, manoviññāṇa-*

dhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ kiñci kāle purejāta-paccayena paccayo, kiñci kāle na purejātapaccayena paccayo ti.

Purejātānaṃ rūpadhammānaṃ upatthambhakattena upakārako arūpadhammo pacchājātapaccayo, gijjhapotakasarīraṇaṃ āhārāsā cetanā viya tena vuttaṃ:—*pacchājātā citta-cetasikā dhammā purejātassa imassa kāyassa pacchājātapaccayena paccayo ti.*

Āsevanatṭhena anantarānaṃ paṇḍabalavabhāvāya upakārako dhammo āsevanapaccayo, ganthādisu purimapurimābhiyogo viya, so kusalā kusalakiriya javanavasena tividho hoti. Yath' āha:—*purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ āsevanapaccayena paccayo. Purimā purimā akusalā . . . pe . . . kiriyāvyākatā dhammā pacchimānaṃ pacchimānaṃ kiriyāvyākatānaṃ dhammānaṃ āsevanapaccayena paccayo ti.*

Cittappayogasankhātena kiriyabhāvena upakārako dhammo kammapaccayo. So nānakkaṇṭhikāya c' eva kusalākusalacetanāya saha-jātāya ca sabbāya pi cetanāya vasena duvidho hoti. Yath' āha:—*kusalākusalānaṃ kammaṃ vipākānaṃ khandhānaṃ kaṭattā ca rūpānaṃ kammapaccayena paccayo. Sahajātā cetanā sampayuttakānaṃ dhammānaṃ taṃ-samuṭṭhānānaṃ ca rūpānaṃ kammapaccayena paccayo ti.*

Nirussāhasantabhāvena nirussāhasantabhāvāya upakārako vipākadhammo vipākapaccayo. So pavatte taṃ-samuṭṭhānānaṃ paṭi-sandhiyaṃ kaṭattā ca rūpānaṃ sabbattha ca sampayuttadhammānaṃ paccayo hoti. Yath' āha:—*vipākā-vyākato eko khandho tiṇṇannaṃ khandhānaṃ cittasamuṭṭhānānaṃ ca rūpānaṃ vipākapaccayena paccayo . . . pe . . . paṭisandhikkhaṇe vipākāvyākato eko dhammo tiṇṇannaṃ khandhānaṃ kaṭattā ca rūpānaṃ . . . tayo khandhā ekassa khandhassa . . . dve khandhā dvinnānaṃ khandhānaṃ kaṭattā ca rūpānaṃ vipākapaccayena paccayo. Khandhā vatthussa vipākapaccayena paccayo ti.*

Rūpārūpānaṃ upatthambhakaṭṭhena upakārakā cattāro āhārā āhārapaccayo. Yath' āha:—*kabalīṅkāro āhāro imassa kāyassa āhārapaccayena paccayo. Arūpino āhārā sampayuttakānaṃ dhammānaṃ taṃ-samuṭṭhānānaṃ rūpānaṃ āhārapaccayena paccayo ti. Pañhāvāre pana:—paṭisandhikkhaṇe vipākāvyākatā āhārā taṃ-sampayuttakānaṃ khandhānaṃ kaṭattā ca rūpānaṃ āhārapaccayena paccayo ti pi vuttaṃ.*

Adhipatyaṭṭhena upakārakā itthindriya-purisindriyavajjā vi-sa-tindriyā indriyapaccayo. Tattha cakkhundriyādayo arūpadhammānaṃ yeva, sesā rūpārūpānaṃ paccayā honti. Yath' āha:—*cakkhun-*

driyaṃ cakkhuvīññādhātuyā . . . pe . . . sota-, ghāna-, jivhā-, kāyindriyaṃ kāyavīññādhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ indriya-paccayena paccayo. Rūpajīvitindriyaṃ kaṭattā rūpānaṃ indriya-paccayena paccayo. Arūpino indriyā sampayuttakānaṃ dhammānaṃ taṃ-samuṭṭhānānaṃ ca rūpānaṃ indriyapaccayena paccayo ti. Pañhāvāre pana :—paṭisandhikkhaṇe vipākāvyākātā indriyā sampayuttakānaṃ khandhānaṃ kaṭattā ca rūpānaṃ indriya-paccayena paccayo ti pi vuttam.

Upanijjhāyanaṭṭhena upakāraṇāni, ṭhapetvā dvipaṇca-viññāṇeṣu sukhadukkhaveḍaṇā dvayaṃ, sabbāni pi kusalādi-bhedāni satta jhānaṅgāni jhānapaccayo. Yath' āha :—*jhānaṅgāni jhānasampayuttakānaṃ dhammānaṃ taṃ-samuṭṭhānānaṃ ca rūpānaṃ jhānapaccayena paccayo ti. Pañhāvāre pana :—paṭisandhikkhaṇe vipākāvyākātāni jhānaṅgāni sampayuttakānaṃ khandhānaṃ kaṭattā ca rūpānaṃ jhānapaccayena paccayo ti pi vuttam.*

Yato tato vā niyyānaṭṭhena upakāraṇāni kusalādi-bhedāni dvādaśa maggaṅgāni maggapaccayo. Yath' āha :—*maggaṅgāni maggasampayuttakānaṃ dhammānaṃ taṃ-samuṭṭhānānaṃ ca rūpānaṃ maggapaccayena paccayo ti. Pañhāvāre pana :—paṭisandhikkhaṇe vipākāvyākātāni maggaṅgāni sampayuttakānaṃ khandhānaṃ kaṭattā ca rūpānaṃ maggapaccayena paccayo ti pi vuttam. Ete pana dve pi jhānamaggapaccayā dvipaṇca-viññāṇāhetukacittesū na labbhanti ti veditabbā.*

Ekavatthuka-ekārammaṇa-ekuppāda-ekanirodhasaṅkhārena sampayutta-bhāvena upakāraṇā arūpadhammā sampayutta-paccayo. Yath' āha :—*cattāro khandhā arūpino aññamaññaṃ sampayuttapaccayena paccayo ti.*

Ekavatthukādi-bhāvānupagamena upakāraṇā rūpino dhammā arūpīnaṃ dhammānaṃ arūpino pi rūpīnaṃ vippayutta-paccayo. So saha-jāta-pacchā-jāta-purejātavasena tividho hoti. Vuttam h' etaṃ :—*sahajātā kusalā khandhā cittasamuṭṭhānānaṃ rūpānaṃ vippayutta-paccayena paccayo. Pacchājātā kusalā khandhā purejātassa imassa kāyassa vippayuttapaccayena paccayo ti. Avyākata-padassa pana saha-jātavibhaṇṇe :—paṭisandhikkhaṇe vipākāvyākātā khandhā kaṭattā rūpānaṃ vippayuttapaccayena paccayo. Khandhā vatthussa, vatthu khandhānaṃ vippayuttapaccayena paccayo ti pi vuttam. Purejātaṃ pana cakkhundriyādivatthuvaseṇ' eva veditabbaṃ. Yath' āha :—purejātaṃ cakkhāyatanaṃ viññāṇassa . . . pe . . . kāyāyatanaṃ kāyaviññāṇassa vippayuttapaccayena paccayo. Vatthu vipākāvyākātānaṃ kiriyāvyākātānaṃ khandhānaṃ . . . pe . . . vatthu kusalānaṃ khandhā-*

nam . . . pe . . . vatthu akusalānaṃ khandhānaṃ vippayutta-paccayena paccayo ti.

Paccuppannalakkhaṇena atthibhāvena tādisass' eva dhammassa upatthambhakattena upakārako dhammo atthipaccayo. Tassa arūpakakhandha—mahābhūta—nāmarūpa—cittacetāsika—mahābhūta-āyatanavattuvasena sattadhā mātikā nikkhattā. Yath' āha:—*cattāro khandhā arūpino aññamaññaṃ atthipaccayena paccayo. Cattāro mahābhūtā okkantikkhaṇe nāma-rūpaṃ aññamaññaṃ . . . cittacetāsikā dhammā cittasamuṭṭhānānaṃ rūpānaṃ . . . mahābhūtā upādārūpānaṃ . . . cakkhāyatanaṃ cakkhuvīññādhātuyā . . . pe . . . kāyāyatanaṃ . . . pe . . . rūpāyatanaṃ . . . pe . . . phoṭṭhabbāyatanaṃ kāya-viññādhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ atthi-paccayena paccayo. Rūpāyatanaṃ . . . pe . . . phoṭṭhabbāyatanaṃ manodhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ . . . yaṃ rūpaṃ nissāya manodhātu ca manoviññādhātu ca vattanti, taṃ rūpaṃ manodhātuyā ca manoviññādhātuyā ca taṃ-sampayuttakānaṃ ca dhammānaṃ atthipaccayena paccayo ti.* Pañhāvāre pana: saha-jātaṃ purejātaṃ pacchā-jātaṃ āhāraṃ indriyaṃ ti pi nikkhipitvā saha-jāte tāva:—*eko khandho tiṇṇannaṃ khandhānaṃ taṃsamuṭṭhānānaṃ ca rūpānaṃ atthipaccayena paccayo ti* ādinā nayena niddeso kato. Purejāte purejātānaṃ cakkhādīnaṃ vasena niddeso kato. Pacchājāte purejātassa imassa kāyassa pacchājātānaṃ cittacetāsikānaṃ paccayavasena niddeso kato. Āhārindriyesu kabalīnkāro āhāro imassa kāyassa atthipaccayena paccayo. Rūpajīvitindriyaṃ kaṭattā rūpānaṃ atthipaccayena paccayo ti evaṃ niddeso kato ti.

Attano anantarā uppajjamānānaṃ arūpadhammānaṃ pavatti okāsādānena upakārakā samanantaraniruddhā arūpadhammā n' atthipaccayo. Yath' āha:—*samanantaraniruddhā cittacetāsikā dhammā paccuppannānaṃ cittacetāsikānaṃ dhammānaṃ n' atthipaccayena paccayo ti.*

Te eva vigatabhāvena upakārakattā *vigatapaccayo*. Yath' āha:—*samanantaravigatā cittacetāsikā dhammā paccuppannānaṃ cittacetāsikānaṃ dhammānaṃ vigatapaccayena paccayo ti.*

Atthipaccayadhammā eva ca avigatabhāvena upakārakattā *avigatapaccayo* ti veditabbā. Desanāvīlāsena pana tathā vīnetabba-veneyyavasena vā ayaṃ duko vutto, ahetukadukaṃ vatvā pi hetu-vippayuttaduko viyā ti.

Evam imesu catuvīsatiyā paccayesu ayaṃ avijjā:

Paccayo hoti paññānaṃ duvidhā 'nekadhā pana paresaṃ, pacchimānaṃ sā ekadhā paccayo matā.

Tattha *puññānaṃ duvidhā* ti ārammaṇapaccayena ca upanissaya-paccayena cā ti dvedhā paccayo hoti. Sā hi avijjāṃ khayato vayato sammasanakāle kāmāvacarānaṃ puññābhisaṅkhārānaṃ ārammaṇapaccayena paccayo hoti. Abhiññācittena samohacittajānanakāle rūpāvacarānaṃ, avijjāsamattikkamatthāya pana dānādīni c' eva kāmāvacarapuññakiriyavatthūni pūrentassa rūpāvacarajjhānāni ca uppādentassa dvinnam pi tesam upanissayapaccayena paccayo hoti. Tathā avijjāsamūlhattā kāmabhava-rūpabhavasampattiyo patthetvā tāt' eva puññāni karontassa.

Anekadhā pana paresan ti apuññābhisaṅkhārānaṃ anekadhā paccayo hoti. Kathaṃ? Esā hi avijjāṃ ārabha rāgādīnaṃ uppajjanakāle ārammaṇapaccayena garuṃ katvā, assādanakāle ārammaṇādhipati-ārammaṇūpanissayehi avijjāsamūlhasa anādīnavadassāvino pāpātīpātādīni karontassa upanissayapaccayena, dutiyajavanādīnaṃ anantara-samanantara-anantarūpanissay' -āsevana-n' atthi-vigatapaccayehi, yaṃ kiñci akusalaṃ karontassa hetusahajāta-aññamannanissaya-sampayutta-atthi-avigatapaccayehi ti anekadhā paccayo hoti.

Pacchimānaṃ sū ekadhā paccayo matā ti āneñjābhisaṅkhārānaṃ upanissayapaccayen' eva ekadhā paccayo matā; so pan' assā upanissayabhāvo puññābhisaṅkhāre vuttanayen' eva veditabbo ti.

Etth' āha:—kiṃ pan' āyaṃ: ekā va avijjā saṅkhārānaṃ paccayo, udāhu aññe pi paccayā santi ti? Kiṃ pan' ettha yadi tāva *ekā va* ekakāraṇavādo āpajjati; atha aññe pi santi *avijjāpaccayā saṅkhārā* ti ekakāraṇaniddeso n' upapajjati ti? Na n' upapajjati. Kasmā? Yasmā

Ekam na ekato idha n' ānekaṃ anekato pi no ekam,
phalam atthi, atthi pana ekahetuphaladīpane attho.

Ekato hi kāraṇato na idha kiñci ekam phalam atthi, na anekam, nā pi anekehi kāraṇehi ekam. Anekehi pana kāraṇehi anekam eva hoti. Tathā hi anekehi utu-pathavī-bīja-salīla-saṅkhātehi kāraṇehi anekam eva rūpagandharasādi aṅkura-saṅkhātaṃ phalaṃ uppajjamānaṃ dissati. Yaṃ pan' etaṃ *avijjāpaccayā saṅkhārā*, *saṅkhāra paccayā viññāṇan* ti ekahetuphaladīpanaṃ kataṃ, tattha attho atthi, payojanaṃ vijjati. Bhagavā hi katthaci padhānattā, katthaci pākaṭattā, katthaci asādhāraṇattā, desanāvīlāsassa ca veneyyānaṃ ca anurūpato ekam eva hetuṃ vā phalaṃ vā dīpeti, *phassa paccayā vedanā* ti hi padhānattā ekam eva hetuphalaṃ āha. Phasso hi vedanāya padhānahetu, yathāphassaṃ vedanāvavattānato. Vedanā

ca phassassa padhānaphalam yathā vedanam phassavavatthānato. *Semhasamuṭṭhānā ābādhā* ti pākaṭattā ekaṃ hetum āha, pākaṭo hi ettha semho, na kammādayo. *Ye keci, bhikkhave, akusalā dhammā, sabbe te ayoniso manasikāramūlakā* ti asādharaṇattā ekaṃ hetum āha, asādhāraṇo hi ayoniso manasikāro akusalānam, sādharmaṇi vatthāram-maṇādīni ti. Tasmā ayam idha avijjā vijjamānesu pi aññesu vatthārammaṇasahajātadhammādisu saṅkhārakāraṇesu: assā-dānupassino taṇhā pavaḍḍhatī ti ca: *avijjāsamudayā āsavasamudayo* ti ca vacanato aññesam pi taṇhādīnam saṅkhārahetaṇam hetū ti padhānattā:—*avidvā, bhikkhave, avijjāgato puññābhisaṅkhāram pi abhisaṅkharotī* ti pākaṭattā asādhāraṇattā ca saṅkhārānam hetubhāvena dīpitā ti veditabbā. Eten' eva ca ekekahetuphaladīpanaparihāra-
canena sabbattha ekekahetuphaladīpane payojanam veditabban ti.

Etth' āha:—evam sante pi ekantāniṭṭhaphalāya sāvajjāya avijjāya katham puññāneñjābhisaṅkhārapaccayattam yujjati, na hi nimbabījato ucchu uppajjati ti? Katham na yujjissati? Likasmim hi

Viruddho c' āviruddho ca, sadisāsadisō tathā,

dhammānam paccayo siddho vipākā eva te ca na.

Dhammānam hi ṭhānasabhāvakiccādi-viruddho c' āviruddho ca paccayo loke siddho, purimacittam hi aparacittassa ṭhānaviruddho, paccayo purimasippādi-sikkhā ca pacchā pavattamānānam sippādi-kiriyānam, kammam rūpassa sabhāva-viruddho paccayo. Khirādīni ca dadhi-ādīnam, āloko cakkuviññāṇassa kiccaviruddho. Gulādayo ca āsavādīnam, cakkhurūpādayo pana cakkhuviññāṇādīnam ṭhānaviruddhā paccayā. Purimajavanādayo pacchimajavanādīnam sabhāvā viruddhā kiccā viruddha ca, yathā ca viruddhāviruddhā paccayā siddhā, evam sadisāsadisā pi, sadisam eva hi utu-āhāra-saṅkhātam rūpam rūpassa paccayo. Sālibījādīni ca sāliphalādīnam, asadisam pi rūpam arūpassa arūpaṇi ca rūpassa paccayo hoti. Golomāviloma-visāṇa-dadhi-tila-piṭṭhādīni ca dabbhabhūtinakādīnam. Yesā ca dhammānam te viruddhāviruddhasadisāsadisā paccayā, na te dhammā tesam dhammānam vipākā eva. Iti ayam avijjā vipākavasena ekantāniṭṭhaphalā sabhāvavasena sāvajjā pi samānā sabbesam pi etesam puññābhisaṅkhārādīnam yathānurūpam ṭhānakiccasaṅkhāva-viruddhāviruddhapaccayavasena sadisāsadisapaccayavasena ca paccayo hoti ti veditabbā.

So c' assā paccayabhāvo, yassa hi dukkhādisu avijjāsaṅkhātam aññāṇam appahīnam hoti, so dukkhe tāva pubbantādisu ca aññāṇena

samsāradukkhaṃ sukhasaññāya gahetvā tassa hetubhūte tividhe pi saṅkhāre ārabhatī ti ādinā nayena vutto eva.

Api ca ayaṃ añño pi pariyāyo:

Cutūpāte samsāre saṅkhārānañ ca lakkaṇe,
yo paṭīcasamuppanna-dhammesu ca vimuyhati.
Abhisāṅkharoti so ete saṅkhāre tividhe yato,
avijjā paccayo tesam tividhānaṃ ayaṃ tato ti.

Kathaṃ pana yo etesu vimuyhati, so tividhe p' ete saṅkhāre karotī ti ce? Cutiyā tāva vimūlho sabbattha khandhānaṃ bhedo maraṇaṃ ti cutiṃ agaṇhanto: satto marati, sattassa dehantarasaṅkamaṇaṃ ti ādini vikappeti. Upapāte vimūlho sabbattha khandhānaṃ pātubhāvo jātī ti upapātaṃ agaṇhanto: satto uppajjati, sattassa navasarīrapātubhāvo ti ādini vikappeti. Samsāre vimūlho yo esa:

Khandhānañ ca paṭipāṭi dhātu-āyatanāna ca,
abbocchinnaṃ vattamānaṃ samsāro ti pavuccatī ti.

Evam vaṇṇito samsāro. Taṃ evaṃ agaṇhanto: ayaṃ satto asmā lokā paraṃ lokam gacchatī, parasmā lokā imaṃ lokam āgacchatī ti ādini vikappeti. Saṅkhārānaṃ lakkaṇe vimūlho saṅkhārānaṃ sabhāvalakkaṇaṃ sāmāññalakkaṇaṃ ca agaṇhanto saṅkhāre attato attaniyato dhuvato sukhatō subhatō vikappeti. Paṭīcasamuppanna-dhammesu vimūlho avijjādihi saṅkhārādīnaṃ pavattiṃ agaṇhanto: attā jānāti vā na jānāti vā; so eva karoti ca kāreti ca; paṭisandhiyaṃ uppajjati, tassa aṇu issarādayo kalalādi-bhāvena sarīraṃ saṇṭhapentā indriyāni sampādentī, so indriyasampanno phusati vediyatī taṇhīyatī upādiyatī ghaṭīyatī; so puna bhavantare bhavatī ti vā; sabbe sattā niyatī-sangatibhāvaparīnatā ti vā vikappeti. So avijjāya andhīkato evaṃ vikappento, yathā nāma andho pathaviyaṃ vicaranto maggaṃ pi amaggaṃ pi thalam pi ninnam pi samam pi visamam pi paṭipajjati, evaṃ puññaṃ pi apuññaṃ pi āneñjābhisaṅkhāraṃ pi abhisāṅkharotī ti.

Ten' etaṃ vuccatī:

Yathā pi nāma jaceandho naro aparīṇāyako,
ekadā yāti maggena kummaggenā pi ekadā,
samsāre samsaraṃ bālo tathā aparīṇāyako,
karotī ekadā puññaṃ apuññaṃ api ekadā,
yadā ca ñatvā so dhammaṃ saccāni abhisamessatī,
tadā avijjūpasamā upasanto carissatī ti.

*Ayaṃ aviññāpaccayā saṅkhārā ti padasmim
vitthārakathā mukhaṃ.*

*Saṅkhārapaccayā viññāṇa-pade viññāṇan ti cakkhuvīññāṇādi
chabbidham. Tattha cakkhuvīññāṇaṃ kusalavipākam akusalavi-
pākan ti' duvidham hoti, tathā sota-ghāna-jivhā-kāyaviññāṇāni.
Manovīññāṇam kusalākusalavipākā dve mano-dhatuyo, tisso ahetu-
kamanovīññāṇadhātuyo, atthā sahetu-kāni kāmāvacaravipākacittāni,
pañca rūpāvacarāni, cattāri arūpāvacarāni ti bhāvisati-vidham hoti.
Iti imehichahi viññāṇehi sabbāni pi battimsa lokiyavipākaviññāṇam
sangahitāni honti. Lokuttarāni pana vaṭṭakathāya na yujjanti ti na
gahitāni.*

Tattha siyā:—katham pan' etaṃ jānitabbam idaṃ vuttappakāram
viññāṇam saṅkhārapaccayā hoti ti? Upacita-kammābhāve vipākā-
bhāvato vipākam b' etaṃ, vipākā ca na upacitakammābhāve
uppajjati. Yadi uppajjeyya, sabbesaṃ sabbavipākāni uppajjeyyuṃ;
na ca uppajjanti ti jānitabbam etaṃ saṅkhārapaccayā, idaṃ viññāṇam
hoti ti.

Katarasa saṅkhārapaccayā, kataram viññāṇan ti ce? Kāmāvacā-
rapuññābhisaṅkhārapaccayā tāva kusalavipākāni pañca cakkhuvīññā-
ṇādīni, manovīññāṇe ekā manodhātu, dve manovīññāṇadhātuyo
atthā kāmāvacaravipākāni ti soḷasa. Yath' āha:—*kāmāvacarassa
kusalassa kammassa katattā upacitattā vipākam cakkhuvīññāṇam
uppannam hoti. Sota-, ghāna-, jivhā-, kāyaviññāṇam . . . vipākā
manodhātu uppannā hoti . . . somanassasahagatā manovīññāṇadhātu
uppannā hoti . . . upekkhāsahagatā manovīññāṇadhātu uppannā
hoti . . . somanassasahagatā ñāṇasampayuttā . . . somanassasahagatā
ñāṇasampayuttā sasaṅkhārena . . . somanassasahagatā ñāṇavippa-
yuttā . . . somanassasahagatā ñāṇavippayuttā sasaṅkhārena . . . upekkhā-
sahagatā ñāṇasampayuttā . . . upekkhāsahagatā ñāṇasampayuttā sasaṅ-
khārena . . . upekkhāsahagatā ñāṇavippayuttā . . . upekkhāsahagatā ñāṇa-
vippayuttā sasaṅkhārenā ti. Rūpāvacarapūññābhisaṅkhārapaccayā
pana pañca rūpāvacaravipākāni. Yath' āha:—*tass' eva rūpāvacarassa
kusalassa kammassa katattā upacitattā vipākam vivicc' eva kāme hi
paṭhamam jhānam . . . pe . . . pañcamaṃ jhānam upasampajja viharati
ti. Evaṃ puññābhisaṅkhārapaccayā ekavīsatividham viññāṇam hoti.
Apuññābhisaṅkhārapaccayā pana akusalavipākāni pañca cakkhuvīññā-
ṇādīni, ekā manodhātu, ekā manovīññāṇadhātu ti evaṃ satta-vidham
viññāṇam hoti. Yath' āha:—*akusalassa kammassa katattā upacitattā***

vipākam cakkhuvinnānam uppannam hoti... sota-, ghāna-, jivhā-, kāya-vinnānam... vipākā mano-dhātu... vipākā manovinnānadhātu uppannā hoti ti. Aneñjābhisankhārapaccayā pana cattāri arūpavi-pākāni ti evaṃ catubbidham vinnānam hoti. Yath' āha:—*tass' eva arūpāvacarassa kusalassa kammassa katattā upacitattā vipākam sabbaso rūpasānnānam samatikkamā... ākāśānañcāyatanasaññāsahagatam, ... vinnānañcā... ākiñcaññā... nevasāññā-nāsaññāyatanasahagatam sukhassa ca dukkhassa ca pahānā... catuttham jhānam upasampajja viharatī* ti. Evaṃ sankhārapaccayā yam vinnānam hoti, tam ñatvā idāni 'ssa evaṃ pavatti veditabbā.

Sabbam eva hi idaṃ pavattipaṭisandhivasena dvedhā pavattati. Tattha: dve pañca vinnānāni, dve manodhātuyo, somanassasahagatā ahetukamanovinnānadhātū ti imāni terasa pañca vokārabhave pavattiyam yeva pavattanti; sesāni ekūnavīsati tisu bhavesu yathānu-rūpaṃ pavattiyam pi paṭisandhiyam pi pavattanti. Kathaṃ? Kusalavipākāni tāva cakkhuvinnānādini pañca kusalavipākena akusalavipākena vā nibbattassa yathākkamaṃ paripākam upagatindri-yassa cakkhādinaṃ āpāthagatam iṭṭham iṭṭhamajjhataṃ vā rūpādi-ārammaṇam ārabba cakkhādi-pasādam nissāya dassana-savana-ghāyana-sāyana-phusanakiccaṃ sādhayamānāni pavattanti. Tathā akusalavipākāni pañca. Kevalaṃ hi tesam anīṭṭham anīṭṭhamajj-hattaṃ vā ārammaṇam hoti. Ayam eva viseso. Dasa pi e' etāni niyatadvārārammaṇavatthuṭṭhānāni niyatakiccaṃ' eva ca bhavanti. Tato kusalavipākānam cakkhuvinnānādini anantarā kusala-vipākā manodhātu tesam yeva ārammaṇam ārabba hadayavatthum nissāya sampapaṭicchana-kiccaṃ sādhayamānā pavattati; tathā akusalavipākānam anantarā akusalavipākā. Idañ ca pana dvayaṃ aniyatadvārārammaṇam, niyatavatthuṭṭhānam, niyatakiccaṃ ca hoti. Somanassasahagatā pana ahetukamanovinnānadhātu kusalavipaka-manodhātuyā anantarā tassā eva ārammaṇam ārabba hadayavatthum nissāya santīraṇakiccaṃ sādhayamānā chasu dvāresu balavārammaṇe kāmāvacarasattānam yebhuyyena lobhasampayuttajavanāvasāne bhavangavīthiṃ pacchinditvā javanena gahitārammaṇe tadārammaṇa-vasena sakim vā dvikkhattum vā pavattati ti Majjhimatṭhakathāyaṃ vuttaṃ. Abhidhammatṭhakathāyaṃ pana tadārammaṇe dve cittavārā āgatā. Idaṃ pana cittaṃ *tadārammaṇan* ti ca *piṭṭhibhavangan* ti cāti dve nāmāni labhati. Aniyatadvārārammaṇam niyatavatthukam aniya-tatṭhānakiccaṃ ca hoti ti. Evaṃ tāva terasa pañcavokārabhave pavattiyam yeva pavattanti ti veditabbāni. Sesesu ekūnavīsatiyā na

kiñci attano anurūpāya paṭisandhiyā na pavattati. Pavattiyam pana kusalākusalavipākā tāva dve ahetukamanoviññāṇadhātuyo pañcadvāre kusalākusalavipākamanodhātūnaṃ anantarā santīraṇakiccam, chasu dvāresu pubbe vuttanayen' eva tadārammaṇakiccam, attanā dinnapaṭisandhito uddhaṃ asatibhavangupacchedake cittuppāde bhavangakiccam, ante cutikiccaṃ cā ti cattāri kiccāni sādhayamānā niyatavatthukā aniyatadvārārammaṇaṭṭhānakiccā hutvā pavattanti. Attha kāmāvacarasahetukacittāni vuttanayen' eva chasu dvāresu tadārammaṇakiccam, attanā dinnapaṭisandhito uddhaṃ asatibhavangupacchedake cittuppāde bhavangakiccam, ante cutikiccaṃ cā ti tīni kiccāni sādhayamānāni niyatavatthukāni aniyatadvārārammaṇaṭṭhānakiccāni hutvā pavattanti. Pañca rūpāvacarāni cattāri ca āruppāni attanā dinnapaṭisandhito uddhaṃ asatibhavangupacchedake cittuppāde bhavangakiccam, ante cutikiccaṃ cā ti kiccadvayaṃ sādhayamānāni pavattanti. Tesu rūpāvacarāni niyatavatthārammaṇāni aniyataṭṭhānakiccāni, itarāni niyatavatthukāni niyatārammaṇāni aniyataṭṭhānakiccāni hutvā pavattanti ti evaṃ tāva battimsavidham pi viññāṇaṃ pavattiyam saṅkhārapaccayā pavattati.

Tatrā 'ssa te te saṅkhārā kammaṇapaccayena ca upanissayapaccayena ca paccayā honti. Yaṃ pana vuttaṃ: sesesu ekūnavisatiyā na kiñci attano anurūpāya paṭisandhiyā na pavattati ti, taṃ atisankhittatā dubbijānaṃ ten' assa vitthāranayadassanattaṃ vuccati: (1) Kati paṭisandhiyo? (2) Kati paṭisandhicittāni? (3) Kena kattha paṭisandhi hoti? (4) Kiṃ paṭisandhiyā ārammaṇaṃ ti?

(1) Asaññapaṭisandhiyā saddhiṃ vīsati paṭisandhiyo. Vuttappakārān' eva ekūnavīsati paṭisandhicittāni. Tattha akusalavipākāya ahetukamanoviññāṇadhātuyā apāyesu paṭisandhi hoti. Kuslavipākāya manussaloke jaccandhajāti badhirajāti ummattakajāti eḷamūganapumsakādīnaṃ aṭṭhahi sahetukakāmāvacaravipākehi devesu c' eva manussesu ca puññavantānaṃ paṭisandhi hoti. Pañcahi rūpāvacaravipākehi rūpībrahmaloke, catūhi arūpāvacaravipākehi arūpaloke ti. Yena ca yattha paṭisandhi hoti, sā eva tassa arūpāpaṭisandhi nāma. Saṅkhepato pana paṭisandhiyā tīni ārammaṇāni honti atītaṃ, paccuppannaṃ na vattabbaṃ ca, asaññapaṭisandhi anārammaṇā ti. Tattha viññāṇapañcāyatana-neva-saññānāsaññāyatana-paṭisandhīnaṃ atītaṃ eva ārammaṇaṃ, dasannaṃ kāmāvacarānaṃ atītaṃ vā paccuppannaṃ vā. Sesānaṃ na vattabbam eva. Evaṃ tīsu ārammaṇesu pavattamānā pana paṭisandhi, yasmā atītārammaṇassa vā navattabbārammaṇassa vā cuticittassa anantaram eva pavattati, paccuppannārammaṇaṃ

pana cuticittam nāma n' atthi, tasmā dvīsu ārammaṇesu aññatarārammaṇāya cutiyā anantarā tīsu ārammaṇesu aññatarārammaṇāya paṭisandhiyā sugatiduggati-vasena pavattanākāro veditabbo. Seyyathidaṃ : kāmāvacarasugatiyam tāva t̥hitassa pāpakammīno puggalassa; tāni 'ssa tasmim samaye olambanti ti ādivacanato maraṇamañce nipannassa yathūpacitam pāpakammaṃ vā kammanimittam vā manodvāre āpātham āgacchati, tam ārabha uppannāya tadārammaṇapariyosānāya javanavīthiyā anantaram bhavangavisayam ārammaṇam katvā cuticittam uppajjati. Tasmim niruddhe tad-eva āpāthagatam kammaṃ vā, kammanimittam vā ārabha anupacchinnakilesabalavinamitam duggatipariyāpannam paṭisandhicittam uppajjati. Ayam atitārammaṇāya cutiyā anantarā atitārammaṇā paṭisandhi.

Aparassa maraṇasamaye vuttappakāra-kammavasena narakādisu aggijālavanṇādikaṃ duggatinimittam manodvāre āpātham āgacchati. Tasmā, dvikkhattum bhavaṅge uppajjitvā niruddhe, tam ārammaṇam ārabha ekaṃ āvajjanam maraṇassa āsannabhāvena mandībhūtavagattā pañca javanāni dve tadārammaṇāni ti tīni vīthiccittāni uppajjanti. Tato bhavangavisayam ārammaṇam katvā ekaṃ cuticittam, ettavatā ekādasā cittakkhaṇā atitā honti. Ath' assa avasesa pañca-cittakkhaṇāyuke tasmim yeva ārammaṇe paṭisandhi cittam uppajjati. Ayam atitārammaṇāya cutiyā anantarā paccuppannārammaṇā paṭisandhi.

Aparassa maraṇasamaye pañcannam dvārānam aññatarasmim rāgādihetubhūtam hīnam ārammaṇam āpātham āgacchati. Tassa yathākkamena uppanne votthapanāvasāne maraṇassa āsannabhāvena mandībhūtavagattā pañca javanāni dve tadārammaṇāni ca uppajjanti. Tato bhavangavisayam ārammaṇam katvā ekaṃ cuticittam. Ettavatā ca dve bhavangāni, āvajjanam, dassanam, sampañicchanam, santīraṇam, votthapanam, pañca javanāni, dve tadārammaṇāni, ekaṃ cuticcittam ti pañcadasa cittakkhaṇā atitā honti. Ath' āvasesaekacittakkhaṇāyuke tasmim yeva ārammaṇe paṭisandhi-cittam uppajjati. Ayam pi atitārammaṇāya cutiyā anantarā paccuppannārammaṇā paṭisandhi. Esa tāva atitārammaṇāya sugati-cutiyā anantarā atitapaccuppannārammaṇāya duggati-paṭisandhiyā pavattanākāro.

Duggatiyam t̥hitassa pana upacitānavajjakammassa vuttanayen' eva tam anavajjakammaṃ vā kammanimittam vā manodvāre āpātham āgacchati ti kaṇhapakkhe sukkapakkham t̥hapetvā sabbam purimanayen' eva veditabbam. Ayam atitārammaṇāya duggati-cutiyā

anantarā atītapaccuppannārammaṇāya sugati-paṭisandhiyā pavattan-ākāro.

Sugatiyaṃ t̥hitassa pana upacitānavajjakammassa: tāni 'ssa tasmim̐ samaye olambantī ti ādivacanato maraṇamañce nipannassa yathūpacitaṃ anavajjakammaṃ vā kammanimittam̐ vā manodvāre āpātham āgacchati, tañ ca kho upacitakāmāvacarānavajjakammass' eva. Upacitamahaggatakammassa pana kammanimittam̐ eva āpātham āgacchati, tam̐ ārabbha uppannāya tadārammaṇapariyosānāya suddhāya vā javanavīthiyā anantaram̐ bhavaṅgavisayaṃ ārammaṇam̐ katvā cuticittam̐ uppajjati, tasmim̐ niruddhe tam̐ eva āpāthagatam̐ kammaṃ vā kammanimittam̐ vā ārabbha anupacchinna-kilesabalavinamitam̐ sugatipariyāpannam̐ paṭisandhicittam̐ uppajjati. Ayam̐ atītārammaṇāya cutiyā anantarā atītārammaṇā vā na-vattabbarammaṇā vā paṭisandhi.

Aparassa maraṇasamaye kāmāvacara-anavajjakammavasena manussaloke mātukucchivaṇṇasaṅkhātam̐ vā devaloke uyyāna-vimāna-kapparukkhādi-vaṇṇasaṅkhātam̐ vā, sugati-nimittam̐ manodvāre āpātham āgacchati. Tassa duggati-nimitte dassitānukkamen' eva cuticittānantaram̐ paṭisandhi-cittam̐ uppajjati. Ayam̐ atītārammaṇāya cutiyā anantarā paccuppannārammaṇā paṭisandhi.

Aparassa maraṇasamaye ñātakā: ayam̐, tāta, tavatthāya Buddhapūjā kariyati, cittam̐ pasādehī ti vatvā pupphadāmapaṭākādivasena rūpārammaṇam̐ vā, dhammasavanatūriya-pūjādivasena saddārammaṇam̐ vā, dhūmavāsagandhādivasena gandhārammaṇam̐ vā: idam̐, tāta, sāyassu tavatthāya dātabba-deyyadhamman ti vatvā, madhuphāṇitādivasena rasārammaṇam̐ vā: idam̐, tāta, phusassu tavatthāya dātabba-deyyadhamman ti vatvā, cīnapaṭṭasomārapaṭādivasena phoṭṭhabbarammaṇam̐ vā pañcadvāre upasaṃharanti. Tassa tasmim̐ āpāthagate rūpādi-ārammaṇe yathākkamena uppannavotthapanāvasāne maraṇassa āsannabhāvena mandībhūtavegattā pañca javanāni dve tadārammaṇāni ca uppajjanti. Tato bhavaṅgavisayaṃ ārammaṇam̐ katvā ekam̐ cuticittam̐, tadavasāne tasmim̐ yeva ekacittakkhaṇaṭhitike ārammaṇe paṭisandhicittam̐ uppajjati. Ayam̐ pi atītārammaṇāya cutiyā anantarā paccuppannārammaṇā paṭisandhi.

Aparassa pana pathavīkasiṇajjhānādivasena paṭiladdha-mahaggatassa sugatiyaṃ t̥hitassa maraṇasamaye kāmāvacarakusalakammakammanimitta-gatinimittānam̐ vā aññataram̐ pathavīkasiṇādikaṃ vā nimittam̐ mahaggatacittam̐ vā manodvāre āpātham āgacchati, cakkhusotānam̐ vā aññatarasmim̐ kusaluppattihetubhūtam̐ paṇitam āramma-

ṇaṃ āpātham āgacchati. Tassa yathākkamena uppannavotthapanāvasāne maraṇassa āsannabhāvena mandībhūtavagattā pañca javanāni uppajjanti. Mahaggaṭagatikānaṃ pana tadārammaṇaṃ n' atthi, tasmā javanānantaraṃ yeva bhavaṅgavisayaṃ ārammaṇaṃ katvā ekaṃ cuticittaṃ uppajjati. Tass' āvasāne kāmāvacaramahaggaṭasugatināṃ aññatarasugatipariyāpannaṃ yathūpaṭṭhitesu ārammaṇesu aññatarārammaṇaṃ paṭisandhicittaṃ uppajjati. Ayaṃ navatṭabbārammaṇāya sugati-cutiyā anantarā atīta-paccuppannavatṭabbārammaṇāni aññatarārammaṇā paṭisandhi. Etenānusārena āruppacutiyā pi anantarā paṭisandhi veditabbā. Ayaṃ atīta-navatṭabbārammaṇāya sugati-cutiyā anantarā atīta-na-vatṭabba-paccuppannārammaṇāya paṭisandhiyā pavattanākāro.

Duggatiyaṃ tṭhitassa pana pāpakammīno vuttanayen' eva taṃ kammaṃ, kammaṇimittam, gatinimittam vā manodvāre, pañcadvāre vā pana akusaluppattihetubhūtaṃ ārammaṇaṃ āpātham āgacchati. Ath' assa yathākkamena cuticittāvasāne duggati-pariyāpannaṃ tesu ārammaṇesu aññatarārammaṇaṃ paṭisandhi-cittaṃ uppajjati. Ayaṃ atītārammaṇāya duggati-cutiyā anantarā atītapaccuppannārammaṇāya paṭisandhiyā pavattanākāro ti.

Ettāvata ekūnavīsatividhassā pi viññāṇassa paṭisandhivasena pavatti dīpitā hoti. Tayidaṃ sabbam pi evaṃ:

Pavattamānaṃ sandhimhi dvedhā kammena vattati,
missādīhi ca bhedehi bhedassa duvidhādiko.

Idaṃ hi ekūnavīsatividham pi vipākaviññāṇaṃ paṭisandhim p pavattamānā dvedhā kammena vattati. Yathāsakaṃ hi etassa janakakammaṃ nānākkhaṇikakammappaccayena c' eva upanissayapaccayena ca paccayo hoti. Vuttaṃ h' etaṃ: *kusalākusalaṃ kammaṃ vipākassa upanissayapaccayena paccayo ti*. Evaṃ vattamānassa pan' assa missādīhi bhedehi duvidhādiko pi bhedo veditabbo. Seyyathidaṃ: idaṃ hi paṭisandhivasena ekadhā pavattamānaṃ pi rūpena saha missāmissabhedato duvidham, kāmarūpārūpabhavabhedato tividham, aṇḍajajalābuja-samsedaja-opapātikayonivasena catubbidham, gativasena pañcavidham, viññāṇaṭṭhitivasena sattavidham, sattāvāsavasena atṭhavidham hoti. Tattha:

Missam dvidhā bhāvabhedaṃ sabhāvaṃ tattha ca dvidhā,
dve vā tayo vā dasakā omato ādinā saha.

Missam dvidhā bhāvabhedaṃ ti yaṃ h' etaṃ ettha aññatra arūpabhavārūpamissam paṭisandhiviññāṇaṃ uppajjati, taṃ rūpabhava

itthindriya-purisindriyasankhātena bhāvena vinā uppattito. Kāma-bhave aññatra jātipaṇḍaka-paṭisandhiyā bhāvena saha uppattito sabhāvaṃ abhāvan ti duvidhaṃ hoti.

Sabhāvaṃ tattha ca dvidhā ti tatthā pi ca yaṃ sabhāvaṃ, taṃ itthi-purisabhāvānaṃ aññatarena saha uppattito duvidhaṃ eva hoti.

Dve vā tayo vā dasakā omato ādinā sahā ti yaṃ h'etaṃ ettha missaṃ amissaṃ ti dvaye ādibhūtaṃ rūpamissaṃ paṭisandhiviññānaṃ, tena saha vatthukāyadasakavasena dve vā vatthu-kāyabhāvadasakavasena tayo vā dasakā omato uppajjanti, n' atthi ito paraṃ rūpapari-hānī ti. Taṃ pan' etaṃ evaṃ omakaparimāṇaṃ uppajjamānaṃ aṇḍaja-jalābujanāmikāsu dvīsu yonisū jāti-unṇāya ekena aṃsunā uddhaṭasappimaṇḍappamāṇaṃ kalalan ti laddhasankhaṃ hutvā uppajjati. Tattha yonīnaṃ gativasena sambhavabhedo veditabbo. Etāsu hi:

Niraye bhummaṃ vajjesu devesu ca na yoniyo,
tisso purimikā honti catasso pi gatittaye.

Tattha *devesu cā* ti ca saddena yathā niraye ca bhummaṃ vajjesu ca devesu, evaṃ nijjhāmatanḥhikapetesu ca purimikā tisso yoniyo na santī ti veditabbā. Opapātikā eva hi te honti. Sese pana tiracchānapettivisayamanussasaṅkhāte gatittaye pubbe vajjitabhummadevesu ca catasso pi yoniyo honti. Tattha:

Tiṃsa nava o' eva rūpīsu satta ti ukkaṃ satottha rūpāni,
saṃsedupapātayonisu atha vā avakaṃsato tiṃsa.

Rūpī brahmesu tāva opapātikayonikesu cakkhusotavattthudasa-kānaṃ jīvitanaṃ vakkassa cā ti catunnaṃ kalāpānaṃ vasena tiṃsa ca nava ca paṭisandhiviññānena saha rūpāni uppajjanti. Rūpī brahme pana ṭhapetvā, aññesu saṃsedaja-opapātikayonikesu ukkaṃsato cakkhu-sota-ghāna-jīvhā-kāyavattthubhāvadasakānaṃ vasena sattati; tāni ca niccaṃ devesu.

Tattha vaṇṇo gandho raso ojā catasso cā pi dhātuyo cakkhuppa-sādo jīvitanaṃ ti ayaṃ dasa rūpaparimāṇo rūpapuñño cakkhudasako nāma. Evaṃ sesā veditabbā. Avakaṃsato pana jaccandhabadhira-aghānaka-napumsakassa jīvhā-kāya-vattthudasadakānaṃ vasena tiṃsa-rūpāni uppajjanti. Ukkāṃsāvakaṃsānaṃ pana antare anurūpato vikappo veditabbo. Evaṃ viditvā puna:

Khandhārammaṇagatīhetu vedanā-pīti-vitakkavicārehi
bhedaḥbhedaṃ veditabbā cutisandhīnaṃ pariññeyyo.

Yā h' esā missāmissato duvidhā paṭisandhi, yā ca assā atītānantarā cuti, tāsam imehi khandhādihi bhedābhedaviseso ñātabbo ti attho. Kathaṃ? Kadāci hi catukkhandhāya āruppacutiyā anantarā catukkhandhā va ārammaṇato pi abhinnāpaṭisandhi hoti, kadāci amahaggata-bahiddhārammaṇāya mahaggata-ajjhataṭṭārammaṇā. Ayaṃ tāva arūpabhūmīsu yeva nayo. Kadāci pana catukkhandhāya arūpacutiyā anantarā pañcakkhandhā kāmāvacarapaṭisandhi. Kadāci pañcakkhandhāya kāmāvacaracutiyā rūpāvacaracutiyā vā anantarā catukkhandhā arūpapaṭisandhi. Evaṃ atītārammaṇāya cutiyā paccuppannārammaṇā paṭisandhi. Ekaccasugati-cutiyā ekaccaduggati-paṭisandhi. Ahetukacutiyā sahetukapaṭisandhi. Duhetukacutiyā tihetukapaṭisandhi. Upekkhā sahaḡatacutiyā somanassa-sahaḡatapaṭisandhi. Appītikacutiyā sappītikapaṭisandhi. Avitakkacutiyā savitakkapaṭisandhi. Avicāracutiyā savicārapaṭisandhi. Avitakkāvicāracutiyā savitakkasavicārapaṭisandhi ti tassa tassa viparītato ca yathāyogaṃ yojetabbaṃ.

Laddhapaccayaṃ iti dhammamattam etaṃ bhavantaram upeti, nā 'ssa tato saṅkanti na tato hetuṃ vinā hoti.

Iti h' etaṃ laddhapaccayaṃ rūpārūpadhammamattam uppajjamānaṃ bhavantaram upeti ti vuccati, na satto, na jīvo, tassa ca nā pi atītābhavato idha saṅkanti atthi, nā pi tato hetuṃ vinā idha pātubhāvo.

Tayidaṃ pākaṭena manussacutipāṭisandhikkamena pakāsayissāma. Atītābhavasmiṃ hi sarasena upakkamena vā samāsannamaraṇassa asayhānaṃ sabbaṅgapaccaṅgasandhibandhanacchedakānaṃ mārānantikavedanā sattānaṃ sannipātaṃ asahantassa, ātape pakkhittaharītālapaṇṇaṃ iva, kamena upasussamāne sarīre, niruddhesu cakkhādisu indriyesu, hadayaavatthumatte paṭiṭṭhitesu kāyindriya-manindriya-jīvitindriyesu, taṃ-khaṇāvasesahadayaavatthusannissitaṃ viññāṇaṃ garukasamāsevitassannapubbakatānaṃ aññataraṃ laddhāvasesappaccayasāṅkhārāsāṅkhātaṃ kammaṃ tadupaṭṭhāpitaṃ vā kammanimitta-gatīnimittasāṅkhātaṃ visayaṃ ārabba pavattati, tad evaṃ pavattamānaṃ taṇhāvijjānaṃ appahīnattā avijjāpaṭicchāditādinave tasmīṃ visaye taṇhā nameti, sahaḡātāsāṅkhārā khipanti, taṃ santativasena taṇhāya namīyamānaṃ, saṅkhārehi khipamānaṃ, orimatīrarukkhavinībandharajjuma ālambitvā mātīkāṭikkamako viya, purimaṃ ca nissayaṃ jahati aparaṃ ca kammaṣamutṭhāpitaṃ nissayaṃ assādayamānaṃ vā anassādayamānaṃ vā, ārammaṇādihi yeva

paccayehi pavattatī ti. Ettha ca purimaṃ cavanato cuti, pacchimam bhavantarādi-paṭisandhānato paṭisandhī ti vuccati. Tad etaṃ nā pi purimabhavā idhāgatam, nā pi tato kammasaṅkhārantivisayādi-hetum vinā pātubhūtan ti veditabbam.

Siyum nidassanān' ettha paṭighosādikā atha,
santānabandhato n' atthi ekatā na pi nānatā.

Ettha c'etassa viññāṇassa purimabhavato idha anāgamane atītabhavapariyāpannahetūhi ca uppāde paṭighosa-padīpa-muddā-paṭibimbappakārā dhammā nidassanāni siyum. Yathā hi paṭighosa-padīpa-muddā-chāyā saddādi-hetukā honti, aññatra agantvā va honti, evam eva idaṃ cittaṃ. Ettha ca *santānabandhato n' atthi ekatā nā pi nānatā*. Yadi hi santānabandhe sati ekantam ekatā bhaveyya, na khīraṭo dadhi sambhūtam siyā, athā pi ekantanānatā bhaveyya, na khīrassādhīno dadhi siyā; esa nayo sabbahetusamuppannesu. Evañ ca sati sabbalokavohāralopo siyā, so ca anīṭṭho; tasmā ettha na ekantam ekatā vā nānatā vā upagantabbā ti.

Etth' āha: nanu evaṃ asaṅkanti pātubhāve sati ye imasmim manussattabhāve khandhā, tesam niruddhattā, phalapaccayassa ca kammassa tattha agamanato aññassa aññato ca taṃ phalaṃ siyā, upabhuñjake ca asati kassa taṃ phalaṃ siyā? Tasmā na sundaram idaṃ vidhānan ti. Tatrīdaṃ vuccati:

Santāne yaṃ phalaṃ etaṃ n' aññassa na ca aññato,
bījānaṃ abhisāṅkhāro etass' atthassa sādhaḷo.

Ekasantānasmim hi phalaṃ uppajjamānaṃ tattha ekanta-ekattanānattānaṃ paṭisiddhattā *aññassā* ti vā *aññato* ti vā na hoti. Etassa ca pan' atthassa bījānaṃ abhisāṅkhāro sādhaḷo. Ambabī-jādinam hi abhisāṅkhāresu katesu tassa bījassa santāne ladhapaccayā kālantare phalaviseso uppajjamāno, na aññabījānaṃ, nā pi aññābhisāṅkhārapaccayā uppajjati, na ca tāni bījāni abhisāṅkhārā phalaṭṭhānaṃ pāpuṇāti; evaṃ sampadam idaṃ veditabbam.

Vijjāsipposadhādihi cā pi bālasarīre upayuttehi kālantare vuḍḍha-sarīrādisu phalaṃ detī ti ayam attho veditabbo.

Yam pi vuttaṃ: upabhuñjake ca asati kassa taṃ phalaṃ siyā ti? tattha:

Phalass' uppattiyā eva siddhā bhuñjakasammuti,
phaluppādena rukkhassa yathā phalati sammuti.

Yathā hi rukkhasaṅkhātānaṃ dhammānaṃ ekadesabhūtassa rukkhaphalassa uppattiyā eva rukkho phalatī ti vā phalito ti vā vuccati,

tathā devamanussaṅkhātānaṃ khandhānaṃ ekadesabhūtaṃ upa-
bhogaṅkhātassa sukhadukkhaphalassa uppāden' eva devo manusso
vā upabhuñjati ti vā sukhito dukkhito ti vā vuccati, tasmā na ettha
aññena upabhuñjakena nāma koci attho atthi ti. Yo pi vadeyya:—
evaṃ sante pi ete saṅkhārā vijjamānā vā phalassa paccayā siyūṃ,
avijjamānā vā; yadi ca vijjamānā pavattikkhaṇe yeva nesam vipākena
bhavitabbam, atha avijjamānā pavattito pubbe pacchā ca niccam
phalāvahā siyū ti—so evaṃ vattabbo:

Katattā paccayā ete na ca niccam phalāvahā,
pāṭibhogādikaṃ tattha veditabbam nidassanam.

Katattā yeva hi saṅkhārā attano phalassa paccayā honti, na
vijjamānattā avijjamānattā vā. Yath' āha:—*kāmāvaccarassa*
kusalassa kammassa katattā upacitattā vipākaṃ cakkhaviññāṇam
uppannam hoti ti ādi. Yathārahassa ca attano phalassa paccayā
huvā na puna phalāvahā honti vipakkavipākattā. Etassa c' atth-
assa vibhāvane idaṃ pāṭibhogādikaṃ nidassanam veditabbam.
Yathā hi loke yo kassaci atth' assa niyyātanattham pāṭibhogo hoti,
bhaṇḍam vā kiṇāti, iṇam vā gaṇhāti, tassa taṃ kiriyākaraṇamattam
eva tad-atthaniyyātanādīhi paccayo hoti, na kiriyāya vijja-
mānattam avijjamānattam vā, na ca tad-atthaniyyātanādito param pi
dhārako va hoti. Kasmā? Niyyātanādīnam katattā. Evaṃ katattā
va saṅkhārā pi attano phalassa paccayā honti, na ca yathārahaṃ
phaladānato param pi phalāvahā hontī ti.

Ettāvataṃ missāmissavasena dvedhā pi vattamānassa paṭisandhi-
viññāṇassa saṅkhārapaccayā pavatti dīpitā hoti.

Idāni sabbe sveva tesu battimsavipākaviññāṇesu sammohavi-
ghātattam:

Paṭisandhi pavattīnam vasen' ete bhavādisu,
vijānitabbā saṅkhārā yathā yesaṃ ca paccayā.

Tattha tayo bhavā, catasso yoniyo, pañca gatiyo, satta viññā-
ṇatthitiyo, nava sattāvāsā ti ete *bhavādayo* nāma. Etesu bhavādisu
paṭisandhiyam pavatte ca ete yesam vipākaviññāṇānam paccayā,
yathā ca paccayā honti, tathā vijānitabbā ti attho.

Tattha puññābhisaṅkhāre tāva kāmāvacara-aṭṭha-cetanā-bhedo
puññābhisaṅkhāro avisesena kāmabhavesu gatiyam navannam vipāka-
viññāṇānam paṭisandhiyam nānakkhaṇīkakammapaccayena c' eva
upanissayapaccayena cā ti dvedhā paccayo. Rūpāvacarapañcakupā-
cetanābhedo puññābhisaṅkhāro rūpabhava paṭisandhiyā eva pañ-

cannam. Vuttappabhedakāmāvacaro pana kāmabhavē sugatīyaṃ upekkhāsahagatāhetumanoviññāpadhātu—vijjānaṃ s a t t a n n a ṃ parittavipākaviññāṇānaṃ vuttanāyena' eva dvedhā paccayo pavatte, no paṭisaṇḍhiyaṃ. Sveva rūpabhavē pañcannaṃ vipākaviññāṇānaṃ tath' eva paccayo pavatte, no paṭisaṇḍhiyaṃ. Kāmabhavē pana duggatīyaṃ atṭhannaṃ pi parittavipākaviññāṇānaṃ tath' eva paccayo pavatte, no paṭisaṇḍhiyaṃ.

Tattha niraye Mahāmoggallānattherassa narakacārikādisu itṭhārammaṇasamāyoge so paccayo hoti. Tiracchānesu pana petamahiddhikesu ca itṭhārammaṇaṃ labbhati yeva. Sveva kāmabhavē sugatīyaṃ solasannaṃ pi kusalavipākaviññāṇānaṃ tath' eva paccayo pavatte ca paṭisaṇḍhiyaṃ ca. Avisesena pana puññābhisaṅkhāro rūpabhavē dasannaṃ vipākaviññāṇānaṃ tath' eva paccayo pavatte ca paṭisaṇḍhiyaṃ ca. Dvādasākusalacetanābhedo puññābhisaṅkhāro kāmabhavē duggatīyaṃ ekassa viññāṇassa tath' eva paccayo paṭisaṇḍhiyaṃ, no pavatte. Channaṃ pavatte, no paṭisaṇḍhiyaṃ. Sattannaṃ pi akusalavipākaviññāṇānaṃ pavatte ca paṭisaṇḍhiyaṃ ca. Kāmabhavē pana sugatīyaṃ tesam yeva sattannaṃ tath' eva paccayo pavatte, no paṭisaṇḍhiyaṃ. Rūpabhavē catunnaṃ vipākaviññāṇānaṃ tath' eva paccayo pavatte, no paṭisaṇḍhiyaṃ. So ca kho kāmāvacare anitṭharūpadassanasaddasavanavasena, Brahmaloce pana anitṭharūpādayo nāma n' atthi. Tathā kāmāvacaradevaloce pi. Āneñjābhisaṅkhāro arūpabhavē catunnaṃ vipākaviññāṇānaṃ tath' eva paccayo pavatte ca paṭisaṇḍhiyaṃ ca. Evaṃ tāva bhavesu paṭisaṇḍhipavattīnaṃ vasena ete saṅkhārā yesaṃ paccayā, yathā ca paccayā honti. tathā jānitabbā. Eten' eva nayena yonī-ādisu pi veditabbā.

Tatrīdaṃ ādito paṭṭhāya mukhamattappakāsaṇaṃ. Imesu hi saṅkhāresu, yasmā puññābhisaṅkhāro tāva dvīsu bhavesu paṭisaṇḍhiṃ datvā sabbam attano vipākaṃ janeti, tathā aṇḍajādisu catūsu yonisu, devamanussasaṅkhātāsu dvīsu gatīsu nānattakāyā nānattasaṅñī, nānattakāyā ekattasaṅñī, ekattakāyā nānattasaṅñī, ekattakāyā ekattasaṅñī, saṅkhātāsu catūsu viññāṇaṭṭhitīsu, asaṅñasattāvāse paṇ' esa rūpamattam ev' ābhisaṅkharoti ti catūsu yeva sattāvāsesu ca paṭisaṇḍhiṃ datvā sabbam attano vipākaṃ janeti. Tasmā esa etesu dvīsu bhavesu, catūsu yonisu, dvīsu gatīsu, catūsu viññāṇaṭṭhitīsu, catūsu sattāvāsesu ca ekavīsatiyā vipāka-viññāṇānaṃ vuttanāyena' eva paccayo hoti yathāsaṃbhavaṃ paṭisaṇḍhiyaṃ pavatte ca. Apuññābhisaṅkhāro pana, yasmā ekasmiṃ yeva kāmabhavē catūsu yonisu, avasesāsu tīsu gatīsu nānattakāyā ekattasaṅñī saṅkhātāya

ekissā viññāṇaṭṭhitiyā tādisse yeva ca ekasmiṃ sattāvāse paṭisandhi-vasena vipaccati, tasmā esa ekasmiṃ bhavē catūsu yonīsu, tīsu gatisu, ekissā viññāṇaṭṭhitiyā, ekamhi ca sattāvāse sattannaṃ vipākaviññāṇaṃ vuttanayen' eva paccayo paṭisandhiyaṃ pavatte ca. Āneñjā-bhisāṅkhāro pana, yasmā ekasmiṃ yeva arūpabhavē, ekissā opapāti-kayoniyā, ekissā devagatiyā, ākāśānañcāyatanādikāsu tīsu viññā-ṇaṭṭhitisu, ākāśānañcāyatanādikesu catūsu sattāvāsesu paṭisandhi-vasena vipaccati, tasmā esa ekasmiṃ bhavē, ekissā yoniyā, ekissā gatiyā, tīsu viññāṇaṭṭhitisu, catūsu sattāvāsesu, catunnaṃ viññāṇaṃ vuttanayen' eva paccayo hoti paṭisandhiyaṃ pavatte cā ti. Evaṃ:

Paṭisandhipavattīnaṃ vasen' ete bhavādisu,

vijānitabbā saṅkhārā yathā yesaṃ ca paccayā ti.

Ayaṃ saṅkhārapaccayā viññāṇan ti padasmiṃ vitthārakathā.

Viññāṇapaccayā nāmarūpa-pade :

Vibhāgā nāmarūpaṇaṃ bhavādisu pavattito,

saṅgahā paccayanayā viññātabbo vinicchayo,

Vibhāgā nāmarūpaṇan ti ettha hi: nāman ti ārammaṇābhimukhaṃ namanato vedanādayo tayo khandhā. Rūpan ti cattāri mahābhūtāni catunnaṃ ca mahābhūtānaṃ upādāya rūpaṃ. Tesam vibhāgo Khandhaniddese vutto yevā ti. Evaṃ tāv' ettha vibhāgā nāmarūpa-ṇaṃ viññātabbo vinicchayo.

Bhavādisu pavattito ti ettha ca nāmaṃ ekaṃ sattāvāsaṃ ṭhapetvā sabbabhava-yoni-gati-viññāṇaṭṭhiti-sesasattāvāsesu pavattati. Rūpaṃ dvīsu bhavesu, catūsu yonīsu, pañcasu gatisu, purimāsu catūsu viññāṇaṭṭhitisu, pañcasu sattāvāsesu pavattati. Evaṃ pavattamāne ca etasmiṃ nāmarūpe, yasmā abhāvakagabbhaseyyakānaṃ aṇḍajānaṃ ca paṭisandhikkhaṇe vatthukāyadasakavasena rūpato dve santatisāni tayo ca arūpino khandhā pātubhavanti, tasmā tesam vitthārena rūpa-rūpato vīsati dhammā, tayo ca arūpino khandhā ti ete tevīsati dhammā viññāṇapaccayā nāmarūpan ti veditabbā.

Aggahitagahaṇena pana ekasantati sīsato nava rūpadhamme apanetvā cūddasa; sabhāvakānaṃ bhāvadasakaṃ pakkipitvā tettiṃsa; tesam pi aggahitagahaṇena santatisīsadvayato aṭṭhārasa rūpadhamme apanetvā paṇṇarasa. Yasmā ca opapātikasattesu Brahmakāyikādīnaṃ paṭisandhikkhaṇe cakkhu-sotavattthudasakānaṃ jīvitindriyanavakassa ca vasena rūpato cattāri santatisīsāni tayo ca arūpino khandhā pātubhavanti, tasmā tesam vitthārena rūpa-

rūpato ekūnacattālīsa dhammā, tayo ca arūpino khandhā ti ete dvācattālīsa dhammā *viññāṇapaccayā nāmarūpan* ti veditabbā.

Aggahitagahaṇena pana santatisīsattayato sattavīsati dhamme apanetvā pannarasa. Kāmabhave pana, yasmā sesa-opapātikānaṃ saṃsedajānaṃ vā sabhāvakaparipuṇṇāyatanaṃ paṭisandhikkhaṇe rūpato satta santatisīsāni, tayo ca arūpino khandhā pātubhavanti, tasmā tesam vitthārena rūpa-rūpato sattati dhammā, tayo ca arūpino khandhā ti ete tesattati dhammā *viññāṇapaccayā nāmarūpan* ti veditabbā.

Aggahitagahaṇena pana rūpasantatisīsacakkato catupaññāsa dhamme apanetvā ekūnavīsati, esa ukkaṃso. Avakaṃsena pana taṃ taṃ rūpasantatisīsavikalānaṃ tassa tassa vasena hāpetvā hāpetvā saṅkhepato vitthārato ca paṭisandhiyaṃ viññāṇapaccayā nāmarūpa-saṅkhā veditabbā. Arūpīnaṃ pana tayo va arūpino khandhā asaṅṅīnaṃ rūpato jīvitindriyanavakam evā ti. Esa tāva paṭisandhiyaṃ nayo.

Pavatte pana sabbattha rūpappavattidese paṭisandhicittassa tthikkhaṇe paṭisandhicittena saha pavatta-ututo utusamuṭṭhānaṃ suddhaṭṭhakam pātubhavati. Paṭisandhicittam pana rūpaṃ na samuṭṭhāpeti; taṃ hi, yathā papāte patitapuriso parassa paccayo hotum na sakkoti, evaṃ vatthudubbalatāya dubbalattā rūpaṃ samuṭṭhāpetum na sakkoti; paṭisandhicittato pana uddham paṭhama-bhavaṅgato pabhūticittasamuṭṭhānaṃ suddhaṭṭhakam. Saddapātu-bhāvakāle paṭisandhikkhaṇato ca uddham pavatta-ututo c' eva cittato ca saddanavakam. Ye pana kabaḷīṅkārahārūpajīvino gabbha-seyyakasattā, tesam:

Yaṅ c' assa bhuñjati mātā annaṃ pānaṃ ca bhojanaṃ,
tena so tattha yāpeti mātukucchigato naro ti.

Vacanato mātaraṃ ajjhoharītāhārena anugate sarīre opapātikānaṃ sabbapaṭhamam attano mukhagataṃ kheḷam ajjhoharaṇakāle āhārasamuṭṭhānaṃ suddhaṭṭhakan ti idaṃ āhārasamuṭṭhānassa suddhaṭṭhakassa utucittasamuṭṭhānānaṃ ca ukkaṃsato dvinnam navakānaṃ vasena chabbīsatividham, pubbe ekekacittakkhaṇe tikkhattum uppajjamānaṃ vuttaṃ kammaṣamuṭṭhānaṃ ca sattatividhan ti channavuti-vidham rūpaṃ, tayo ca arūpino khandhā ti samāsato navanavuti dhammā. Yasmā vā saddo aniyato kadācid-eva pātubhāvato, tasmā duvidham pi taṃ apanetvā ime sattanavuti-dhammā yathāsambhavaṃ sabbasattānaṃ *viññāṇapaccayā nāmarūpan* ti veditabbaṃ. Tesam hi

suttānam pi pamattānam pi khādantānam pi pivantānam pi divā ca rattiñ ca ete viññāṇapaccayā pavattanti, tañ ca nesam viññāṇapaccayabhāvaṃ parato vaṇṇayissāma.

Yaṃ paṇ' etam ettha kammajarūpaṃ, taṃ bhava-yoni-gati-ṭhiti-sattāvāsesu sabbapaṭhamam paṭiṭṭhabantam pi tisamuṭṭhānikarūpena anupatthaddham na sakkoti saṇṭhātum, nā pi tisamuṭṭhānikam tena anupatthaddham; atha kho vātabbhāhatā pi catuddisā vavatthāpitā naḷakalāpino viya, ūmivegabbhāhatā pi mahāsamudde katthaci laddhapatiṭṭhā bhinnavāhanikā viya ca, aññamaññupatthaddhā nev' etāni apatamānāni saṇṭhahitvā ekam pi vassam dve pi vassāni pe . . . vassasatam pi yāva tesam sattānam āyukkhayo vā puññakkhaya vā, tāva pavattanti ti. Evaṃ bhavādisu pavattito p' ettha viññātabbo vinicchayo.

Saṅgahā ti ettha ca yaṃ arūpe pavattipaṭisandhīsu, pañca vokārabhave ca pavattiyam viññāṇapaccayā nāma eva. Yañ ca asaññesu sabbattha pañca vokārabhave ca pavattiyam viññāṇapaccayā rūpaṃ eva, yañ ca pañca vokārabhave sabbattha viññāṇapaccayā nāmarūpaṃ, taṃ sabbam nāmañ ca rūpañ ca nāmarūpañ ca *nāmarūpan* ti evam ekadesasarūpekasesanayena saṅgahetvā *viññāṇapaccayā nāmarūpan* ti veditabbam. Asaññesu viññāṇabhāvā ayuttan ti ce? Nāyuttam. Idam hi:

Nāmarūpassa yaṃ hetu viññāṇam taṃ dvidhā mataṃ,
vipākam avipākañ ca yuttam eva yato idam.

Yaṃ hi nāmarūpassa hetu viññāṇam, taṃ vipākāvipākabheda dvedhā mataṃ. Idañ ca asaññasattesu kammamasamuṭṭhānattā pañca-vokārabhave pavatta-abhisankhāraviññāṇapaccayā rūpaṃ, tathā pañcavokāre pavattiyam kusalādi cittakkhaṇe kammamasamuṭṭhānan ti yuttam eva idam. Evaṃ saṅgahato p' viññātabbo vinicchayo.

Paccayanayā ti ettha hi:

Nāmassa pākaviññāṇam navadhā hoti paccayo,
vatthurūpassa navadhā sesarūpassa aṭṭhadhā.
Abhisankhāraviññāṇam hoti rūpassa ekadhā,
tad aññam pana viññāṇam tassa tassa yathārahaṃ.

Yaṃ h' etam paṭisandhiyam pavattiyam vā vipākasaṅkhātam nāmaṃ tassa rūpamissassa vā amissassa vā, paṭisandhiyam vā aññam vā vipākaviññāṇam saḥajāta-aññamañña-nissaya-sampayutta-vipāk'-āhār-indriya-atthi-avigatapaccayehi navadhā paccayo hoti. Vatthurūpassa paṭisandhiyam saḥajāta-aññamañña-nissaya-vipāk'-āhār-indriya-

vippayutta-atthi-avigatapaccayehi navadhā paccayo hoti. Thapetvā pana vatthurūpaṃ, sesarūpassa imesu navasu aññamaññapaccayaṃ apanetvā sesehi atthahi paccayehi paccayo hoti. Abhisāṅkhāraviññāṇaṃ pana asaññasattarūpassa vā pañcavokāra-bhave vā kammajassa rūpassa suttantikapariyāyato upanissayavasena ekadhā va paccayo hoti. Avasesaṃ paṭhama-bhavaṅgato pabhūti sabbam pi viññāṇaṃ tassa tassa nāmarūpassa yathārahaṃ paccayo hoti ti veditabbaṃ. Vitthārato pana tassa paccayanaye dassīyamāne sabbā pi Paṭṭhāna-kathā vitthāretabbā hoti ti na naṃ ārabhāma.

Tattha siyā:—kathaṃ paṇ' etaṃ jānitabbaṃ paṭisandhi-nāmarūpaṃ viññāṇapaccayā hoti ti? Suttato, yuttito ca. Sutte hi: *cittānuparivattino dhammā* ti ādinā nayena bahudhā vedanādināṃ viññāṇapaccayatā siddhā. Yuttito pana:

Cittajena hi rūpena idha diṭṭhena sijjhati,
adiṭṭhassā pi rūpassa viññāṇaṃ paccayo iti.

Citte hi pasanne appasanne vā tadanurūpāni rūpāni uppajjamānāni diṭṭhāni. Diṭṭhena ca adiṭṭhassa anumānaṃ hoti ti iminā idha diṭṭhena cittajarūpena adiṭṭhassā pi paṭisandhi-rūpassa viññāṇaṃ paccayo hoti ti jānitabbaṃ etaṃ. Kammasamuṭṭhānassā pi hi tassa cittasamuṭṭhānass' eva viññāṇa-paccayatā Paṭṭhāne āgatā ti. Evaṃ paccayanayato p' ettha viññātabbo viniechayo ti.

Ayaṃ viññāṇapaccayā nāmarūpaṇ ti padasmim vitthārakathā.
Nāmarūpapaccayā saḷāyatana-pade :

Nāmaṃ khandhattayaṃ rūpaṃ bhūtavatthādikaṃ matam,
katekasesaṃ taṃ tassa tādisass' eva paccayo.

Yaṃ h'etaṃ saḷāyatanass' eva paccayabhūtaṃ nāmarūpaṃ, tattha *nāman* ti vedanādikkhandhattayaṃ. *Rūpaṃ* pana sasantati-pariyāpannaṃ niyamato cattāri bhūtāni, cha vatthūni, jīvitindriyaṇ ti evaṃ bhūtavatthādikaṃ matan ti veditabbaṃ. Taṃ pana nāmaṇ ca rūpaṇ ca nāmarūpaṇ ca *nāmarūpaṇ* ti evaṃ katekasesaṃ, chaṭṭhāyatanaṇ ca saḷāyatanaṇ ca *saḷāyatanan* ti evaṃ katekasesass' eva saḷāyatanassa paccayo ti veditabbaṃ. Kasmā? Yasmā arūpe nāmaṃ eva paccayo, taṇ ca chaṭṭhāyatanass' eva, na aññassa. Nāmapaccayā chaṭṭhāyatanan ti hi Vibhaṅge vuttaṃ.

Tattha siyā:—kathaṃ paṇ' etaṃ jānitabbaṃ nāmarūpaṃ saḷāyatanassa paccayo ti? Nāmarūpabhāve bhāvato. Tassa tassa hi

nāmassa rūpassa ca bhāve taṃ taṃ āyatanam hoti, na aññathā. Sā pan' assa tabbhāvabhāvitā paccayanayasmim yeva āvibhavissati. Tasmā:

Paṭisandhiyā pavatte vā hoti yaṃ yassa paccayo,
yathā ca paccayo hoti, tathā neyyaṃ vibhāvinā.

Tatra 'yaṃ atthadīpanā:

Nāmam eva hi āruppe paṭisandhi pavattisu,
paccayo sattadhā chadhā hoti taṃ avakaṃsato.

Katham? Paṭisandhiyaṃ tāva avakaṃsato sahaajāta-añña-mañña-nissaya-sampayutta-vipāka-atthi-avigatapaccayehi sattadhā nāmaṃ chaṭṭhāyatanassa paccayo hoti. Kiñci pan' ettha hetu-paccayena, kiñci āhārapaccayenā ti evaṃ aññathā pi paccayo hoti. Tassa vasena ukkaṃsāvakaṃso veditabbo. Pavatte pi vipākaṃ vuttanayen' eva paccayo hoti; itaraṃ pana avakaṃsato vuttappa-kāresu paccayesu vipākapaccayavajjehi chahi paccayehi paccayo hoti. Kiñci pan' ettha hetupaccayena, kiñci āhārapaccayenā ti evaṃ aññathā pi paccayo hoti. Tassa vasena ukkaṃsāvakaṃso veditabbo.

Aññasmim pi bhāve nāmaṃ tath' eva paṭisandhiyaṃ,
chaṭṭhassa itaresam taṃ chah' ākārehi paccayo.

Ārubbato hi aññasmim pi pañcavokārabhave taṃ vipākanāmaṃ hadayavatthuno sahāyaṃ hutvā chaṭṭhassa manāyatanassa yathā āruppe vuttaṃ, tath' eva avakaṃsato sattadhā paccayo hoti. Itaresam pana taṃ pañcannaṃ cakkhāyātanaḍḍinaṃ catumahābhūtasahāyaṃ hutvā sahaajāta-nissaya-vipāka-vippayutta-atthi-avigatavasena chah' ākārehi paccayo hoti. Kiñci pan' ettha hetupaccayena, kiñci āhārapaccayenā ti evaṃ aññathā pi paccayo hoti. Tassa vasena ukkaṃsāvakaṃso veditabbo:

Pavatte pi tathā hoti pākam pākassa paccayo,
apākam avipākassa chadhā chaṭṭhassa paccayo.

Pavatte pi hi pañcavokārabhave yathā paṭisandhiyaṃ, tath' eva vipākanāmaṃ vipākassa chaṭṭhāyatanassa avakaṃsato sattadhā paccayo hoti. Avipākam pana avipākassa chaṭṭhassa avakaṃsato va tato vipākapaccayaṃ apanetvā chadhā paccayo hoti. Vuttanayen' eva pan' ettha ukkaṃsāvakaṃso veditabbo.

Tatth' eva sesapañcannaṃ vipākam paccayo bhāve,
Catudhā avipākam pi eva eva pakāsitaṃ.

'Tatth' eva hi pavatte sesānaṃ cakkhāyatanādināṃ pañcannaṃ cakkhuppasādādi-vatthukaṃ itaram pi vipākanāmaṃ pacchājāta-vippayutta-atthi-avigatapaccaye hi catudhā paccayo hoti. Yathā ca vipākaṃ avipākaṃ pi, evam eva pakāsitam; tasmā kusalādi-bhedam pi tesam catudhā paccayo hoti ti veditabbaṃ.

Evam tāva nāmaṃ eva paṭisandhiyaṃ, pavatte vā yassa yassa āyatanassa paccayo hoti, yathā ca paccayo hoti. Tathā veditabbaṃ.

Rūpaṃ pan' ettha āruppa-bhave bhavati paccayo,
na ekāyatanassā pi pañcakkhandhabhave pana.
Rūpato sandhiyaṃ vatthu chadhā chaṭṭhassa paccayo,
bhūtāni catudhā honti pañcannaṃ avisesato.

Rūpato hi paṭisandhiyaṃ vatthurūpaṃ chaṭṭhassa manāyatanassa sahaajāta-aññamañña-nissaya-vippayutta-atthi-avigatapaccayehi chadhā paccayo hoti. Cattāri pana bhūtāni avisesato paṭisandhiyaṃ pavatte ca yaṃ yaṃ āyatanam uppajjati, tassa tassa vasena pañcannaṃ pi cakkhāyatanādināṃ sahaajāta-nissaya-atthi-avigatapaccayehi catudhā paccayā honti.

Tidhā jīvitam etesaṃ āhāro ca pavattiyaṃ,
tān' eva chadhā chaṭṭhassa vatthu tass' eva pañcadhā.

Etesaṃ pana cakkhādināṃ pañcannaṃ paṭisandhiyaṃ pavatte ca atthi-avigata-indriyavasena rūpajīvitam tidhā paccayo hoti. Āhāro ca atthi-avigat'-āhāravasena tidhā paccayo hoti. So ca kho ye sattā āhārūpajīvino, tesam āhārānugate kāye pavattiyaṃ yeva, no paṭisandhiyaṃ. Tāni pana pañcacakkhāyatanādīni chaṭṭhassa cakkhusota-ghāna-jivhā-kāya-viññāṇasaṅkhātassa manāyatanassa nissaya-purejāta-indriya-vippayutta-atthi-avigatavasena chah' ākārehi paccayā honti pavatte, no paṭisandhiyaṃ. Thapetvā pana pañca viññāṇāni, tass' eva avasesamanāyatanassa vatthurūpaṃ nissaya-purejāta-vippayutta-atthi-avigatavasena pañcadhā paccayo hoti pavatte yeva, no paṭisandhiyaṃ. Evam rūpaṃ eva paṭisandhiyaṃ pavatte vā yassa yassa āyatanassa paccayo hoti; yathā ca paccayo hoti tathā veditabbaṃ.

Nāmarūpaṃ pan' ubhayaṃ hoti yaṃ yassa paccayo,
yathā ca tam pi sabbattha viññātabbaṃ vibhāvinā.

Seyyathīdaṃ: paṭisandhiyaṃ tāva pañcavokārabhave khandhattayavatthurūpasāṅkhātam nāmarūpaṃ chaṭṭhāyatanassa sahaajāta-aññamañña-nissaya-vipāka-sampayutta-vippayutta-atthi-avigatapaccayādihi paccayo hoti ti. Idam ettha mukhamattaṃ;

vuttanayānusārena pana sakkā sabbam yojetun ti na ettha vitthāro dassito ti.

Ayam nāmarūpapaccayā saḷāyatanaṇ ti padasmim vitthārakathā.
Saḷāyatana-paccayā phassa-pade :

Sal'eva phassā saṅkhepā cakkhusamphassa ādayo,
viññāṇam iva battimsa vitthārena bhavanti te.

Saṅkhepena hi *saḷāyatana-paccayā phasso* ti cakkhusamphasso, sotasamphasso, ghānasamphasso, jivhāsamphasso, kāyasamphasso, manosamphasso ti ime cakkhusamphassādayo cha eva phassā bhavanti. Vitthārena pana cakkhusamphassādayo pañca kusalavipākā, pañca akusalavipākā ti dasa, sesā bāvisati-lokiyavipākaviññāṇasampayuttā ca bāvisati ti evam sabbe pi saṅkhārapaccayā vuttaviññāṇam iva battimsa honti. Yam pan' etassa battimsavidhassā pi phassassa paccayo saḷāyatanaṇ, tattha :

Chaṭṭhena saha ajjhattam cakkhādim bāhirehi pi,
saḷāyatanaṇ icchanti chahi saddhim vicakkhaṇā.

Tattha ye tāva: upādinna-kapavattikathā ayan ti sakasantati-pariyāpannam eva paccayam paccayuppannaṇ ca dīpenti, te *chaṭṭhāyatana-paccayā phasso* ti Pāli-anusārato āruppe chaṭṭhāyatanaṇ ca aññattha sabbasaṅgahato saḷāyatanaṇ ca phassassa paccayo ti ekadesasarūpekasesam katvā chaṭṭhena saha ajjhattam cakkhādim saḷāyatanaṇ ti icchanti. Tam hi chaṭṭhāyatanaṇ ca saḷāyatanaṇ ca saḷāyatanaṇ tveva saṅkham gacchati. Ye pana paccayuppannam eva ekasantati-pariyāpannam dīpenti, paccayam pana bhinnasantānam pi, te yam yam āyatanaṇ phassassa paccayo hoti, tam sabbam pi dīpentā bāhiraṇ pi pariggahetvā tadeva chaṭṭhena saha ajjhattam bāhirehi pi rūpāyatanaṇādihi saddhim saḷāyatanaṇ ti icchanti. Tam pi hi chaṭṭhāyatanaṇ ca saḷāyatanaṇ ca saḷāyatanaṇ ti etesaṇ ekasesekate saḷāyatanaṇ tveva saṅkham gacchati.

Etth āha:—na sabbāyatanehi eko phasso sambhoti, nā pi ekamhā āyatanaṇ sabbe phassā; ayaṇ ca saḷāyatana-paccayā phasso ti eko va vutto: so kasmā ti? Tatr' idam vissajjanaṇ:—saccam etaṇ, sabbehi eko, ekamhā vā sabbe na sambhonti; sambhoti pana anekehi eko. Yathā cakkhusamphasso cakkhāyatanaṇ rūpāyatanaṇ cakkhu-viññāṇasaṅkhātā, manāyatanaṇ avasesasampayuttadhammāyatanaṇ ca ti evam sabbattha yathānurūpaṇ yojetabbaṇ. Tasmā eva hi:

Eko pan' ekāyatana-pappabhavo iti dīpito,
phasso' yam ekavacananiddesen' idha tādinaṇ.

Ekavacananiddesenā ti *saḷāyatanapaccayā phasso* ti iminā ekavacananiddesena anekehi āyatanehi eko phasso hotī ti tādīnā dīpito ti attho. Āyatanesu pana:

Chadhā pañca tato ekaṃ navadhā bāhirāni cha,
yathā sambhavam etassa paccayatte vibhāvaye.

Tatr āyaṃ vibhāvanā:—cakkhāyatanādīni tāva pañca cakkhu. samphassādibhedato pañcavidhassa phassassa nissaya-purejāta-indriya-vippayutta-atthi-avigatavasena chadhā paccayā honti. Tato paraṃ ekaṃ vipākamanāyatanam anekabhedassa vipākamanosamphassassa sahajāta-aññamañña-nissaya-vipākāhāra-indriya-sampayutta-atthi-avigatavasena navadhā paccayo hoti. Bāhiresu pana rūpāyatanam cakkhusamphassassa ārammaṇa-purejāta-atthi-avigatavasena catudhā paccayo hoti; tathā saddāyatanādīni sotasamphassādīnam. Manosamphassassa pana tāni ca dhammārammaṇāni ca tathā ca ārammaṇa-paccayam atten' eva cā ti evaṃ bāhirāni cha yathāsambhavam etassa paccayatte vibhāvaye ti.

Ayaṃ saḷāyatanapaccayā phasso ti padasmim vitthārakathā.

Phassapaccayā vedanā-pade:

Dvārato vedanā vuttā cakkhusamphassajādikā,
saḷ' eva tā pabhedena ekūna-navutī matā.

Etassa pi padassa Vibhaṅge:—cakkhusamphassajā vedanā, sota-, ghāna-, jivhā-, kāya-, manosamphassajā vedanā ti evaṃ dvārato saḷ' eva vedanā vuttā. Tā pana pabhedena ekūna-navutiyā cittehi sampayuttattā ekūnavutī matā:

Vedanāsu pan' etāsu idha battimsa vedanā,
vipākāsampayuttā va adhippetā ti bhāsītā,
Aṭṭhadhā tattha pañcannam pañcadvāram pi paccayo,
sesānam ekadhā phasso manodvāre pi so tathā.

Tattha hi pañcadvāre cakkhuppasādādi-vatthukānam pañcannam vedanānam cakkhusamphassādiko phasso sahajāta-aññamañña-nissaya-vipāka-āhāra-sampayutta-atthi-avigata-vasena aṭṭhadhā paccayo hoti; sesānam pana ekekasmim dvāre sampañicchana-santīraṇa-tadārammaṇavasena pavattānam kāmāvacaravipākavedanānam so cakkhusamphassādiko phasso upaniṣsayavasena ekadhā va paccayo hoti. *Manodvāre pi so tathā* ti manodvāre pi hi tadārammaṇavasena pavattānam kāmāvacaravipākavedanānam so sahajāta-manosamphassasāṅkhāto phasso tath' eva aṭṭhadhā paccayo hoti. Paṭisandhi-

bhavaṅgā-cutivasena ca pavattānaṃ tesam te bhūmikavipākavedanānam pi. Yā pana tā manodvāre tadārammaṇavasena pavattā kāmāvacaravedanā, tāsaṃ manodvāravajjanasampayutto manosamphasso upanissayavasena ekadhā va paccayo hoti ti.

Ayaṃ phassapaccayā vedanā ti padaśmim vitthārakathā.

Vedanāpaccayā taṇhā-pade:

Rūpatañhādibhedena cha taṇhā idha dīpitā:
ekekā tividhā tattha pavattākārato matā.

Imasmim hi pade seṭṭhiputto Brāhmaṇaputto ti pitito nāmasena putto viya rūpatañhā, sadda-, gandha-, rasa, phoṭṭhabba-, dhammatañhā ti ārammaṇato nāma vasena Vibhaṅge cha taṇhā dīpitā. Tāsu pana taṇhāsu ekekā taṇhā, pavatti-ākārato kāmatañhā bhavatañhā vibhavatañhā ti evaṃ tividhā matā. Rūpatañhā yeva hi, yadā cakhuṣsa āpātham āgataṃ rūpārammaṇaṃ kāmāssādasena assādayamānā pavattati, tadā kāmatañhā nāma hoti; yadā tad-ev ārammaṇaṃ dhuvam sassatan ti pavattāya sassatadiṭṭhiyā saddhim pavattati, tadā bhavatañhā nāma hoti, sassatadiṭṭhi-sahagato hi rāgo bhavatañhā ti vuccati; yadā pana tad-ev ārammaṇaṃ ucchiṃjati vinassatī ti pavattāya ucchedadiṭṭhiyā saddhim pavattati, tadā vibhavatañhā nāma hoti, ucchedadiṭṭhisahagato hi rāgo vibhavatañhā ti vuccati. Esa nayo saddatañhādisu pi ti. Etā aṭṭhārasa taṇhā honti. Tā ajjhatarūpādisu aṭṭhārasa, bahiddhā aṭṭhārasā ti chattimsa. Iti atitā chattimsa, anāgatā chattimsa, paccuppannā chattimsā ti aṭṭhasatañhā honti. Tā puna saṅkhippamānā rūpādi-ārammaṇavasena cha, kāmatañhādi-vasena tisso va taṇhā hontī ti veditabbā. Yasmā pan' ime sattā, puttaṃ assādetvā putte mamattena dhātiyā viya, rūpādi-ārammaṇavasena uppajjamānaṃ vedanaṃ assādetvā vedanāya mamattena rūpādi-ārammaṇadāyakaṇaṃ cittakāragandhabbagandhikasūdatantavāya rasāyanavidhāyakavejjādinaṃ mahāsakkāraṃ karonti, tasmā sabbā p'esā vedanāpaccayā taṇhā hoti ti veditabbā.

Yasmā c'ettha adhippetā vipākasukhavedanā,
ekā va ekadhā v'esā tasmā taṇhāya paccayo.

Ekadhā ti upanissayapaccayen' eva paccayo hoti. Yasmā vā:

Dukkhī sukhaṃ patthayati, sukkhī bhīyyo pi icchatī,
upekkhā pana santattā sukhaṃ icc' eva bhāsītā.
Taṇhāya paccayā tasmā honti tisso pi vedanā,
vedanāpaccayā taṇhā iti vuttā mahesinā.

Vedanāpaccayā cā pi yasmā nānusayam vinā
hoti, tasmā na sā hoti brāhmaṇassa vusīmato ti.

Ayam vedanāpaccayā taṇhā ti padasmim vitthārakathā.

Taṇhāpaccayā upādāna-pade :

Upādānāni cattāri tāni atthavibhāgato,
dhammasaṅkhepavitthārā kamato ca vibhāvaye.

Tatr āyam vibhāvanā:—kāṃupādānaṃ, diṭṭhūpādānaṃ, silabbatūpādānaṃ, attavādūpādānaṃ ti imāni tāv' ettha cattāri upādānāni. Tesam ayam atthavibhāvo:—vatthusāṅkhātaṃ kāmaṃ upādiyatī ti kāṃupādānaṃ. Kāmo ca so upādānaṃ cā ti pi kāṃupādānaṃ. *Upādānaṃ* ti daḷhaggahaṇaṃ, daḷhattho h'ettha *upasaddo*, upāyāsa-upakattāhādisu viya. Tathā diṭṭhi ca sā upādānaṃ cā ti diṭṭhūpādānaṃ, diṭṭhim upādiyatī ti vā diṭṭhūpādānaṃ; sassato attā ca loko cā ti ādisu hi purimadiṭṭhim uttaradiṭṭhi upādiyatī. Tathā silabbataṃ upādiyatī ti silabbatūpādānaṃ, silabbataṃ ca taṃ upādānaṃ cā ti pi silabbatūpādānaṃ. Gosilagovatādini hi evaṃ suddhi ti abhinivesato sayam eva upādānāni. Tathā vadanti etenā ti vādo. Upādiyanti etenā ti upādānaṃ. Kiṃ vadanti upādiyanti vā? Attānaṃ attano vā upādānaṃ attavādūpādānaṃ, attavādamattam eva vā attā ti upādiyanti etenā ti attavādūpādānaṃ. Ayam tāva tesam atthavibhāgo.

Dhammasaṅkhepavitthāre pana kāṃupādānaṃ tāva:—*tattha katamaṃ kāṃupādānaṃ? Yo kāmesu kāmacchando kāmarāgo kāmanandī kāmataṇhā kāmāsineho kāmapariḷāho kāmamucchā kāmajjhosaṇaṃ: idaṃ vuccati kāṃupādānaṃ* ti āgatattā saṅkhepato taṇhā-daḷhattaṃ vuccati. Taṇhā-daḷhattaṃ nāma purimataṇhā upanissaya-paccayena daḷhasambhūtā uttarataṇhā va. Keci pan' āhu appattavisayapatthanā taṇhā, andhakāre corassa hatthappasāraṇaṃ viya; sampattavisayagahaṇaṃ upādānaṃ, tass' eva bhaṇḍagahaṇaṃ viya. Appicchatā santuṭṭhitā paṭipakkhā ca te dhammā. Tathā pariyesanārakkhadukkhāmūlā ti. Sesupādānattayaṃ pana saṅkhepato diṭṭhimattam eva. Vitthārato pana pubbe rūpādisu vutta-aṭṭhasa-tappabhedāya pi taṇhāya daḷhabbhāvo kāṃupādānaṃ; dasavattukā micchādiṭṭhi diṭṭhūpādānaṃ. Yath' āha:—*tattha katamaṃ diṭṭhūpādānaṃ? N' atthi dīnnaṃ, n' atthi yijjhaṃ . . . pe . . . sacchikatvā pavedenti*

ti yā evarūpā diṭṭhi . . . pe . . . vipariyesagāho : idaṃ vuccati diṭṭhūpādānan ti. Silabbatehi suddhi ti parāmasaṃ pana sīlabbatūpādānaṃ. Yath āha:—tattha katamaṃ sīlabbatūpādānaṃ ? . . . sīlena suddhi, vatena suddhi, sīlabbatena suddhi ti yā evarūpā diṭṭhi . . . pe . . . vipariyesagāho : idaṃ vuccati sīlabbatūpādānan ti. Visati-vatthukā sakkāyadiṭṭhi attavādūpādānaṃ. Yath āha:—tattha katamaṃ attavādūpādānaṃ ? Idha assutavā puthujjano . . . pe . . . sappurisa dhamme avinīto rūpaṃ attato samanupassati . . . pe . . . vipariyesagāho : idaṃ vuccati attavādūpādānan ti.

Ayam ettha dhammasaṅkhepavittihāro.

Kamato ti ettha pana tividhā kamo : uppattikkamo pahānakkamo desanākkamo ca. Tattha anamatagge saṃsāre imassa paṭhamam uppattī ti abhāvato kilesānaṃ nippariyāyena uppattikkamo na vuccati; pariyāyena pana yebhuyyena ekasmiṃ bhava attagāha-pubbaṅgamo sassatucchedābhiniveso; tato: sassato ayam attā ti gaṇhato attavisuddhattham sīlabbatūpādānaṃ, ucchijjatī ti gaṇhato paralokanirapekkhassa kāmūpādānan ti evaṃ paṭhamam attavādūpādānaṃ, tato diṭṭhi-sīlabbata-kāmūpādānāni ti ayam etesaṃ ekasmiṃ bhava uppattikkamo. Diṭṭhūpādānādīni c'ettha paṭhamam pahīyanti sotāpattimaggavajjhata; kāmūpādānaṃ pacchā arahattamaggavajjhata ti ayam etesaṃ pahānakkamo. Mahāvisayattā pana pākaṭattā ca etesu kāmūpādānaṃ paṭhamam desitaṃ. Mahāvisayam hi taṃ aṭṭhacittasampayogā; appavisayāni itarāni catucittasampayogā. Yebhuyyena ca ālayarāmattā pajāya pākaṭam kāmūpādānaṃ, na itarāni. Kāmūpādānaṃ vā kāmānaṃ samadhigamattham kotūhala-maṅgalādi-bahulo hoti; sassatan ti tadanantaram diṭṭhūpādānaṃ. Taṃ pabhijjamānaṃ sīlabbata-attavādūpādānavasena duvidham hoti. Tasmim dvaye gokiriyaṃ kukkurakiriyaṃ vā disvā pi veditabbato: oḷārīkan ti sīlabbatūpādānaṃ paṭhamam desitaṃ; sukhumattā ante attavādūpādānan ti ayam etesaṃ desanākkamo.

Taṇhā ca purimass' ettha ekadhā hoti paccayo,

Sattadhā aṭṭhadhā vā pi hoti sesattayassa sā.

Ettha ca evaṃ desite upādānacatukke purimassa kāmūpādānassa kāmataṇhā upanissayavasena ekadhā va paccayo hoti, taṇhābhīnanditesu visayesu uppattito. Sesattayassa pana sahaajāta-añña-mañña-nissaya-sampayutta-atthi-avigata-hetuvassena sattadhā vā,

upanissayavasena atṭhadhā vā pi paccayo hoti. Yadā ca sā upanissayavasena paccayo hoti, tadā asahajātā va hotī ti.

Ayaṃ taṇhāpaccayā upādānan ti padasmim vuttharakathā.

Upādānapaccayā bhava-pade:

Atthato dhammato c'eva sātthato bhedasaṅgahā,
Yaṃ yassa paccayo c'eva viññātabbo vinicchayo.

Tattha bhavatī ti bhavo. So kammabhavo uppattibhavo cā ti duvidho hoti. Yath' āha:—*bhavo duvidhena: atthi kammabhavo, atthi uppattibhavo* ti. Tattha kammam eva bhavo kammabhavo. Tatha uppatti yeva bhavo uppattibhavo. Ettha ca uppatti bhavatī ti bhavo. Kammam pana yathā sukhakāraṇattā: *sukho Buddhānaṃ uppādo* ti vutto, evaṃ bhavakāraṇattā phalavohārena bhavo ti veditabban ti. Evaṃ tāv' ettha *atthato* viññātabbo vinicchayo.

Dhammato pana kammabhavo tāva saṅkhepato cetanā c'eva cetanāsampayuttā ca abhijjhādayo kammasaṅkhātā dhammā. Yath āha:—*tattha katamo kammabhavo? Puññābhisaṅkhāro apuññābhisaṅkhāro āneñjābhisaṅkhāro* [paritta-bhūmako vā mahābhūmako vā]: *ayaṃ vuccatī kammabhavo. Sabbam pi bhavagāmikammaṃ kammabhavo* ti. Ettha hi puññābhisaṅkhāro ti terasa cetanā, apuññābhisaṅkhāro ti dvādasā, āneñjābhisaṅkhāro ti catasso cetanā. Evaṃ parittabhūmako vā mahābhūmako vā ti etena tāsāṃ yeva cetanānaṃ mandabahuvipākatā vuttā. *Sabbam pi bhavagāmikammaṃ* ti iminā pana cetanā sampayuttā abhijjhādayo vuttā.

Uppattibhavo pana saṅkhepato kammābhiniḍḍattā khandhā pabhedato navavidho hoti. Yath āha:—*tattha katamo uppattibhavo? Kāmabhavo, rūpabhavo, arūpabhavo, saññābhavo, asaññābhavo, nevasaññā-nāsaññā-bhavo, ekavokārabhavo, catuvokārabhavo, pañcavokārabhavo: ayaṃ vuccatī uppattibhavo* ti. Tattha kāmasaṅkhāto bhavo *kāmabhavo*: esa nayo *rūpārūpabhavesu*. Saññā va taṃ bhavo, saññā vā ettha bhavē atthī ti *saññābhavo*. Vipariyāyena *asaññābhavo*. Oḷārikāya-saññāya abhāvā sukhūnāya ca bhāvā nevasaññā-nāsaññā asmim bhavē ti *nevasaññā-nāsaññā-bhavo*. Ekena rupakkhandhena vokiṇṇo bhavo *ekavokārabhavo*, eko vā vokāro assa bhavassā ti *ekavokārabhavo*. Esa nayo *catuvokāra-pañcavokārabhavesu*.

Tattha kāmabhavo pañca upādinnaḍḍakhandhā, tathā rūpabhavo; arūpabhavo cattāro; saññābhavo (catu-) pañca; asaññābhavo eko upādinnaḍḍakhandho, nevasaññā-nāsaññā-bhavo cattāro. Ekavokāra-

bhavādayo eka—catu—pañcakkhandhā upādinna-kkhandhehi ti evam ettha dhammato pi viññātabbo vinicchayo.

Sāttthato ti yathā ca bhavaniddese, tath' eva kāmam saṅkhāra-niddese pi puññābhisaṅkhārādayo va vuttā, evam sante pi purime atītakammavasena idha paṭisandhiyā paccayattā, ime paccuppanna-kammavasena āyatim paṭisandhiyā paccayattā ti puna vacanam sātthakam eva. Pubbe vā: *tattha katamo puññābhisaṅkhāro?* *Kusalā cetanā kāmāvacarā* ti evam ādinā nayena cetanā va saṅkhārā ti vuttā; idha pana: sabbam pi bhavagāmikamman ti vacanato cetanāsam-payuttā pi. Pubbe ca viññānapaccayam eva kammam saṅkhārā ti vuttam; idāni asaṅkhābhavanibbattakam pi, kim vā bahunā avijjā-paccayā saṅkhārā ti ettha puññābhisaṅkhārādayo va kusalākusalā dhammā vuttā. *Upādānapaccayā bhavo* ti idha pana uppattibhavassā pi saṅgahitattā kusalākusalāvyākātā dhammā vuttā. Tasmā sabbathā pi sātthakam ev' idaṃ puna vacanan ti. Evam ettha sātthato pi viññātabbo vinicchayo.

Bheda-saṅgahā ti upādānapaccayā bhavassa bhedato c'eva saṅgahato ca.

Yaṃ hi kāmūpādānapaccayā kāmabhavanibbattakam kammam kariyati, so kammabhavo; tad-abhinibbattā khandhā uppattibhavo. Esa nayo rūpārūpabhavesu. Evam kāmūpādānapaccayā dve kāmabhavā, tad-antogadhā ca saṅkhā-bhava-pañcavokārabhavā; dve rūpabhavā, tad-antogadhā ca saṅkhābhava-asaṅkhābhava-ekavokārabhava-pañcavokārabhavā; dve arūpabhavā, tad-antogadhā ca saṅkhābhava-nevasaṅkhā-nāsaṅkhābhava-catuvokārabhavā ti saddhim antogadhehi cha bhavā. Yathā ca kāmūpādānapaccayā saddhim antogadhehi cha bhavā, tathā sesūpādānapaccayā pi ti evam upādānapaccayā *bhedato* saddhim antogadhehi catuvīsati bhavā.

Saṅgahato pana kammabhavam uppattibhavañ ca ekato katvā kāmūpādānapaccayā saddhim antogadhehi eko kāmabhavo, tathā rūpārūpabhavā ti tayo bhavā; tathā sesūpādānapaccayā pi ti evam upādānapaccayā saṅgahato saddhim antogadhehi dvādasa bhavā.

Api ca avisesena upādānapaccayā kāmabhavūpagam kammam kammabhavo; tad-abhinibbattā khandhā uppattibhavo. Esa nayo rūpārūpabhavesu. Evam upādānapaccayā saddhim antogadhehi dve kāmabhavā, dve rūpabhavā, dve arūpabhavā ti aparena pariyāyena saṅgahato cha bhavā. Kammabhavauppattibhavabhedam vā anupagamma saddhim antogadhehi kāmabhavādivasena tayo bhavā honti. Kāmabhavādibhedam pi anupagamma, kammabhava-uppatti-

bhavavasena dve bhavā honti. Kammuppattibhedañ cā pi anupagamma, upādānapaccayā bhavo ti bhavavasena eko va bhavo hoti ti. Evam ettha upādānapaccayassa bhavassa bhedasaṅgahā pi viññātabbo vinicchayo.

Yaṃ yassa paccayo cū ti yañ c'ettha upādānaṃ yassa paccayo hoti, tato pi viññātabbo vinicchayo ti attho. Kiṃ pan' ettha kassa paccayo hoti? Yaṃ kiñci yassa kassaci paccayo hoti yeva. Ummattako viya hi puthujjano; so: idaṃ yuttaṃ, idaṃ ayuttan ti avicāretvā, yassa kassaci upādānassa vasena yaṃ kiñci bhavaṃ patthetvā, yaṃ kiñci kammaṃ karoti yeva. Tasmā yad-ekacce silabbatūpādānena rūpārūpa-bhavā na honti ti vadanti, taṃ na gahetabbam. Sabbena pana sabbo hoti ti gahetabbam; seyyathidaṃ: idh' ekacco anussavavasena vā diṭṭhānusārena vā: kāmā nāma' ete manussaloke c'eva khattiyamahāsālakusalādisu cha kāmāvacaradevaloke ca samiddhā ti cintetvā tesam adhigamatthaṃ asaddhammasavanādihi vañcito: iminā kammena kāmā sampajjanti ti maññamāno kāmūpādānavasena kāyaduccaritādini pi karoti. So duccaritapāripūriyā apāye uppajjati. Sandiṭṭhike vā pana kāme patthayamāno paṭiladdhe ca gopayamāno kāmūpādānavasena kāyaduccaritādini karoti; so duccaritapāripūriyā apāye uppajjati. Tatr āssa uppattihetubhūtaṃ kammaṃ kammabhavo. Kammābhiniḃbattā khandhā uppattibhavo; saññābhava-pañcavokārabhavā pana tad-antogadhā eva.

Aparo pana saddhammasavanādihi upabrūhitaññaṃ: iminā kammena kāmā sampajjanti ti maññamāno kāmūpādānavasena kāyasucaritādini karoti; so sucaritapāripūriyā devesu vā manussesu vā uppajjati; tatr āssa uppattihetubhūtaṃ kammaṃ kammabhavo; kammābhiniḃbattā khandhā uppattibhavo, saññābhava-pañcavokārabhavā pana tadantogadhā eva. Iti kāmūpādānaṃ sappabhedassa sântogadhassa kāmabhavassa paccayo hoti.

Aparo: rūpārūpabhavesu tato samiddhitarā kāmā ti sutvā vā parikappetvā vā kāmūpādānavasen' eva rūpārūpasamāpattiyo nibbattetvā samāpattibalena rūpārūpabrahmaloke uppajjati; tatr āssa uppattihetubhūtaṃ kammaṃ kammabhavo: kammābhiniḃbattā khandhā uppattibhavo; saññā-asaññā-nevasaññā-nāsaññā-eka-catu-pañcavokārabhavā pana tad-antogadhā eva. Iti kāmūpādānaṃ sappabhedānaṃ sântogadhānaṃ rūpārūpabhavānaṃ pi paccayo hoti.

Aparo: ayaṃ attā nāma kāmāvacarasampattibhave vā rūpārūpabhavānaṃ vā aññatarasmim ucchinne su-ucchinno hoti ti uccheda-

diṭṭhiṃ upādāya tadupagaṃ kammaṃ karoti; tassa kammaṃ kammabhavo; kammābhinibbattā khandhā uppattibhavo, saññābhavādayo pana tadantogadhā eva. Iti diṭṭhūpādānaṃ sappabhedānaṃ sāntogadhānaṃ tiṇṇaṃ pi kāmārūpārūpabhavānaṃ paccayo hoti.

Aparo: ayaṃ attā nāma kāmāvacarasampattibhave vā rūpārūpabhavānaṃ vā aññatarasmim sukhi hoti vigatapariḷāho ti attavādūpādānena tadupagaṃ kammaṃ karoti; tassa taṃ kammaṃ kammabhavo; tadabhinibbattā khandhā uppattibhavo; saññābhavādayo pana tadantogadhā eva. Iti attavādūpādānaṃ sappabhedānaṃ sāntogadhānaṃ tiṇṇaṃ bhavānaṃ paccayo hoti.

Aparo: idaṃ sīlabbatam nāma kāmāvacarasampattibhave vā rūpārūpabhavānaṃ vā aññatarasmim paripūrentassa sukhaṃ pāripūriṃ gacchatī ti sīlabbatūpādānavasena tadupagaṃ kammaṃ karoti; tassa taṃ kammaṃ kammabhavo; tadabhinibbattā khandhā uppattibhavo; saññābhavādayo pana tadantogadhā eva. Iti sīlabbatūpādānaṃ sappabhedānaṃ sāntogadhānaṃ tiṇṇaṃ bhavānaṃ paccayo hoti. Evam ettha yaṃ yassa paccayo hoti, tato viññātabbo vinicchayo.

Kiṃ pan' ettha kassa bhavassa kathaṃ paccayo hoti ti ce?

Rūpārūpabhavānaṃ upanissayapaccayo upādānaṃ,
sahajātādīhi pi taṃ kāmabhavassā ti viññeyyaṃ.

Rūpārūpabhavānaṃ hi kāmabhavapariyāpannassa ca kammabhave kusalakammass' eva uppattibhavassa c'etaṃ catubbidham pi upādānaṃ upanissayapaccayavasena ekadhā va paccayo hoti. Kāmabhave attanā sampayuttā kusalā kammabhavassa sahajātaaññamañña-nissaya-sampayutta-atthi-avigata-hetupaccayappabhede hi sahajātādīhi paccayo hoti; vippayuttassa pana upanissayapaccayen' evā ti.

Ayaṃ upādānapaccayā bhavo ti padasmim vitthārakathā.

Bhavapaccayā jātī ti ādisu jāti-ādīnaṃ vinicchayo Saccaniddese vuttanayen' eva veditabbo. *Bhavo* ti pan' ettha kammabhavo va adhippeto, so hi jātiyā paccayo, na uppattibhavo. So pana kammapaccaya-upanissayapaccayavasena dvedhā *paccayo* hoti ti.

Tattha siyā: kathaṃ pan' etaṃ jānitabbaṃ: *bhavo jātiyā paccayo* ti ce?

Bāhirapaccayasamatte pi hīna-paṇītatādivisesadassanato. Bāhirānaṃ hi janakajanānisukkasonitāhārādīnaṃ paccayānaṃ samatte pi

sattānaṃ yamakānaṃ pi satam hīna-paṇītatādiviseso dissati; so ca na ahetuko, sabbadā ca sabbesaṇ ca abhāvato. Na kammabhavato aññahetuko tadabhinibbattakasattānaṃ ajjhattasantāne aññassa kāraṇassa abhāvato ti kammabhavaahetuko va. Kammaṃ hi sattānaṃ hīnapaṇītatādivisesassa hetu, ten āha Bhagavā:—*kammaṃ satte vibhajati, yadidaṃ hīna-paṇītatāyā* ti; tasmā jānītabbam etaṃ: bhavo jātiyā paccayo ti. Yasmā ca asati jātiyā, jarāmarāṇaṃ nāma sokādayo vā dhammā na honti, jātiyā pana sati, jarāmarāṇaṃ c'eva jarāmarāṇasaṅkhātadukkhadhammaphuṭṭhassa ca bālajanassa jarāmarāṇābhisambandhā vā tena tena dukkhadhammena phuṭṭhassa anābhisambandhā vā, sokādayo ca dhammā honti, tasmā ayam pi jāti jarāmarāṇassa ceva sokādinaṇ ca paccayo hotī ti veditabbā. Sā pana upanissayaakoṭiyā ekadhā va paccayo hotī ti.

Ayaṃ bhavapaccayā jāti ti ādisu vitthārakathā.

[*Sokādihi avijjā siddhā*]

Yasmā pan' ettha sokādayo avasāne vuttā, tasmā yā sā: *avijjā-paccayā saṅkhārā* ti evaṃ etassa bhavacakkassa ādimhi vuttā:

Sā sokādihi avijjā siddhā, bhavacakkam aviditādini idaṃ, kārakavedakarahitaṃ, dvādasavidhasuññatā suññaṃ.

Satataṃ samitaṃ pavattatī ti veditabbam.

Kathaṃ pan' ettha sokādihi avijjā siddhā? Kathaṃ idaṃ bhavacakkam aviditādi? Kathaṃ kārakavedakarahitaṃ? Kathaṃ dvādasavidhasuññatāsuññaṃ ti ce?

Ettha hi sokadomanassupāyāsā avijjāya aviyogino, paridevo ca nāma mūlhasā ti tesu tāva siddhesu siddhā hoti avijjā. Api ca āsavasamudayā avijjāsamudayo ti vuttaṃ; āsavasamudayā c'ete sokādayo honti. Kathaṃ? Vatthukāma viyoge tāva soko kāmāsavasamudayo hoti. Yath' āha:

*Tassa ce kāmāyānassa, chandajātassa jantuno,
te kāmā parihāyanti sallaviddho va ruppatī ti.*

Yathā c'āha:—*kāmato jāyati soko* ti. Sabbe pi c'ete diṭṭhāsavasamudayā honti. Yath āha:—*tassa: ahaṃ rūpaṃ mama rūpaṃ ti pariyaṭṭhaṭṭhāyino rūpavipariṇāmaṃ aññathābhāvā uppaṇṇanti sokapari-devadukkhadomanassupāyāsā* ti. Yathā ca diṭṭhāsavasamudayā, evaṃ bhavāsavasamudayā pi. Yath āha:—*ye pi te devā dighāyukā vaṇṇavanto sukhabahulā uccesu vimānesu ciraṃ dighaṃ addhānaṃ tiṭṭhanti, te*

pi *Tathāgatassa dhammadesanāṃ* sutvā bhayaṃ santāsaṃ saṃvegāṃ āpajjanti ti, pañca pubbanimittāni disvā maraṇabhayaena santajjitānaṃ devānaṃ viya. Yathā ca bhavāsavasamudayā, evaṃ avijjāsavasamudayā pi. Yathā āha:—*sa kho so, bhikkhave, bālo dīṭṭh' eva dhamme tividhaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti* ti. Iti yasmā āsasavasamudayā ete dhammā honti, tasmā ete sijjhamānā avijjāya hetubhūte āsave sādheti; āsavesu ca siddhesu paccayabhāve bhāvato avijjā pi siddhā va hoti ti. Evaṃ tāv' ettha *sokādihi avijjā siddhā honti* ti veditabbā.

[*Bhavadakkam aviditādi*]

Yasmā pana evaṃ paccayabhāve bhāvato avijjāya siddhāya puna *avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇan* ti evaṃ hetuphalaparamparāya pariyoṣānaṃ n'atthi. Tasmā taṃ hetuphalasambandhavasena pavattaṃ dvādasāṅgaṃ bhavadakkam aviditādi ti siddhaṃ hoti. Evaṃ sati *avijjāpaccayā saṅkhārā* ti idaṃ ādimattakathanāṃ virujjhati ti ce?

Na-yidaṃ ādimattakathanāṃ; paṭṭhānadhammakathanāṃ pan' etaṃ. Tiṇṇaṃ hi vaṭṭānaṃ avijjā paṭṭhānā: avijjāggahaṇena hi avasesakilesavaṭṭaṇ ca kammādīni ca bālaṃ paṭibodhenti. Sappasiraggahaṇena sesasappasarīraṃ viya bāhaṃ. Avijjāsamucchede pana kate, tehi vimokkho hoti, sappasiracchede kate paṭibodhitabāhā vimokkho viya. Yathā āha:—*avijjāya tveva asesavirāgaṇirodhā saṅkhāraṇirodho* ti ādi. Iti yaṃ gaṇhato bandho muccato ca mokkho hoti, tassa paṭṭhānadhammassa kathanāṃ idaṃ, na ādimattakathanāṃ ti. Evaṃ idaṃ *bhavadakkam aviditādi* ti veditabbāṃ.

[*Kāraka-vedaka-rahitaṃ*]

Tayidaṃ yasmā avijjādīhi kāraṇehi saṅkhārādīnaṃ pavatti, tasmā tato aññena Brahmā Mahābrahmā seṭṭho sañjitā ti evaṃ parikappitena Brahmādīnā vā saṃsārassa kāraṇena. So kho pana: *me ayaṃ attā vado vedeyyo* ti evaṃ parikappitena attanā vā sukha-dukkhānaṃ vedakena rahitaṃ, iti *kārakavedakarahitaṃ* ti veditabbāṃ.

[*Dvādasavidhasuññatā*]

Yasmā pan' ettha avijjā udayabbayadhammakattā dhuvabhāvena, saṅkiliṭṭhattā saṅkilesikattā ca subhabhāvena, udayabbayapīḷitattā sukhabhāvena, paccayāyattavuttittā vasavattanabhūtena attabhāvena ca suññā; tathā saṅkhārādīni pi aṅgāni. Yasmā vā avijjā na attā,

na attano, na attani, na attavatī, tathā saṅkhārādīni pi aṅgāni, tasmā dvādasavidhasuññatā suññam etaṃ bhavacakkam ti veditabbam.

[*Bhavacakkassa tayo kālā*]

Evañ ca veditvā puna:

Tassāvijjā taṇhā mūlam atītādayo tayo kālā,
dve aṭṭha dve eva ca sarūpato tesu aṅgāni.

Tassa kho pan' etassa bhavacakkassa avijjā taṇhā cā ti dve dhammā mūlan ti veditabbā. Tadetam pubbantā-haraṇato avijjā mūlam vedanāvasānam, aparantasantānato taṇhā mūlam jarāmarāṇa-vasānan ti duvidham hoti. Tattha purimam diṭṭhicaritavasena vuttam, pacchimam taṇhācaritavasena. Diṭṭhicaritānam hi avijjā, taṇhācaritānañ ca taṇhā saṃsāranāyikā. Uchedadiṭṭhisamugghātāya vā paṭhamam phaluppattiyā hetūnam anupacchedappakāsanato; sassatadiṭṭhisamugghātāya dutiyam uppannānam jarāmarāṇappakāsanato; gabbhaseyyakavasena vā purimam anupubba-pavattidīpanato; opapātikavasena pacchimam sahuppatti-dīpanato. Atīta-paccuppannānāgatā c'assa tayo kālā; tesu Pāliyam sarūpato āgata-vasena avijjā saṅkhārā cā ti dve aṅgāni *atītakālāni*. Viññāṇādīni bhavāvasānāni aṭṭha *paccuppannakālāni*. Jāti c'eva jarāmarāṇaṃ ca dve *anāgatakālāni* ti veditabbāni.

Puna:

Hetuphala-hetupubbaka-tisandhi catubhedasaṅgahañ c'etaṃ,
vīsati ākārāram tivaṭṭam anavaṭṭhitam bhamati

iti pi veditabbam. Tattha saṅkhārānañ ca paṭisandhi-viññāṇassa ca antarā eko hetuphalasandhi nāma vedanāya ca taṇhāya ca antarā eko phalahetusandhi nāma, bhavassa ca jātiyā ca antarā eko hetuphalasandhi ti evam idaṃ *hetuphala-hetupubbaka-tisandhi* ti veditabbam.

Catubhedasaṅgaham

Sandhīnam ādipariyosānavavatthitā pan' assa cattāro saṅgahā honti, seyyathidaṃ: avijjā saṅkhārā eko saṅgaho; viññāṇa-nāmarūpa-saḷāyatana-phassa-vedanā dutiyo; taṇhūpādāna-bhavā tatiyo; jāti-jarāmarāṇam catuttho ti, evam idaṃ *catubhedasaṅgahan* ti veditabbam.

Vīsati ākārāram

Atīte hetavo pañca idāni phalapañcakam
idāni hetavo pañca āyatim phalapañcakan ti.

Etehi pana vīsatiyā ākārasaṅkhātehi arehi vīsati ākāraṇaṇ ti veditabbaṃ.

Tattha *atīte hetavo pañcā* ti avijjā saṅkhārā cā ti ime tāva dve vuttā eva. Yasmā pana avidvā paritassati paritassito upādiyati, tass' upādānapaccayā bhavo, tasmā taṇhūpādāna-bhavā pi gahitā honti. Ten āha:—*purimakammabhavasmim moho avijjā, āyūhanā saṅkhārā, nikanti taṇhā, upagamaṇaṇ upādānaṇ, cetanā bhavo ti ime pañcadhammā purimakammabhavasmim idha paṭisandhiyā paccayā* ti.

Tattha *purimakammabhavasmim* ti purime kammabhavā, atīta-jātiyaṇ kammabhavā kariyamāṇe ti attho. *Moho avijjā* ti yo tadā dukkhādisu moho, yena mūlho kammaṇ karoti, sā avijjā. *Āyūhanā saṅkhārā* ti taṇ kammaṇ karoto, yā purimacetanāyo: yathā dānaṇ dassāmi ti cittaṇ uppādetvā māsam pi saṃvaccharam pi dānopa-karaṇāni sajjentassa uppannā purimacetanāyo. Paṭiggahakānaṇ pana hatthe dakkhiṇaṇ paṭiṭṭhāpayato *cetanā bhavo* ti vuccati. Ekāvajjanesu vā chasu javanesu *cetanā āyūhanā saṅkhārā nāma*, sattamo bhavo; yā kāci vā pana *cetanā bhavo*, sampayuttā āyūhanā saṅkhārā nāma. *Nikanti taṇhā* ti yā kammaṇ karontassa phale uppattibhave nikāmanā patthanā, sā taṇhā nāma. *Upagamaṇaṇ upādānaṇ* ti yaṇ kammabhavassa paccayabhūtaṇ: idaṇ katvā asukasmim nāma tḥāṇe kāme sevissāmi ucchijjissāmi ti ādinā nayena pavattaṇ upagamaṇaṇ gahaṇaṇ parāmasanaṇ, idaṇ upādānaṇ nāma, *cetanā bhavo* ti āyūhanāvasāṇe vuttā *cetanā bhavo* ti evam attho veditabbo.

Idāni *phalapañcakan* ti viññāṇādi vedanāvasānaṇ Pāliyaṇ āgatam eva. Yath āha:—*idha paṭisandhi viññāṇaṇ, okkanti nāmarūpaṇ, pasādo āyatanaṇ, phutṭho phasso, vedayitaṇ vedanā iti ime pañca dhammā idhūppattibhavasmim purekatassa kammasa paccayā* ti. Tattha *paṭisandhiviññāṇaṇ* ti yaṇ bhavantarapaṭisandhānavasena uppannattā paṭisandhi ti vuccati, taṇ viññāṇaṇ: *okkanti nāmarūpaṇ* ti yā gabbhe rūpārūpadhammānaṇ okkanti āgantvā pavisaṇaṇ viya, idaṇ nāmarūpaṇ. *Pasādo āyatanaṇ* ti idaṇ cakkhādi pañcāyatana-vasena vuttaṇ. *Phutṭho phasso* ti yo ārammaṇaṇ phutṭho phusanto uppanno, ayam phasso. *Vedayitaṇ vedanā* ti yaṇ paṭisandhiviññāṇena vā saḷāyatanaṇpaccayena vā phassena saha uppannaṇ vipākavedayitaṇ, sā vedanā ti evam attho veditabbo.

Idāni *hetavo pañcā* ti taṇhādayo Pāliyaṇ āgatā taṇhūpādānabhavā. Bhavā pana gahite tassa pubbabhāgā taṇ-sampayuttā vā saṅkhārā gahitā va honti. Taṇhūpādānaggahaṇena ca taṇ sampayuttā

yāya vā mūlho kammaṃ karoti, sā avijjā gahitā va hotī ti evaṃ pañca. Ten āha:—*idha paripakkattā āyatanānaṃ moho avijjā, āyūhanā saṅkhārā, nikanti taṇhā, upagamaṇaṃ upādānaṃ, cetanā bhavo* iti ime pañca dhammā *idha kammabhavasmim āyatim paṭisandhiyā paccayā* ti. Tattha *idha paripakkattā āyatanānaṃ* ti paripakkāyatanassa kammakaraṇakāle sammoho dassito. Sesam uttānattham eva.

Āyatim phalapañcakan ti viññāṇādīni pañca, tāni jātiggahaṇena vuttāni. Jarāmarāṇaṃ pana tesam yeva jarāmarāṇaṃ; ten' āha:—*āyatim paṭisandhi viññāṇaṃ, okkanti nāmarūpaṃ, pasādo āyatanam, phuttho phasso, vedayitam vedanā* ti ime pañca dhammā *āyatim uppattibhavasmim idha katassa kammassa paccayā* ti. Evam idaṃ *vīsati ākārāraṃ* hoti.

[*Tivaṭṭam anavaṭṭhitam bhamati*]

Tivaṭṭam anavaṭṭhitam bhamati ti ettha pana saṅkhārabhavā kammavaṭṭam, avijjā taṇhūpādānāni kilesavaṭṭam, viññāṇa-nāmarūpasalāyatana-phassa-vedanā-vipākavaṭṭan ti imehi tīhi vaṭṭehi *tivaṭṭam* idaṃ bhavacakkam, yāva kilesavaṭṭam na upacchiṇṇati, tāva anupacchinnapaccayattā *anavaṭṭhitam*, punappunaṃ parivattanato *bhamati* yevā ti veditabbaṃ.

[*Saccappabhavato . . .*]

Tayidaṃ evaṃ bhamamānaṃ:

Saccappabhavato kiccā vāraṇā upamāhi ca,
gambhīranayabhedā ca viññātabbaṃ yathārahaṃ.

Tattha yasmā kusalākusalaṃ kammaṃ avisesena samudayasaccan ti Saccavibhaṅge vuttaṃ, tasmā *avijjāpaccayā saṅkhārā* ti avijjāya saṅkhārā dutiyasaccappabhavaṃ dutiyasaccam, saṅkhārehi viññāṇaṃ dutiyasaccappabhavaṃ paṭhamasaccam. Viññāṇādīhi nāmarūpādīni vipākavedanā pariyosānāni paṭhamasaccappabhavaṃ paṭhamasaccam; vedanāya taṇhā paṭhamasaccappabhavaṃ dutiyasaccam. Taṇhāya upādānaṃ dutiyasaccappabhavaṃ dutiyasaccam. Upādānato bhavo dutiyasaccappabhavaṃ paṭhamadutiyasaccadvayaṃ. Bhavato jāti dutiyasaccappabhavaṃ paṭhamasaccam. Jātiyā jarāmarāṇaṃ paṭhamasaccappabhavaṃ paṭhamasaccan ti evaṃ tāv' idaṃ saccappabhavato viññātabbaṃ yathārahaṃ.

[*Kiccato . . .*]

Yasmā pan' ettha avijjā vatthūsu ca satte sammoheti, paccayo ca hoti saṅkhārānaṃ pātubhāvāya, tathā saṅkhārā saṅkhatañ ca abhi-

saṅkharonti, paccayā ca honti viññāṇassa; viññāṇam pi vatthuṃ ca paṭijānāti, paccayo ca hoti nāmarūpassa; nāmarūpaṃ pi aññamaññaṃ ca upatthambheti, paccayo ca hoti saḷāyatanassa; saḷāyatanam pi savisaye ca pavattati, paccayo ca hoti phassassa; phasso pi ārammaṇaṃ ca phusati, paccayo ca hoti vedanāya; vedanā pi ārammaṇarasaṃ ca anubhavati, paccayo ca hoti taṇhāya; taṇhā pi rajjaniye ca dhamme rajjati, paccayo ca hoti upādānassa; upādānam pi upādāniye ca dhamme upādiyati, paccayo ca hoti bhavassa; bhavo pi nānāgatīsu ca vikkhipati, paccayo ca hoti jātiyā; jāti pi khandhe ca janeti, tesam abhinibbattibhāvena pavattattā paccayo ca hoti jarāmaraṇassa. Jarāmaraṇam pi khandhānaṃ pākabheda bhāvaṃ ca adhiṭṭhāti, paccayo ca hoti bhavantarapātubhāvāya sokādinam adhiṭṭhānattā. Tasmā sabbapadesu dvedhā pavatti kiccato pi idaṃ viññātabbā yathārahaṃ.

[*Vāraṇā . . .*]

Yasmā c'ettha *avijjāpaccayā saṅkhārā* ti idaṃ kārakadassanani-vāraṇaṃ, *Saṅkhārapaccayā viññāṇaṃ* ti: attasaṅkanti dassanani-vāraṇaṃ, *Viññāṇapaccayā nāmarūpaṃ* ti attā ti parikappitavatthubhedadassanato ghanasaññānivāraṇaṃ, *Nāmarūpapaccayā saḷāyatanaṃ* ti ādi: attā passati . . . pe . . . vijānāti phusati vedayati taṇhiyati upādiyati bhavati jāyati jīyati mīyati ti evam-ādi-dassananivāraṇaṃ, tasmā micchādassananivāraṇato p'etaṃ bhavacakkaṃ viññātabbā yathārahaṃ.

[*Upamāhi ca . . .*]

Yasmā pan' ettha salakkhaṇa-sāmaññalakkhaṇavasena dhammānaṃ adassanato andho viya avijjā; andhassa upakkhalanaṃ viya avijjāpaccayā saṅkhārā; upakkhalitassa patanaṃ viya saṅkhārapaccayā viññāṇaṃ; patitassa gaṇḍa-pātubhāvo viya viññāṇapaccayā nāmarūpaṃ; gaṇḍabheda-pīlakā viya nāmarūpapaccayā saḷāyatanaṃ; gaṇḍapīlakā ghaṭṭanaṃ viya saḷāyatanaṃ paccayā phasso; ghaṭṭana-dukkaṃ viya phassapaccayā vedanā; dukkhassa paṭikārābhilāso viya vedanāpaccayā taṇhā; paṭikārābhilāsena asappāyagahaṇaṃ viya taṇhāpaccayā upādānaṃ; upādinna-asappāyalepanaṃ viya upādānapaccayā bhavo; asappāyālepanena gaṇḍavikārapātubhāvo viya bhavapaccayā jāti; gaṇḍavikārato gaṇḍabhedo viya jātipaccayā jarāmaraṇaṃ;—yasmā vā pan' ettha avijjā appaṭipatti-micchā-paṭipattibhāvena satte abhibhavati paṭalaṃ viya akkhini; tad-

abhibhūto ca bālo punabbhavikehi saṅkhārehi attānaṃ veṭheti kosakārakimi viya kosappadesehi; saṅkhārapariggahitaṃ viññāṇaṃ gatisu patitṭhaṃ labhati pariṇāyaka-pariggahito viya rājakumāro rajje; uppattinimitte parikappanato viññāṇaṃ paṭisandhiyaṃ anekappakāraṃ nāmarūpaṃ abhinibbatteti, māyākāro viya māyaṃ; nāmarūpe patitṭhitaṃ saḷāyatanam vuddhiṃ virūḷhiṃ vepullaṃ pāpuṇāti; subhūmiyaṃ patitṭhito, vanappagumbo viya; āyatana-ghaṭṭanato phasso jāyati, araṇisahitābhimatthanato aggi viya; phassena phuṭṭhassa vedanā pātubhavati, agginā phuṭṭhassa dāho viya; vedayamānassa taṇhā pavaḍḍhati loṇodakaṃ pivato pipāsā viya; tasito bhavesu abhilāsaṃ karoti pi, pāsito viya pāṇiye; tad-ass' upādānaṃ upādānena bhavaṃ upādiyati, āmisalobhena maccho baḷisaṃ viya; bhava sati jāti hoti, bīje sati aṅkuro viya; jātassa avassaṃ jarā-maraṇaṃ, uppannassa rukkhassa patanaṃ viya;—tasmā evaṃ *upamāhi* p'etaṃ bhavacakkaṃ viññātabbaṃ yathārahaṃ.

[*Gambhīranayabhedā ca . . .*]

Yasmā ca Bhagavatā atthato pi dhammato pi desanato pi paṭi-vedhato pi gambhīrabhāvaṃ sandhāya:—*gambhīro c' āyaṃ, Ānanda, paṭiccasamuppādo, gambhīrāvabhāso cā* ti vuttaṃ, tasmā gambhīra-bhedato h'etaṃ bhavacakkaṃ viññātabbaṃ yathārahaṃ.

Tattha yasmā na jātito jarāmaraṇaṃ na hoti, na ca jātiṃ vinā aññato hoti, itthañ ca jātito samudāgacchatī ti evaṃ jātipaccayasamudāgatatthassa duravabodhaniyato jarāmaraṇassa jātipaccayasambhūtasamudāgatatṭho *gambhīro*; tathā jātiyā bhavapaccayā . . . *pe . . .* saṅkhārānaṃ avijjāpaccayā sambhūtasamudāgatatṭho *gambhīro*; tasmā idaṃ bhavacakkaṃ atthagambhīran ti. Ayaṃ tāv' ettha atthagambhīratā. Hetuphalaṃ hi attho ti vuccati. Yath āha:—*hetuphale ñāṇaṃ atthapaṭisambhidā* ti. Yasmā pana yen ākārena yad-avatthā ca avijjā tesam tesam saṅkhārānaṃ paccayo hoti, tassa duravabodhaniyato avijjāya saṅkhārānaṃ paccayaṭṭho *gambhīro*. Tathā saṅkhārānaṃ . . . *pe . . .* jātiyā jarāmaraṇassa paccayaṭṭho *gambhīro*. Tasmā idaṃ bhavacakkaṃ dhammagambhīran ti ayaṃ ettha dhamma-gambhīratā. Hetuno hi dhammo ti nāmaṃ, yath āha:—*hetumhi ñāṇaṃ dhammapaṭisambhidā* ti. Yasmā c'assa tena tena kāraṇena, tathā tathā pavattetabbattā desanā pi gambhīrā, na tattha sabbaññutañāpato aññaṃ ñāṇaṃ patitṭhaṃ labhati, tathā h' etaṃ katthaci Sutte anulomato, katthaci paṭilomato, katthaci anuloma-

paṭilomato, katthaci vemajjhato paṭṭhāya anulomato vā paṭilomato vā, katthaci tisandhi catusaṅkhepaṃ, katthaci dvisandhi tisaṅkhepaṃ, katthaci ekasandhi dvisaṅkhepaṃ desitaṃ; tasmā idaṃ bhavacakkam desanāgambhīraṃ ti ayam *desanāgambhīratā*.

Yasmā c'ettha yo so avijjādīnam sabhāvo yena paṭividdhena avijjādayo, sammā salakkhaṇato paṭividdhā honti, so duppariyo-gāhattā gambhīro, tasmā idaṃ bhavacakkam paṭivedhagambhīraṃ. Tathā h'ettha yasmā avijjāya aññāṇādassana-saccāsampaṭivedhaṭṭho gambhīro, saṅkhārānaṃ abhisaṅkharāṇāyūhasarāgavirāgaṭṭho, viññā-ṇassa suññata-avyāpārasaṅkanti-paṭisandhipātubhāvaṭṭho, nāma-rūpassa ekuppādaviniḍḍhagāvinibbhoganamana-ruppanaṭṭho, saḷāya-tanassa adhipati-lokadvāra-khetta-visayībhāvaṭṭho, phassassa phusana-saṅghaṭṭana-saṅgati-sannipātaṭṭho, vedanāya ārammaṇarasānu-bhavana-sukhadukkhamajjhataṭṭho, niḍḍhavedayitaṭṭho, taṇhāya abhinandi-ajjhosāna-saritaṭṭho, latā-nadī-taṇhā samuddaduppūraṭṭho, upā-dānassa ādānaggahaṇābhiniḍḍha-parāmāsa-duratikkamaṭṭho, bhavassa āyūhanābhisaṅkharāṇa-yoni-gati-tṭhiti-nivāsesu-khipanaṭṭho, jātiyā jāti-sañjāti-okkanti-nibbatti-pātubhāvaṭṭho, jarā-maraṇassa khaya-vayabhedavipariṇāmaṭṭho gambhīro ti ayam ettha *paṭivedhagambhīratā*.

Yasmā pan' ettha ekattanayo nānattanayo avyāpāranayo evaṃ-dhammatānayo ti cattāro atthanayā honti, tasmā naya-bhedato p' etaṃ bhavacakkam viññātabbā yathārahaṃ.

Tattha: *avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ* ti evaṃ bijassa aṅkurādi-bhāvena rukkhabhāvappatti viya, santānā-nupacchedo *ekattanayo* nāma. Yaṃ sammā passanto hetuphalasam-bandhena santānassa anupacchedāvabodhato ucchedadiṭṭhiṃ pajahati; micchāpassanto hetuphalasam-bandhena pavattamānassa santānānu-pacchedassa ekattaḅbhaṇato sassatadiṭṭhiṃ upādiyati; avijjādīnaṃ pana yathāsakaṃ lakkaṇavattānaṃ *nānattanayo* nāma. Yaṃ sammā passanto navanavānaṃ uppādadassanato sassata-diṭṭhiṃ pajahati; micchā passanto ekasantānapatitassa bhinnasantānass'eva nānattaḅbhaṇato ucchedadiṭṭhiṃ upādiyati; avijjāya saṅkhārā mayā uppādetabbā, saṅkhārānaṃ vā viññāṇaṃ amhehi ti evaṃ-ādivyāpārā-bhavo *avyāpāranayo* nāma. Yaṃ sammā passanto kāraḱassa abhāvā-vabodhato attadiṭṭhiṃ pajahati; micchāpassanto yo, asati pi vyāpāre, avijjādīnaṃ sabhāvaniyamasiddho hetubhāvo, tassa aggaḅbhaṇato akirī-yadiṭṭhiṃ upādiyati; avijjādīni pana kāraṇehi saṅkhārādīnaṃ yeva sambhavo, khirādīhi dadhi-ādīnaṃ viya, na aññesaṃ ti ayam *evaṃ-dhammatānayo* nāma.

[*Viññātabbāṃ yathārahaṃ*]

Yam sammā passanto paccayānurūpato phalāvabodhā ahetu-
kadiṭṭhiṃ akiriyadiṭṭhiṃ ca pajahati; micchā passanto paccayānu-
rūpaṃ phalappavattim agahetvā yaṭo kutoci yassa kassaci asambha-
vagahaṇato ahetukadiṭṭhiṃ c'eva niyatavādaṃ ca upādiyatī ti evam
idaṃ bhavacakkam :

Saccappabhavato kiccā vāraṇā upamāhi ca,
gambhīranayabhedā ca viññātabbāṃ yathārahaṃ.

Idam hi atigambhīrato agādham nānāyaggahaṇato durabhiyā-
naṃ ñāṇāsinā samādhipavarasilāyaṃ sunisitena bhavacakkam
apadāletvā asanivicakkam iva niccanimmathanam saṃsārabhayaṃ
atītopna koci supinantarepyatthi.

Vuttam pi h'etaṃ Bhagavatā: *gambhīro c āyaṃ, Ānanda, paṭicca-
samuppādo gambhīrāvabhāso ca etassa c' Ānanda, dhammassa aññāṇā
ananubodhā evam āyaṃ, pajā tantākulakajātā gulāguṇṭhikajātā muñja-
pabbajabhūtā apāyaṃ duggatiṃ vinipātaṃ saṃsāraṃ nātivattatī ti,
tasmā attano vā paresaṃ vā hitāya ca sukhāya ca paṭipanno avase-
sakieccāni pahāya.*

Gambhīre paccayā karappabhede idha paṇḍito,
yathā gādham labheth' evam anuyuñje sadā sato ti.

*Iti sādhujanapāmojjatthāya kate Visuddhimagge paññā-
bhāvanādhikāre Paññābhūminiddeso nāma sattarasamo pari-
cchedo.*

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Siṅgālovāda Sutta—It deals with the duties of a householder. The Buddha's doctrine of love and good-will between man and man is here set forth in a domestic and social ethics with more comprehensive detail than elsewhere. "Nothing in the duties of a householder" says Buddha-ghosa, "is left unmentioned, and so it passed current as a gihivinaya." It has been translated into English by Grimbolt in *Sept Suttas Palis* (Paris, 1879), by Gogerly in JRAS, Ceylon Branch, 1847, and by Childers in the Contemporary Review, London, 1876. *Vide* Dialogues of the Buddha, III, pp. 168-9; Barua, B. M., A Note on the Bhabra Edict, JRAS, 1915; Mrs. Rhys Davids, Gotama the Man, pp. 205-6; and Thomas, E. J., The Life of Buddha, p. 176, and The Hist. of Buddhist Thought, p. 198.

Tevijja Sutta—The Buddha discusses the three vijjās of the Brāhmaṇas and explains the three vijjās of his own. In this sutta the Tathāgata is highly praised. *Vide* Law, B. C., A Hist. of Pali Lit., I, pp. 95-6.

Sakka-Pañha Sutta—It is in some respects the most interesting of all mythological dialogues. It is quoted by name at *Samyutta*, III, 13; *Mahāvastu*, I, 350; *Milinda*, 350; *Sumaṅgalavilāsinī*, I, 24 (where it is called vedalla). The last passage is repeated in the Gandhavaṃsa, 57. For a comprehensive summary, *vide* Law, B. C., A Hist. of Pali Lit., I, pp. 106-7.

Ambaṭṭha Sutta—For a critical note on this sutta, *vide* Law, B. C., A Hist. of Pali Lit., I, pp. 86-8. It deals mainly with the subject of caste. (*Cf.* *Vāseṭṭha Sutta* of the Sutta Nipāta; *Madhura Sutta* of the Majjhima N.; Fick's "Die Sociale Gliederung im Nordöstlichen Indien Zu Buddhas Zeit.") For a critical and comprehensive study of the subject of caste, *vide* Law, B. C., Concepts of Buddhism, Ch. III.

Bhayaḍḍherava Sutta—The real value of this sutta consists in its being reminiscent of the fearless endeavours of the Buddha prior to his enlightenment. In this discourse the subject of *jhāna* or 'raft musing' or 'abstraction' has been dealt with in glowing language. *Vide* Mrs. Rhys Davids, Sakya or Buddhist Origins, 171 foll.

Māratajjanīya Sutta—The verses forming the epilogue of the sutta bear a favourable comparison with the *Padhāna Sutta* of the Sutta Nipāta. *Vide* Law, B. C., 'Buddhist Conception of Māra' in Buddhistic Studies, Ch. X.

Mahāsaccaka Sutta—It narrates the Lord's triumph over Saccaka whose aim was to discredit the Buddha, the Doctrine and the Confraternity. It appears from this sutta that Mahāvīra (Nigantha Nāthaputta) is said to have laid equal stress on manokamma and kāyakamma on the ground of the interaction of the body and mind (*cittanvayo kāyo hoti, kāyanvayaṃ cittaṃ hoti*). *Vide* Thomas, E. J., *The Hist. of Buddhist Thought*, p. 116.

Upāli Sutta—The gāthās uttered in praise of the qualities of the Buddha are pieces of a remarkable composition characterised by majestic and dignified tone (*cf.* *Sūtrakritāṅga*, *Jaina Sūtras*, pt. II, 414-7). *Vide* Law, B. C., *Historical Gleanings*, p. 92, *Mahāvīra: His Life and Teachings*, p. 39, and *A Hist. of Pali Lit.*, I, pp. 136-7, fn. 3; Mrs. Rhys Davids, *Gotama the Man*, pp. 215-6.

Alagaddūpama Sutta—Parable of the snake. This sutta repeats the argument against an ātman being found in the five Khandhas and also explicitly denies an ātman. It cannot be taken as a primitive expression of the Buddhist position, so that it does not do more than illustrate the attitude as it became finally formulated. It appears to be a still later formulation of the argument against the ātman doctrine. *Cf.* *Vinaya Texts*, II, S.B.E., p. 377; *Vinaya Piṭaka*, II, *Cullavagga*, pp. 25 foll.; *vide* Thomas, E. J., *The Hist. of Buddhist Thought*, pp. 102-3.

Mahāsīhanāda Sutta—*Vide* Law, B. C., *A Hist. of Pali Lit.*, I, 122. A popular version of this discourse is to be found in the *Lomahansa Jātaka*.

Mūlapariyāya Sutta—In this particular sutta which strikes the key-note of his entire doctrine, the Buddha has critically surveyed the real position of the contemporary systems of philosophy, pointing out the difference that exists between the standpoint of these systems of philosophy and his own. Nirvāṇa and soul theory have been dealt with in this sutta. The popular aspect of this most important discourse is to be found in the narrative of the *Mūlapariyāya Jātaka*. *Vide* Law, B. C., *Heaven and Hell in Buddhist Perspective*, pp. 8 foll.; Lord Chalmers, *Further Dialogues of the Buddha*, pt. I, S.B.B., Vol. V.

Vatthūpama Sutta—Parable of the cloth. Buddha exhorts the monks to be pure in mind and to wipe off all impurities. In this sutta there are two points worthy of notice: (1) that the parable of cloth may be interpreted as an illustration of the popular Buddhist conception of mind in *tabula rasa* or clean sheet of cloth, contaminated by impurities which being foreign to its nature (*āgantukādosā*) can be ultimately got rid of (B. M. Barua, *Pre-Buddhist Indian Philosophy*, p. 399), and

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(2) mentioning seven important rivers, e.g., Bāhukā, Adhikakkā, Gayā and the rest as holy waters in which the people bathed to wash away their sins and impurities, Gayā being represented the chief of all. *Vide* Law, B. C., *A Hist. of Pali Lit.*, I, p. 124.

Satipaṭṭhāna Sutta—The tone of this long sutta is always harmonious. Buddha advises the monks to practise mindfulness. It is by the fourfold mastering of mindfulness that one can pass beyond sorrow and lamentation and ills of body and of mind and obtain the right path and realise nirvāṇa. The teachings in this sutta may be judged as the corner-stone of the whole of the Buddhist system of self-culture. *Vide* Law, B. C., *A Hist. of Pali Lit.*, I, p. 122, and *Concepts of Buddhism*, p. 41; Thomas, E. J., *The Hist. of Buddhist Thought*, p. 103.

Ariyapariyesana Sutta—A biographical account of the period between Buddha's renunciation and attainment of nirvāṇa, given in this sutta, is also found in the *Mahāsaccakā*, *Bodhi-rājakumāra*, and *Saṅgārava suttas*. It is partly repeated in the Vinaya Piṭaka and the Dīgha Nikāya. It furnishes us with one of the earliest examples of legends of the early days of Buddhahood, and as such it forms the historical basis of later legendary accounts in the Jātakas and Avadānas. This sutta specifically mentions Paṭiccasamuppāda and Nibbāna as the main points of Buddhism. *Vide* Law, B. C., *Concepts of Buddhism*, Ch. VIII, 'Formulation of Pratītyasamutpāda in JRAS, 1937, p. 287, and *A Hist. of Pali Lit.*, I, p. 129; Lord Chalmers, *Further Dialogues of the Buddha*, I, p. 118.

Kosala-Samyuttam—It contains anecdotes relating to Pasenadi, King of Kosala. *Vide* Law, B. C., *A Hist. of Pali Lit.*, I, p. 162. Read 'Sage and King in Kosala Samyutta' by Mrs. Rhys Davids (R. G. Bhandarkar Commemoration Vol., pp. 133-38).

Māra Samyuttam—It deals with the Buddha's encounter with Māra. *Vide* Law, B. C., *Buddhistic Studies*, Chap. X; Thomas, E. J., *The Hist. of Buddhist Thought*, p. 138.

Anāgatabhayāni—Fears of what may come about in future—dangers threatening the Saṃgha and the Doctrine. In Asoka's Bhabru Edict, the necessity for strenuous self-exertion in spiritual life is emphasised against the unforeseen hindrances to it from the Anāgata-bhayāni, such as disease, decay, famine, war or schism. *Vide* Mookerji, R. K., *Asoka*, p. 67; Bhandarkar, D. R., *Asoka*, p. 93; Keith, *Buddhist Philosophy*, p. 17; Thomas, E. J., *The Hist. of Buddhist Thought*, pp. 155-6; Barua, B. M., *A Note on the Bhabra Edict*, JRAS, 1915, pp. 805 foll.

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Pathama-Dutiya Saṃgīti—*Vide* Law, B. C., A Hist. of Pali Lit., I, p. 405 foll. and Buddhistic Studies, Chap. II—Buddhist Councils by Dr. R. C. Mazumdar.

Paññābhūminiddeso—*Vide* Law, B. C., Concepts of Buddhism, Ch. VIII; and Formulation of Pratītyasamutpāda in JRAS, 1937, pp. 287 foll.